



John Chorley sculp.

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BIOGRAPHY

OF

BIBLICAL WRITERS

AND OTHERS

QUOTED IN THE

COMPREHENSIVE COMMENTARY;

FROM THE FOLLOWING, AMONG OTHER SOURCES, VIZ.

DICTIONNAIRE HISTORIQUE. 13 vols. 8vo. Lyons, 1804.
D'HERBELOT'S BIBLIOTHEQUE ORIENTALE. 4 vols. 4to.
LEMPRIERE'S UNIVERSAL BIOGRAPHICAL DICTIONARY.
LEMPRIERE'S CLASSICAL DICTIONARY.
ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.
ENCYCLOPEDIA AMERICANA.
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FABRICIUS'S BIBLIOTHECA ECCLESIASTICA.
DE ROSSI'S DIZIONARIO STORICO DEGLI AUTORI EBREI E
DELLE LORO OPERE. Parma, 1802.
BIOGRAPHIE ETRANGERE. Paris, 1819.
GESSNER'S BIBLIOTHECA BIOGRAPHICA.
EL GRAN DICCIONARIO HISTORICO TRADUCIDO DE MO-
RERI, PAR MIZAVEL. 10 vols. fol. 1753.
WITTEN'S VIRORUM CLARORUM MEMORIE. 1679.
MOSHEIM'S ECCLESIASTICAL HISTORY.

KÖNIG'S BIBLIOTHECA VETUS ET NOVA SCRIPTORUM
UNIVERSALIVM. 1678.
WOLF'S BIBLIOTHECA HEBRÆA
BIOGRAPHIE UNIVERSELLE. Paris, 1811, &c. (53 vols. 8vo
now published,) yet unfinished.
NON-CONFORMIST'S MEMORIAL. 3 vols. 8vo. 1802, 3.
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HORNE'S BIBLIOGRAPHICAL APPENDIX (TO HIS 'INTRO-
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CARPENTER'S SELECT BIBLICAL LIBRARY.
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BICKERSTETH'S CHRISTIAN STUDENT.
LIVES OF LUTHER, MELANCTHON, CALVIN, &c. &c. &c.

IN THIS WORK WILL BE FOUND

FULL BIOGRAPHIES

OF

HENRY, DODDRIDGE, AND SCOTT,

AND

SOME NOTICE OF NEARLY EVERY WRITER

QUOTED IN THE

COMPREHENSIVE COMMENTARY.

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BIOGRAPHY

OF

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ABBOTT, Rev. JACOB, Ex-Prof.

Mr. Abbott was graduated at Bowdoin College, and, not long after, appointed professor of mathematics and natural philosophy at Amherst College. He has since been the successful teacher of the Mt. Vernon Female School, Boston; and, for a time, had the pastoral charge of an Evangelical society in Roxbury, now under the care of one of his brothers, who, with another member of the same family, has also obtained similar success in religious publications of a familiar character. The 'Religious Magazine,' originally commenced by these gentlemen, has passed into the hands of several associates, clergymen and others, and now receives their occasional assistance.

Prof. Abbott is well known to the religious public by his timely and popular work, 'The Young Christian,' concerning which, a respected friend and correspondent of the Ed., Dr. Williams, of Shrewsbury, England, (now Sir John B.) to whom a copy had been sent, was pleased to remark: 'I have seldom seen a religious publication so striking, and so adapted for usefulness. It powerfully arrested the attention of some branches of my family; and it soon became a favorite of the British public.' In the words of the author, 'This book is intended to explain and illustrate, in a simple manner, the principles of Christian duty, and is intended not for children, nor exclusively for the young, but for all who are just commencing a religious life, and who feel desirous of receiving a familiar illustration of the principles of piety.' 'Designed not to discuss the *theory*, but to enforce the *practice* of religion'—'those great principles in which all denominations of Evangelical Christians concur.' Its title is,

The Young Christian; or, a Familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Principal of the Mt. Vernon Female School. Boston, 1832.

ABEN-EZRA, ABRAHAM;

'A Jew, a native of Toledo in Spain, of the 12th century; one of the most happy and rare geniuses, and most distinguished writers of his nation, as acknowledged by Jews and Christians, who admire the extent of his learning. He was an able interpreter, theologian, physician, philosopher, mathematician, astronomer, grammarian, poet, philologist; learned in Hebrew, Chaldee, Arabic, and other languages; and so profound in all these branches, that he composed works, much appreciated, in each. His countrymen sur-named him "The Sage," and the great Maimonides, a contemporary, thought so highly of him, that he directed his son to study A.'s works alone, as excellent, useful, elegant, learned, full of the nicest discernment, and as the best. Simon avers that no Hebrew had so literally and learnedly commented on Scripture. Like the ancients, he increased his knowledge by extensive travel, and intercourse with the greatest masters. He was in Mantua in 1145, in Rhodes in 1156, in England in 1159, and in Rome in 1167. He lived 75 years, and died, it is believed, in 1168, (some say, but improbably, 1194,) in Rhodes.'

The above is from De Rossi's Hist. Dict. of Heb. Writers and their Works, Parma, 1802, in which he gives the following catalogue and characters of the works of Aben-Ezra; showing the literature of that age, which was mostly with the Jews:—

1. Excellent and Literal Comments, to the number of 24, on all the Hebrew Bible, printed separately, and in the Great Rabbinic Bi-

bles of Venice, Basle, and Amsterdam. The first of his comments, printed, was upon *Esther*, in the Meghilloth, or Sacred Rolls, in Bologna, 1489; next, on the *Pentateuch*, in 1488. His commentaries have been translated into Latin;—the *Decalogue*, by Munster, Lepusculus, Mercer; the first 5 *Minor Prophets*, by Mercer; *Joel* and the *Canticles*, by Genebrardus; *Obadiah* and *Jonah*, by Leusden and Pontacus; *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, and *Malachi*, by Lundius; *Haggai*, by Abicht; *Proverbs*, by Giggeus; *Lamentations*, by Tailler; the first 12 *Psalms*, by Fagius; *Isaiah*, by Pellicanus: all these are printed, except the last, which is in MS. in the Zurich public library. His comments are very literal, judicious, and learned, but a little too precise and obscure, and sometimes novel.

2. Comment on the Minor Prophets, compiled and received from the mouth of Aben-Ezra. Now in MS. in my cabinet.

3. Sodoth Attora, Arcana of the Law, or recondite and cabalistic exposition of the Pentateuch. 1167.

4. Tov Shem, Of the Good Name. Bodleian MS.

5. Ighered Ashabbat, Letter of the Sabbath, in verse; in which he shows it is the evening before that day, and not the evening after, that should be kept. England, 1159.

6. Chai Ben Mekitz, Long live the Son of the Awaked; a little poem on the soul, and the rewards and punishments of a future life. Of this there have been several editions, one published in Amsterdam, 1733.

7. Jesod Mora, Foundation of Fear; or, Jesod Tora, Foundation of the Law. It treats, in 12 sections, of the various studies of Scripture, of tradition, of precepts, &c., and sciences, and the mode of cultivating them. It was printed in C Poli in 1530, and in Venice in 1666. My MS. was composed in England, 1159. Exceedingly rare.

8. Ashem, The Name; on the ineffable name of God. A MS. in the Bodleian and Medici libraries.

9. Mozenaim, Balances of the Holy Language, or Hebrew Grammar. Printed in Venice in 1546.

10. Shafa Berura, Pure Lip; a grammatical work, written in 1167. Printed in Constantinople in 1530.

11. Tzaud, Of Elegance; treats of letters and Hebrew grammar. Venice, 1546.

12. Shefad Jeder, Lip of Excellence; on grammar. In my cabinet.

13. Chidda, or Enigma; upon quiescent letters; in the Rabbinic Bibles of Bomberg and Buxtorf.

14. Sod, or Mystery; of the shape of letters. MS. in the Vatican.

15. Orniad Ammezima, Acuteness of Thought; an elegant little philosophic poem, which treats of the soul. The same with Arugad Amezima, or Pardez Chochma, or Garden of Wisdom. Vatican MS.

16. Shir, or Song of the Soul; in which souls are supposed to ascend, in the time of repose, to God, and tell Him the actions of men, and, at morning, to return to their bodies. Vatican MS.

17. Ammispar; or, On Arithmetic; treating, in 7 sections, of the 10 numerals. MS. in the Vatican, Bodleian, Medici, and my libraries.

18. Achehad; or, Of Unity; on the virtues of the numbers 1 to 10. Vatican and Bodleian MS.

19. Reschid Chochma, Principle of Wisdom; on astrology; containing treatises on computations, nativities, new moons, stars, &c., and freedom. In MS. in the Vatican, &c. Many Latin translations exist.

20. Sef-r Olam, Book of the World. MS. in the Leyden public library. It seems the same with Book of Heaven and Earth. MS. in Vienna.

21. Astronomic Book of the Embolismaic Years. A Bodleian MS.

22. Answer to Astronomical Queries.

23. Comment on the Book of the Astrolabe.

24. The Bronze Vase; on the sun, moon, and planets.

25. Astronomic Tables.

26. Book of Lots; on judicial astrology.

27. Poem on the Game of Chess.

28. Poems and Prayers.

29. Poetry; various subjects and metres.

ABRABANEL, or ABARBANEL, ISAAC;

'A Portuguese Jew, born in Lisbon, in 1437; one of the greatest men of the Hebrews in genius, learning, and politics; of an ancient and distinguished family, which boasted its descent from King David. His rich parents gave him an excellent education, suited to his condition, which his quick genius well improved; and, turning his at-

tention to politics, he held several offices under Alphonso V., and lived to his 45th year in splendor, till that king died, when he was obliged to flee to Castile. This recalled him to his early studies, and he composed his *Comments upon Joshua, Judges, and Samuel*. Ambition and the memory of past splendor tormented him, and he insinuated himself at the court of Ferdinand of Spain, who received him graciously; and, for his service, he abandoned his Comment on the Kings, and lived at court eight years, till 1492, when a sudden and fatal decree of the king obliged all Jews to leave Spain. Abarbanel used his utmost efforts to save himself and his nation, but in vain; and he was obliged to sail for Naples, where he arrived, with all his family, in 1493. He immediately finished his *Comment on the Kings*, and had the art to ingratiate himself with Ferdinand, king of Naples, and Alphonso, his successor, with whom, on the invasion of Naples by the king of France, he fled to Messina. On his death, a few months after, Abarbanel went to Corfu, where he commenced his *Comment on Isaiah*, and found, with surprise and joy, his *Comment on Deuteronomy*, which he had lost in his flight from Lisbon. In 1496, he established himself at Monopoli, in Apulia, where he secluded himself, and composed the greater part of his works. Finally, in 1503, he went, with his son Joseph, to Venice, to terminate some differences between that republic and Portugal. There he commented on the *Pentateuch, Jeremiah, Ezekiel*, and the *12 Minor Prophets*; answered the questions of R. Saul; commenced, but did not finish, another book; and died in 1508, in the 71st year of his age. He has shown great talent, a profound mind, vast erudition, store of sacred archæology, theology, polemics, history, science, and acute ratiocination. His Comments are literal and esteemed. See Simon, who remarks that he is the most profitable of the rabbins to the student, for Scripture interpretation, but is often too subtle. *De Rossi*: who gives a list of 17 of his works, of which the most important are,

1. A Comment on the Pentateuch. fol. Venice, 1579; reprinted in Hanover, in 1710, and in Amsterdam, in 1768. Buxtorf published some dissertations from it, in his *Cosri*, and in his *Philological Dissertations*.
2. A Comment on the First Prophets, or Joshua, Judges, Samuel, and Kings. Without date; also, in Pesaro, in 1511 or 12, and Leipsic, 1686; Hamburg, 1687.
3. A Comment on the Latter Prophets, i. e. Isaiah, Jeremiah, Ezekiel, and the 12 Minor Prophets. fol. Pesaro, 1520; Amsterdam, 1641. The greater part, on the Minor Prophets, has been Latinized, and the anti-Christian parts confuted, by L'Empereur, Granberg, &c.
4. A Comment on Daniel, entitled *Majene Ajeshua*, Founts of Salvation. 1551. Amst., 1647.
5. *Mashmia Jeshua*, The Herald of Salvation. Without place; also, in Saloniki, 1526; Amsterdam, 1644; Offenbach, 1767. Its scope is to illustrate the oracles of the 17 prophets, which speak of the future redemption of the Jews, and cannot, A. thinks, be understood in a spiritual sense, as the Christians do. Theologians consider it a perfect compendium of the modern Jewish theology of the Messiah, as opposed to the Christian. [The Ed.'s Latin tr. is dated 1711, and is by Mains, who appends a life of Abarbanel.]
6. *Rosh Amana*, Caput Fidei. fol. Constantinople, 1505. It treats of the articles of the Jewish faith. Vorstius Latinized it, Amsterdam, 1638.
7. *Zevach Pesach*; on the Passover and its Rites. Constan. 1505.
8. *Nachalad Avoth*, Inheritance of the Fathers; a comment on Pirke Avoth. 1505.
9. *Atered Zekenim*; on the Promises to the Fathers, and the Modes of Prophecy; taking up the 33d ch. of Exodus.
10. *Mifhaloth Elohim*; on the Creation of the World by God, and against its Eternity.
11. *Jeshuoth Meshico*; explaining the ancient traditions or Talmudic and Midrashic testimonies to the Messiah.
12. *Laakad Anneviim*; on the various degrees of Prophecy.
13. *Tzedek Olamim*, Justice of Ages; MS. on the present and future world, paradise, hell, resurrection, and future rewards and punishments.
14. *Jemoth Olam*, Days of the Age, or Chronicle of the Afflictions and Persecutions hitherto suffered by the Hebrews. MS., unfinished.

ABULFEDA.

'Sultan Omadeddin Aboolfeda Ismaël Ben Nasser is an author very illustrious among the Arabs, and now well known among us. He reigned at Hamah in Syria, and is said to have been born in the year 672 of the Hegira, and to have died in 732.' *D'Herbelot*. His works are,

1. *Takovim al-Boldan*; a Geography disposed by tables according to the order of climates, with the degrees of longitude and latitude of each place; with some, but not always correct, notes.
2. *Al Mokhtassar fi Akhbar Albahar*; an Abridgment of Universal History down to his Times.

ADAM, ALEXANDER, LL. D.;

Rector of the High School of Edinburgh; an accurate and indefatigable scholar. As, however, what relates to his 'Roman Antiquities,' used in the Comprehensive Commentary, is all the plan of this Biography admits, this notice will be confined to that work. It was the result of 20 years of

critical labors, and first published in 1791: many editions have appeared since: well tested by time, it has now taken the place of all others as a classic.

The best edition is of 1835, by Dr. Boyd, Edinb., in which are added most valuable notes, and many cuts, principally from the antiquities of Pompeii and Herculaneum. Of these free use has been made; and from it is taken the accurate plan of ancient Rome, at the head of *Rom.*, originally published by the British Society for the Diff. of U. Knowledge. The following is the full title of Dr. A.'s work:—

Roman Antiquities; or, an Account of the Manners and Customs of the Romans, respecting their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Weights and Measures, Coins, Method of Writing, Houses, Gardens, Agriculture, Carriages, Public Buildings, &c., &c., &c. Designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases from the Rites and Customs to which they refer.

ADAM, Rev. THOMAS;

'Rector of Wintringham, Eng.; born 1701, died 1784, a very pious, useful man, with excellent views of Christianity. His *Private Thoughts on Religion* are exceedingly valuable. His works are not critical, but doctrinal and practical:—

1. A Paraphrase on Romans, chs. 1-11. 8vo. 1711.
2. An Exposition of St. Matthew, with suitable Lectures and Prayers. 12mo. 1805; 8vo. London, 1822. This was 'given in weekly lectures to an illiterate audience.' 'The whole is divided into 66 sections, each of which, containing an Exposition of the passage, a Lecture, and a Prayer, forms a complete religious exercise for Christian families.'

ADAMS, Rev. NEHEMIAH;

Pastor of the Orthodox Congregational Church in Essex Street, Boston, and formerly settled at Cambridge. He is author of a popular work on the duties of parents, especially in relation to baptism, entitled 'The Baptized Child;' also of 'All in the Ark,' and other occasional pieces, which have been well received.

ÆLIAN, CLAUDIUS;

'A Greek author who lived at Præneste, about A. D. 221. He was a learned sophist, and has left two works, compiled in a pretty good style—a Collection of Stories and Anecdotes, and a Natural History of Animals. Of the former, one of the best critical editions was published by Gronovius at Leyden, 1731, 2 vols. 4to. Later editions have been published by Kühn, Leipsic, 1780, and Coray, Paris, 1805.' *Enc. Am.*

ÆSCHINES;

'A famous orator of Athens; born 393, died 323, B. C. Being the son of poor parents, he passed his youth among the lower classes, with whom he wandered about, partaking in their amusements, particularly in the festivals in honor of Bacchus. Encouraged by their applause, he became an actor, acquired the right of citizenship, engaged in politics, attended the lectures of Plato and Isocrates, and soon became the rival of Demosthenes, whom, however, he did not equal in power and energy, although he was distinguished by a happy choice of words, and by richness and perspicuity of ideas. He gradually lost the favor of the people, and fled to Rhodes and Samos, where he gave instruction in rhetoric till his death.

'Three orations and twelve letters of his are extant. They are to be found in the collection of Aldus, Stephanus, and Reiske, (3d and 4th vols.)' *Enc. Am.*

ÆSCHINES,

The philosopher, a native of Athens, who, by way of distinction from the preceding, is called the *Socratic*: he was a poor disciple of Socrates.

We possess, under his name, three dialogues, 'On Virtue,' 'On Riches,' and 'On Death,' which, however, are not allowed by strict critics to be genuine. The best edition is that of I. F. Fischer, Leipsic, 1786. *Enc. Am.*

AINSWORTH, HENRY, D. D.;

A celebrated non-conformist divine of the 16th and 17th centuries; but both the time and place of his birth are unknown.

In 1590, he greatly distinguished himself among a sect of dissenters, called *Brownists*; and, in early life, gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. The Brownists having fallen into great discredit in England, Ainsworth was involved in their difficulties and troubles; and, at length, he was compelled to quit his native land and retire into Holland. In conjunction with Johnson, he erected a church at Amster-

dam; and published a confession of faith of the Brownists, in the year 1602, which caused much contention, and a division between him and Mr. Johnson was the result; the latter removing to Emden with half the congregation, and Ainsworth remaining at Amsterdam; but Johnson soon after died, and his congregation was dissolved. Ainsworth also left his people for a short time, and went to Ireland, but returned to Amsterdam, and continued there till the time of his death. Nothing could persuade him, however, to return home; and he died, as he lived, in exile. This circumstance was, at that time, very prejudicial to the Protestant cause in general, and especially to the Puritans; and it has ever been a matter of regret, that, through a too rigorous administration, the church excluded this great and able man from the public exercise of his ministry in his native country. Very few authors are more quoted than Ainsworth, by the literati of all countries; and not only at a considerable distance of time, but by all sects and parties. To his writings the celebrated Bishop Hall paid much attention.

Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the Rabbins. He published several treatises, many of which excited great interest, particularly that entitled 'A Counter Poison,' &c. He is much celebrated for his 'Annotations,' printed at various times and in many sizes.

His death was sudden; and suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed, with some of the Rabbins, on the prophecies of the O. T., relating to the Messiah, which was promised; but the Jew, not having sufficient interest to obtain the concession, is thought to have occasioned his death. Mr. Ainsworth was a great, a learned, and a pious man; and his name will be justly handed down to posterity as worthy not only of praise, but imitation. *Jones's Christian Biography; Neal's History of the Puritans; Heylin's History of the Presbyterians; Wendler's Diss. de Lib. Rar. sec. 23; Vogt. Catalogus Historico-Criticus Librorum Rariorum; Light's Treatise of Religion and Learning; Calamy's Life of Baxter; and Memoirs of Ainsworth.* REL. ENC. — His chief works are,

1. Annotations on several Books of the Bible. In those on the 5 books of Moses, Psalms, and Canticles, the Hebrew words are compared with and explained by the Ancient Greek and Chaldee versions, and other records and monuments of the Hebrew.
2. A Counter Poison against Barnard and Crashaw.
3. A Treatise on the Communion of Saints.
4. A Treatise on the Fellowship that the Faithful have with God, his Angels, and one with another in this present Life.
5. An Arrow against Idolatry.

ALEXANDER, ARCHIBALD, D. D.;

'Professor of didactic and polemic theology in the Theological Seminary of the General Assembly of the Presbyterian Church, at Princeton, N. J. A native of Rockbridge county, Virginia, he was educated, it is believed, at Hampden-Sydney College, in Prince Edward county, Va., and studied theology with the Rev. Mr. Graham, of Rockbridge co. He resided as a pastor in Prince Edward co., and, it is believed, was, for a time, president of the college. When the Rev. J. B. Smith, pastor of the third Presbyterian church, Philadelphia, was called to the presidency of Union College, Dr. Alexander was chosen to succeed him in Philadelphia. Here he resided a number of years, till, on the establishment of the Princeton Theological Seminary, (in 1812,) he was appointed by the General Assembly their first professor in that institution, where he remains eminently respected and beloved.' *Rev. W. J. Armstrong.* — Among his works are,

1. Evidences of the Christian Religion; which has passed through several editions.
2. Counsels to the Young.
3. The Canon of the O. and N. T. ascertained. 1826. Lond. 1828.
4. Pocket Dictionary of the Bible. 1830.

ALLIX, PETER, D. D.;

A very learned and eminent Protestant divine, born in France, at Alençon, in 1641, where he pursued his first studies under his father, who sent him, to complete his education, to Saumur, and afterwards to Sedan, where, at the age of 19, he distinguished himself by theological theses on the Last Judgment. On leaving, he was made minister at St. Agobille, in Champagne. In process of time, he became minister of the Reformed Church at Rouen, where he soon began to distinguish himself as an author, by publishing some very learned and curious pieces, by which he acquired great reputation. It was owing to this that he was called from Rouen to succeed the learned Daille at Charenton, which was the principal church that

the Reformed had in France. This was a high honor conferred upon him; and, being now in the zenith of his preferment, and finding himself in a condition for rendering great services to the church, he applied himself to the task with all possible zeal, defending the Protestant doctrine against the artful attempts of the bp. of Meaux, who was then laboring to overthrow the reformed religion. Here also he assisted the famous Claude in his new French version of the Bible. On the revocation of the edict of Nantes, Mr. Allix found himself compelled to quit France, in 1685, on which he retired into England, where he met with a most favorable reception, on account of his extensive learning, and, more especially, his singular knowledge in ecclesiastical history, for which he was particularly esteemed. 'Burnet, bp. of Salisbury, gave him a canonicate and the revenues of his cathedral; the universities of Oxford and Cambridge conferred on him an honorary doctorate. He was very zealous, and took great pains, and made many unsuccessful attempts with the ministers of Holland, Geneva, and Berlin, to effect a union of all the Protestant churches, especially the Lutherans and Calvinists.' *Biog. Univ.* — On his arrival in England, he applied very closely to learning the English language, which he attained to a surprising degree of perfection, as is manifest from the various publications which issued from his pen. Among these may be particularly specified his 'Reflections on the Holy Scriptures,' 'Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont;' also upon that 'of the Albigenses.' In these last treatises, he vindicates the Waldenses and Albigenses from the foul aspersions of Bossuet, the bishop of Meaux, and, with great force, retorts on him his own arguments, by showing that a constant and vigorous opposition to the church of Rome, founded not only on a disavowal of her authority, but also on a strenuous resistance to her corruptions in doctrine, discipline, and practice, is far from proving either heresy or schism in her opponents. In the course of his 'Remarks,' he is led into an examination of various important questions; and with freedom, learning, and impartiality, he traces the progress of the sentiments of the Albigenses into Spain, as well as their connection with the opinions of Wickliffe in England. [See *W. Jones's Church Hist.*, 1st Am., from 4th Lond., ed., 1824.] He wrote also on transubstantiation; and, critically and theologically, on the controversies of the church; also, on the oath of allegiance to the British government; &c.

But the book which obtained him the highest credit was, 'The Judgment of the Jewish Church against the Unitarians.' This was a great undertaking, requiring an extensive knowledge of Greek and Hebrew literature, which all must allow Dr. Allix to have exhibited, and that he managed the whole controversy with equal perspicuity and erudition. He enjoyed an uncommon share of health and spirits, as appears by his later writings, in which there is not only all the erudition, but all the quickness and vivacity which appeared in his earliest pieces. Of vast erudition, he was perfectly master of the Greek, Hebrew, Syriac, and Chaldee; was consulted by the greatest men of his age, on the deepest and most intricate parts of learning; and was acknowledged to be a genius of the first order, by those whom the world have esteemed not only the most capable but also the most unbiased critics. Dr. Allix continued his application to the last, and died in London, in the 76th year of his age, Feb. 21st, 1717; leaving behind him the reputation of a man assiduous in the discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as he was venerable for his uprightness and integrity, and famous for his various and profound learning. *Biographie Universelle, and Jones's Biog. Dict.* — His chief works are,

1. The Judgment of the Ancient Jewish Church against the Unitarians, in the Controversy upon the Holy Trinity and the Divinity of our blessed Savior.
2. Reflections on the Books of the Holy Scriptures, designed to establish the Truth of the Christian Religion. The *Biog. Univ.* characterizes the work as 'judicious, instructive, but ill-written, and without method.' It has been republished in the valuable collection of tracts by the late Bp. Watson.
3. Remarks upon the Eccles. Hist. of the Ancient Churches of Piedmont. 'I conceived,' says Allix, 'that it was well becoming a Christian to undertake the defence of innocence, oppressed and overborne by the blackest calumnies the devil could ever invent.'
4. Remarks upon the Eccles. Hist. of the Ancient Churches of the Albigenses. 'We should be ungrateful,' says Allix, 'towards those whose sufferings for Christ have been so beneficial to his church, should we not take care to justify their memory.'

ALTING, HENRY, D. D.,

Professor of theology at Heidelberg and at Groningen, was born, 1583, at Emden, of a very ancient and honorable

family. His parents were both pious. He made such proficiency in his studies, under the famous Piseator and others, that, at the age of 22, he was allowed to teach philosophy and divinity. In 1605, he was chosen preceptor to the three young counts of Nassau, Solmes, and Issenberg, together with the electoral prince palatine. In 1612, being appointed to attend the young elector into England, he there became acquainted with Abp. Abbot, Dr. King, and Dr. Hackwell, and was introduced also to King James. The marriage between the elector and the princess of England having been solemnized at London, Feb., 1613, Alting returned home, and, in the following August, was chosen professor of theology at Heidelberg. In 1618, he obtained the second professorship for Scultetus.

Being sent with two other deputies to the synod of Dort, he greatly distinguished himself there by his learning. In 1622, Count Tilly took Heidelberg by storm, and allowed his soldiers to commit all manner of devastations. Alting had an almost miraculous escape; for, being met by a soldier, he was stopped by him in this manner: 'I have killed with these hands ten men to-day, and Dr. Alting should make the eleventh, if I could find him: who are you?' The doctor replied, 'A schoolmaster at the *collegium sapientia*.' The soldier did not understand this, and so let him escape. In 1623, the king of Bohemia employed him at the Hague to instruct his eldest son, and would not consent to his becoming minister of Emden, or professor at the university of Franeker — situations which were offered him. In 1627, however, he gave him leave to accept of a professorship of theology at Groningen; where, though repeatedly called to other places, he continued until his death.

In 1639, he lost his eldest daughter, and, in 1643, his wife — domestic afflictions which gave severe shocks to his health and spirits. In his last sickness, being visited by the excellent Dr. Maresius, Alting congratulated him as his designed successor; adding, 'It much rejoices me that I shall leave to the church and university, one who is studious of peace, orthodox in judgment, and averse to novelties.'

The day before his death, he sang the 130th Psalm with a great sense of God's presence and love, and passed the rest of his time in meditation and prayer. In the evening he blessed his children; and the next morning, finding within himself that his departure was at hand, he told those about him that before sunset he should depart, and be with the Lord. Grounding his faith on the blood and righteousness of Jesus Christ, with the promises of his gospel, strengthened and comforted by the gracious influence of the Holy Ghost, he waited for death without fear; bade the numerous circle of learned and pious relatives and friends around him farewell, and expressed his readiness and desire to be dissolved, and to be with his Master in heaven. Thus peacefully did this good man depart, Aug. 25, 1644.

He was, says Middleton, a man of great worth, distinguished alike for his learning, diligence, public spirit, and benevolence to mankind. Among other important commissions in which he was employed, one was the revision of the new Dutch translation of the Bible at Leyden; and another, to be sole general inspector of the county of Steinfurt, to set in order the churches, which had been threatened with an invasion of Socinianism. Alting, though attached to orthodoxy, was no quarrelsome divine, and wasted no time on insignificant matters: though zealous for ancient doctrine, he was an enemy to the subtleties of the schools; and though not fond of novelty, adhered closely to the instructions of the word of God.

His works, with the exception of his *Theologia Historica*, (1664,) were published together in three volumes, with the title '*Scripta Theologica Heidelbergensia*.' Middleton.

Of his *Theologia Historica*, the *Biog. Univ.* says, 'It is one of the first attempts towards the History of Dogmatic Theology, which the Germans have since elevated to one of the most interesting branches of the history of the human mind; and H. Alting may be looked upon as one of the most distinguished pioneers of such as Planck, Augustus, and Munseher.' [See *Rev. Dr. Murdock's* tr. from the latter of the '*Elts. of Dogm. Hist.*,' New Haven, 1830.]

'Bayle,' adds the *Biog. Univ.*, 'gives a very imperfect list of the numerous works of H. Alting, which have now only an historical interest.'

ALTING, JAMES, Prof.;

'Son of Henry, born 1618, died 1667. He was professor of theology at Groningen, and has left works full of useful

researches on different points of Hebrew antiquities and oriental philology. In his Hebrew grammar, he introduced the *System of Three Moras* belonging to every syllable, one of the most ingenious and subtle grammatical tact has ever invented; and his system served as the basis of the magnificent developments of Schultens. His works have been published together, and with his life prefixed, by Becker, in 1687, 5 vols. fol., Amsterdam.' *Biog. Univ.* The chief are,

1. *Hebræorum Respublica Scholastica, seu Historia Academicarum et Promotionum Academicarum in Populo Hebræorum.* Amsterdam, 1652.
2. *Dissertatio maxime de Rebus Hebræorum, in the Thesaurus Groningensis.* 1698.
3. Commentaries on most of the Books of the Bible.
4. A Syro-Chaldaic Grammar.
5. A Treatise on Hebrew Points.

ANACREON;

Born at Teos, in Ionia. He lived about 530 B. C. It is said that Polycrates, tyrant of Samos, invited him to his court, and gave him his friendship and favor. The voluptuous Anacreon crowned himself with roses, sang love songs, got drunk, and troubled himself little about the favors of fortune. After the death of Polycrates, Anacreon went to Athens, and Hipparchus, who commanded there, sent out a 50-oared galley to meet him. On the fall of Hipparchus, he returned to Teos, and afterwards retired to Abdera, where he lived gayly to the age of 85. He died, strangled, it is said, by a grape-stone.

Of the numerous and splendid eds. of his works, Brunck's, 16mo., published from the Vatican MS., at Strasburg, in 1786, is most generally esteemed. *Biog. Univ.* He is thought to have imitated Song 5:2—6. See *Dr. A. Clarke*, on the passage.

ANDERSON, RUFUS, D. D.

Dr. Anderson is now one of the secretaries of the American Board of Commissioners for Foreign Missions, having the charge of its foreign correspondence. He was graduated at Bowdoin College, studied theology at Andover, engaged in the City Mission of Boston, and was afterwards associated with the lamented Everts, to one of whose departments, now, by the blessing of God on the cause of missions, greatly enlarged, he succeeded.

In 1829, he visited, on behalf of the Board, the Mediterranean Missions, and, on his return, in 1830, published '*Observations upon the Peloponnesus and Greek Islands*,' being a selection of facts, collected by himself and Rev. Eli Smith, (missionary in Asia Minor, &c.) and 'aiming at perfect accuracy in their statement.' It is unquestionably the best account of missions to the Greeks.

APPIAN;

A Greek historian, born at Alexandria. He lived under the emperors Trajan, Hadrian, and Antonine. He early established himself at Rome, where he became distinguished as a lawyer, and was named *procurator*, or superintendent of the domestic affairs of the emperors; and, some say, appointed governor of Egypt. Appian, in his *History*, (of 24 books,) speaks of the destruction of Jerusalem by Hadrian as of a contemporary event, and says in his preface, that the Roman empire had lasted 900 years; which proves that he wrote about the 11th year of Antonine. He throws great light on the history of his times, and ancient geography. Some read him with distrust, but Photius says he is full of respect for truth, and shows a great knowledge of military affairs. Indeed, the 5 incomplete books left us on the civil wars, carrying the stamp of truth on their face, are one of the most precious relics of antiquity. The next 3 vols. are mostly preserved, as also the 12th, 13th, 17th, 23d, and extracts of the 9th and 11th: the others are entirely lost. Schweighæuser has given an excellent edition of all. Leipsic and Strasburg, 1783, 3 vols. 8vo.' *Biog. Univ.*

APPLETON, JESSE, D. D.,

The second president of Bowdoin College, was born at New Ipswich, in the state of New Hampshire, Nov. 17, 1772. [Of his early years, an intimate friend remarks, 'I have rarely, if ever, known a youth so esteemed and beloved.'] President Appleton was graduated at Dartmouth College, in 1792. It was during his residence at that seminary, that he experienced deep religious impressions; yet of any precise period when his heart was regenerated by the Spirit of God, he was not accustomed to speak. The only safe evidence of piety, he believed, was 'the perception in himself of those qualities which the gospel requires.' Having spent two years in the instruction of youth, [in which he was highly successful,] at Dover and Amherst, he studied theol

ogy under Dr. Lathrop, of West Springfield, [who did not conceal the high hopes he had formed of his pupil; hopes afterwards abundantly realized. His papers of this period exhibit the mental traits for which he was afterwards distinguished—careful thought, a disposition to form well-defined views, and logical precision.] In February, 1797, he was ordained as the pastor of a church at Hampton, New Hampshire. His religious sentiments, at this period, were Arminian. Much of his time, during his ten years' residence in that town, was devoted to systematic, earnest study, in consequence of which his sentiments assumed a new form. By his faithful, affectionate services, he was very much endeared to his people. At his suggestion, the *Piscataqua Evangelical Magazine* was published, to which he contributed valuable essays, with the signature of Leighton. Such was his public estimation, that, in 1803, he was one of the two principal candidates for the professorship of theology at Harvard College; but Dr. Ware was elected. In 1807, he was chosen president of Bowdoin College, into which office he was inducted Dec. 23. After the toils of ten years in this station, his health became much impaired in consequence of a severe cold, in October, 1817. In May, 1819, his illness became more alarming, his complaints being a cough, hoarseness, and debility. A journey proved of no essential benefit. A profuse hemorrhage, in October, extinguished all hope of recovery. As the day of his dissolution approached, he remarked, 'Of this I am sure, that salvation is all of grace. I would make no mention of any thing which I have ever thought, or said, or done; but only of this, that *God so loved the world as to give his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.* The atonement is the only ground of hope.' In health, he was sometimes anxious, in a high degree, in regard to the college; but in his sickness, he said, in cheerful confidence, '*God has taken care of the college, and God will take care of it.*' Among his last expressions were heard the words, 'Glory to God in the highest! the whole earth shall be filled with his glory.' He died, Nov. 12, 1819, at the age of 47, having been president nearly 12 years. *Allen.* See also the Memoir prefixed to Dr. A.'s works. The published writings of Dr. Appleton 'have placed him in the highest class of theological and ethical writers of our country.' They will form a permanent bequest to his country's reputation, distinguished as they are for sound and sober thought, logical precision, and correct taste. It were to be wished that they might be diffused extensively, for the benefit of all who seek a thorough education, whether for time or eternity. It would augur well for these States, were they in high request, since the beloved and respected author (of whom the Editor hardly dares trust himself to speak, lest personal friendship should too strongly bias his language) lived not for himself, but for God and mankind.

In 1820, a volume of his addresses was published, containing his inaugural address, and 11 annual addresses, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822, his lectures and occasional sermons were published, in one volume, with a memoir of his life, by Rev. Benjamin Tappan, of Augusta. A new and elegant edition of his works, embracing his course of theological lectures, his academic addresses, and a selection from his sermons, with the memoir re-written and extended, was published in 1837, 2 vols. 8vo.; 'in a form,' says Prof. Packard, 'more worthy of the author's memory, with the confident expectation that the work will be regarded not only as the result of the persevering investigations and patient thought of a clear, discriminating, and powerful mind, always influenced by an ardent love of truth, but also as a valuable contribution to our literature.' The subjects of these 27 lectures, are the necessity of revelation, human depravity, the atonement, regeneration, the eternity of future punishment, the resurrection of the body, the demons of the N. T., &c. The sermons are on Christ's transfiguration, Christ's universal reign, impenitent sinners without excuse, importance of ascertaining the truths of the gospel, its tendency when rejected, the young warned and re-proved, the perpetuity and importance of the Sabbath, the Christian minister should give no offence, means of perpetuating the blessings of Christianity, the immortality of the soul, the influence of religion on the condition of man, the evils of war, and the probability of universal peace, true sources of national prosperity, the truth of Christianity from its moral effects, conscience, consequences of neglecting the great salvation, &c. &c.

AQUILA;

'Of Sinope, in Pontus. From a pagan he became a Christian; but, Christianity not tolerating the astrologic arts he professed, he became a Jew, in the beginning of the second century, in the time of Hadrian, [who, says the *Biog. Univ.*, in consequence of his skill in architecture and mathematics, had appointed him to rebuild Jerusalem, under the name of *Ælia*, where he first became acquainted with Christianity.] Among the Hebrews, he applied himself with ardor to their language, and became able to undertake an original Greek

version of the Old Testament, [which he published in 138:] and, from its being very literal, and close to the words and idiomatic phrases of the Hebrews, it was preferred in the synagogues to every other, and read publicly in them. Great use is made of it, also, in the most ancient of the Rabbinic writings, and in the Jerusalem Talmud itself, which attests that it was made by our proselyte in the presence of Rabbi Akiba his preceptor, or, as it were, under his instruction and direction. In the contest which arose under Justinian, as to the use of the versions, the use and reading of Aquila's was granted to the Hebrews by the emperor, in the 146th Novella, though made by a stranger, and disagreeing with the Septuagint. Fragments only remain, which were published by Montfaucon in the Hexapla of Origen. Some pretend, but without ground, that Aquila is the same with Onkelos.' *De Rossi.*

'Aquila's translation was the earliest except the Sept., and done with great care, whatever Buxtorf may say, who quite absurdly denies to the author a perfect knowledge of the Hebrew. His manner is to translate word for word, and to express even the etymology of the terms. Although this version was undertaken with the design to contradict that of the Sept., used by the churches, after the example of the apostles, the ancient fathers found it in general so exact, that they often took their texts from it, as more appropriate, in certain places, to the true sense. The Hellenistic Jews also preferred it in their synagogues. Aquila joined Jewish traditions (learned from his master, Akiba) to his second edition, which was better received by the Hellenistic Jews than the first. Justinian forbade them to read it, because it contributed very much to render them obstinate in their error. The doctors of the law even forbade them to use it in the synagogues, and ordered them to confine themselves to the original Hebrew, and the Chaldee paraphrases.' *Biog. Univ.*

AQUINAS, THOMAS;

A celebrated theologian, to whom the hyperbolical admiration of the dark ages gave the sounding titles of the *angelical doctor*, the *fifth doctor of the church*, the *eagle of divines*, and the *angel of the schools*. He was descended from the counts of Aquino, in Calabria, born in 1224, and educated at the university of Naples. At the age of 17, he entered into the Dominican order, contrary to the wishes of his mother, who, in conjunction with his brothers, attempted force, and every allurements, to entice him back to the world. When only 24, he taught dialectics, philosophy, and theology, in the university of Paris, with great applause. 'He was,' says the *Dict. Hist.*, 'for theology, what Descartes was for philosophy; and, of all the scholastics of those ages of barbarism, without contradiction, the most profound, judicious, clear, and concise.' It is said that Bucer remarked of him, 'Take away Thomas, and I will overturn the Roman church.' Sixtus Senensis ranks him next to Augustin, 'whose soul might seem (if we could credit the Pythagorean notion) to have passed into Thomas Aquinas.' After having lectured on divinity in several universities, he settled at Naples, the archbishopric of which city he refused. He died in 1274, aged 48, and was canonized in 1323. The Roman Catholic church considers his writings as of high authority; and they gave rise to a sect which bore the name of *Thomists*. They form 17 volumes; the most celebrated of them is the *Summa Theologiæ*. *Davenport, Cure, &c.*

ARATUS;

Of Soli, or Siloe, a town of note in Cilicia, founded by Solon, and afterwards called Pompeiopolis. He was contemporary with Theocritus, who mentions him honorably, and lived in favor with Ptolemy Philadelphus, and great intimacy with Antigonus Gonatas, son of Demetrius Poliorcetes. He was educated under Dionysius of Heraclea, a Stoic philosopher, and adopted the principles of that sect, founding his poetic works upon them. [Thus, Acts 17:28, Paul, speaking to the Stoics and others, calls Aratus a poet of 'their own.']

It is said he composed many works: the only poem of his which remains consists of two parts, his 'Phænomena,' which is properly astronomical, and elegantly describes the nature and motion of the stars; and his 'Dioscuria,' or Mirror, which is astrological, and shows the particular influences of the heavenly bodies, their various dispositions and relations. His poetic genius had no low esteem, when he was encouraged to correct the many errors and corruptions that had in time crept into Homer's *Odyssey*, and was sent for by Antiochus, king of Syria, to bestow his criticisms and emendations upon the *Iliad*.

Above 40 Greek scholiasts (among them Hipparchus) have commented on Aratus. Cicero says he wrote 'most polite and excellent verses,' though Quintilian says he lacks life, spirit, and variety, which indeed was, in part, the fault of his subject, which was description. His works, too, were translated into Latin verse by Claudius and Germanicus Cæsar, Cicero, and Ovid, and Festus Avienus. Ovid says his 'fame will last as long as the sun and moon;' Vossius, that he was, and is, of great authority among astronomers; Macrobius, that Virgil, in the *Georgics*, borrowed from him. Quintilian acknowledges that he was 'fit and sufficient for his work.'

Grotius, in his *'Syntagma Arateorum,'* Leyden, 1600, gives the poem, with the above three Latin versions, and attempts to fill the numerous gaps Cicero has left. The best edition of Aratus is that of J. Buhle, Leipsic, 1793-1801, 2 vols. 8vo., with the Greek commentaries, and additions from MSS. *Biog. Univ.*; *Harwood*.

ARBUTHNOT, JOHN, Dr.;

The son of a Scotch Episcopal clergyman, and born at Arbuthnot, near Montrose, soon after the restoration. Acquainted with Pope, Swift, and the other wits of the age, he took a share in their literary enterprises, and contributed largely to the works of Martinus Scriblerus. He died in 1735. Swift gave his character in few words. 'He has,' said he, 'more wit than all our race, and his humanity is equal to his wit.' Among his various works, part of which are medical, may be named his 'Tables of Ancient Coins, Weights, and Measures,' which are found in most large English Bibles. *Davenport*.

ARISTOPHANES;

The only Grecian comic poet of whom any pieces have been preserved entire. By birth an Athenian, he appeared as a poet B. C. 427, and was distinguished among the ancients as the comedian, as Homer was by the name of the poet. Of his 54 comedies, 11 only remain, abounding in extravagances and immoralities, only to be tolerated by ancient customs and opinions. His pieces show a pure Attic dialect, and a masterly skill and care in their plan and execution. His wit and humor are inexhaustible, and his boldness unrestrained. The Greeks were enchanted with the grace and refinement of his writings, and Goethe calls him the *spoiled child of the Graces*. He made use of allegory in his attacks on the politicians of the day, as well as in scourging the vices and follies of his age. The freedom of ancient comedy (long considered a support of democracy) allowed an unbounded degree of personal satire, and Aristophanes made so free use of it, that nothing, divine or human, which offered a weak side, escaped his sarcasms. He incessantly reproached the Athenians for their fickleness, levity, love of flattery, foolish credulity, and readiness to entertain extravagant hopes; yet they crowned him with olive, then a remarkable distinction. After the Peloponnesian war, the license of comedy was restrained, and it was forbidden to name any person on the stage. Aristophanes died very old. See *Enc. Am.*

Among the best editions of his comedies are those of L. Küster, Amst 1710, fol.; Invernizio, Leipsic, 1794, 2 vols., with Beck's commentaries.

ARNOBIUS;

About A. D. 300, a teacher of rhetoric at Sicca Veneria, in Numidia. In 303, he became a Christian. While yet a catechumen, he wrote seven books, *Adversus Gentes*, in which he defended the Christian religion, and showed the folly and absurdity of heathenism with great spirit and learning, though his knowledge of the truth appears to have been somewhat defective.

The edition of this work at Leyden, in 1651, 4to., reviewed by Salmasius, is preferred to all others for its notes by different learned men, and the correction of the text.

ARRIAN, FLAVIUS;

'Born at Nicopolis, in Bithynia. He was a disciple of Epictetus, which, however, did not hinder him from the profession of arms, in which he soon so distinguished himself, against the Massagetæ, as to attract the attention of the emperor Hadrian, who made him a Roman citizen, and gave him the government of Cappadocia, which he defended against the Alans, A. D. 134. Hadrian rewarded him with the consular dignity, and the title of senator; he was also, in his own country, made high-priest of Ceres and Proserpine. It is said he proposed to himself Xenophon as his model. In fact, as Xenophon had compiled the sayings of Socrates, Arrian wrote those of Epictetus. Xenophon published 7 books on the expedition of Cyrus, who founded the greatness of Persia; Arrian composed 7 books on the expe-

dition of Alexander, who destroyed it. The "Greeks" of Xenophon, it is said, gave origin to the "Bithynians," and the "Alans" of Arrian. Arrian, like Xenophon, treated of tactics and the chase. Copying at once his style and character, he showed himself equally jealous of his reputation as a general and writer. Many of his works are lost, such as his *Conversations of Epictetus*, 12 books; *The Life and Death of Epictetus*; *Wars with the Parthians*, 17 books; *Life of Tilleborus*, a celebrated robber; *The Events which followed Alexander's Death*, 10 books, abridged in Photius; *Acts of Timoleon*; *Dion's Deliverance of Syracuse*; *The Bithynians, or Origin and History of Bithynia*, 8 books.' *Biog. Univ.* His works, yet extant, are,

1. *Enchiridion, or Manual of Epictetus, and Dissertations on his Philosophy.* 4 books only remain of the 8.
2. *Expeditions of Alexander*; 7 books. Written after the lost accounts by Aristobulus and Ptolemy, who accompanied Alexander. This work is highly esteemed; it is reasonable, and has but two marvellous tales (of Aristander's predictions, and the new fountains of water and oil, which sprang up near the Oxus as soon as Alexander encamped there) to detract from its authenticity. It has been tr. into English by Rooke, 2 vols. 8vo., London, 1729.
3. *The Indias*; 1 book; in the Ionian dialect. — The best editions of these last two, are those of Gronovius, 1704; Raphelius, 1757; Schneider, 1798; the last highly esteemed.
4. *Periplus of the Euxine Sea.*
5. *Periplus of the Erythrean Sea*; ['doubtful,' *Enc. Am.*] published in the *Geographi Minores*, Oxford.
6. *Two Treatises on Tactics.*
7. *A Treatise on the Chase.*
8. *On the Manner of fighting the Alans.* — These last 5 are published together by Blancard, Amsterdam, 1685; also in 1750.

ASSEMANI, JOSEPH SIMON;

A Maronite Syrian, archbishop of Tyre, prefect of the library of the Vatican, &c., born 1687, died 1768. He was very well versed in ancient and oriental languages, and has published several works which place him among the most celebrated orientalists of Europe. His learned and beautiful *Bibliotheca Orientalis*, from the press of the Propaganda, established his literary eminence.' *Biog. Univ.* His works are,

1. *Bibliotheca Orientalis Clementino-Vaticanae Recensio Manuscriptos Codices, Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptios, Ibericos, et Malabaricos, etc. jussu et munificentia Clem. XI. Romæ, 1719-28.*
2. *S. Ephræm, Syri, Opera omnia quæ extant, Græcè, Syriacè, et Latinè, in 6 tomos, &c. Romæ, 1732-34.*
3. *De Sanctis Ferentinis in Tusciâ, Bonifacio ac Redempto Episcopis. Romæ, 1745.*
4. *Italicæ Historiæ Scriptores ex Bibliotheca Vaticana, etc., collecti et Prefatione Notisque illustravit J. S. Assemanus. Romæ, 1751-3, 4 vols. 4to.*
5. *Kalendaria Ecclesiæ Universæ, etc. Romæ, 1755-7, 6 vols. 4to.*

ATHANASIUS,

The celebrated patriarch of Alexandria, was born in that city about 296. At the council of Nice, though then but a deacon of Alexandria, his reputation for skill in controversy gained him an honorable place in the council; and, with signal ability, he exposed the sophistry of those who pleaded on the side of Arius. Six months after, he was appointed the successor of Alexander. Notwithstanding the influence of the emperor, who had recalled Arius from banishment, and, upon a plausible confession of his faith, in which he affected to be orthodox in his sentiments, directed that he should be received by the Alexandrian church, Athanasius refused to admit him to communion, and exposed his prevarication. The Arians upon this exerted themselves to raise tumults at Alexandria, and, by falsehoods, to injure the character of Athanasius with the emperor, who was prevailed upon to pronounce against him a sentence of banishment. In the beginning of the reign of Constantius, he was recalled to his happy people, but was again disturbed and deposed, on accusations without proof, by a council of 90 Arian bishops, at Antioch, presided over by the famous Eusebius of Nicomedia. 100 orthodox bishops, at Alexandria, declared him innocent. The affair was carried to Rome, and accusations were sent against him and other bishops; but they were acquitted by Pope Julius in a council of 50 bishops, and his sentence was approved by more than 300 bishops of the East and West, at Sardica. Athanasius was restored a second time to his see, upon the death of the Arian bishop, who had been placed in it. Arianism, however, being in favor at court, he was condemned by a council convened at Arles, and by another at Milan, and a third time obliged to fly into the deserts: the bishops who refused to subscribe to his condemnation were also exiled. His enemies pursued him even here, setting a price upon his head, and tormenting or massacring the solitaries of that frightful country, who refused to betray him. In this situation,

Athanasius composed writings full of eloquence, to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the Apostate recalled from banishment, and, in A. D. 362, held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Many now were recovered from Arianism, and brought to subscribe the Nicene creed; and the moderation of Athanasius being imitated in Gaul, Spain, Italy, and Greece, harmony was restored to the church. But his peace was again interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. He was again obliged to fly to save his life. The accession of Jovian brought him back. During the reign of Jovian, also, Athanasius held another council, which declared its adherence to the Nicene faith; and, with the exception of a short retirement under Valens, he was permitted to sit down in quiet, and govern his affectionate church of Alexandria, until his death, in 373. Of 46 years of official life, he spent 20 in banishment.

Athanasius is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honor and love of all. His writings, whether of history, controversy, or morals, are distinguished for clearness and moderation: the best edition is by Montfaucon, Paris, 1698.

Athanasius was an eminent instrument of maintaining the truth, in an age when errors affecting the great foundation of our faith were urged with great subtlety. The Scripture doctrine of the Trinity, as explained by him, at length triumphed over the heresies which at one time met with so much support and sanction; and the views of Athanasius have been received, in substance, by all orthodox churches to the present time. *Watson; Ency. Amer.; Biog. Univ.*

ATHENÆUS;

A grammarian, born at Nauaratis in Egypt, under the reign of Marcus Aurelius or Alexander Severus. He was living in A. D. 228, but his life is not at all known to us.

His *Deipno-sophists*, or Banquet of the Learned, is a treasure of erudition of all kinds, and without it we should be ignorant of many matters of antiquity. It is in fifteen books, and has come down to us entire, except the first 2, which are abridged. The best edition is in 5 vols. of text and Latin translation, 8 of notes, and 1 of tables, by Schweighæuser, 1801-7.

AUGUSTINE;

Sometimes called, in the short style of the middle ages, St. Austin; one of the most celebrated fathers of the church, whose writings for many centuries had almost as potent an influence on the religious opinions of Christendom as those of Aristotle exercised over philosophy. He was born, Nov. 13th, A. D. 354, at Tagasta, an episcopal city of Numidia in Africa. His parents, Patricius and Monica, were Christians of respectable rank in life, who afforded their son all the means of instruction which his excellent genius and wonderful aptitude for learning seemed to require. He studied grammar and rhetoric at Madura, until he was 16 years old; and afterwards removed to Carthage, to complete his studies. In both these cities, in all the fervor of unregenerate youth, he entered eagerly into the seducing scenes of dissipation and folly with which he was surrounded, and became not only depraved, but infamous in his conduct. In this respect, he was not improved by his subsequent connection with the Manichees, whose unhallowed principles afforded an excuse for his immorality, and threw a veil over the vilest of his actions. The simplicity and minuteness with which he has narrated the numerous incidents of his childhood, youth, and mature age, in his celebrated book of 'Confessions,' have afforded abundant matter of ridicule to the profane and infidel wits of this and the last age. The reflections, however, which accompany his narrative, are generally important and judicious, and furnish to the moral philosopher copious materials for a history of the varieties of the human heart, and are of superior value to the humble Christian for the investigation and better knowledge of his own. With a strange, though not uncommon inconsistency, few hooks have been more frequently quoted as authority on matters relating to general literature and philosophy by infidels themselves, than St. Augustine's otherwise despised 'Confessions,' and his 'City of God.' But, whatever else is taught in this remarkable piece of autobiography, every pious reader will be delighted with the additional proofs which it contains of the ultimate prevalence of faithful prayer, especially on the part of Chris-

tian parents. Monica's importunate prayers to Heaven followed the aberrations of her graceless son, when he settled at Carthage as a teacher of rhetoric; when he removed to Rome, and lodged with a Manichee; and when he finally settled at Milan as professor of rhetoric. St. Ambrose was, at that time, A. D. 384, bishop of Milan, and to his public discourses Augustine began to pay much attention. His mind became gradually prepared for the reception of divine truth, and for that important change of heart and principles which constitutes 'conversion.' The circumstances attending this change show that the modes of the Holy Spirit's operations was in substance the same in those early days as they are now; and time was when some of the soundest divines and most worthy dignitaries of the church of England were in the habit of referring with approbation to this well-attested instance of a change of heart.

In a frame of mind not unfamiliar to those who have themselves had 'much forgiven,' Augustine wished to retire at once from so wicked a world as that in which he had passed the first 32 years of his dissolute life. His secession, however, was only a temporary one; for he and Alipius were, a few months afterwards, received by baptism into the Catholic church. After having composed several religious treatises in his retreat near Tagasta, especially against the errors of the Manichees, from which he had been so recently reclaimed, he was, in the year 392, ordained priest by Valerius, bishop of Hippo, now a part of the Barbary states on the coast of Africa. He there held a public disputation with Fortunatus, a celebrated priest among the Manichees, and acquitted himself with great spirit and success; he also wrote and preached largely, and to great effect, against the Donatists and Manichees. His reputation as a divine increased; and he was, at the close of the year 395, ordained bishop of Hippo, in which high station he continued with great advantage to wage war against various orders of heretics.

Augustine had hitherto directed his theological artillery principally against the predestinarian errors of the Manichees; but he was soon called upon to change his weapons and his mode of warfare, in attacking a new and not less dangerous class of heretics. In the year 412, he began to write against the injurious doctrines of Pelagius, a native of Britain, who had resided for a considerable time at Rome, and acquired universal esteem by the purity of his manners, his piety, and his erudition. Pelagius was seconded by Celestius, a man equally eminent for his talents and his virtues. Their principles were propagated at first rather by hints and intimations, than by open avowal and plain declarations; but this reserve was laid aside when they perceived the ready reception which their doctrines obtained; and Celestius began zealously to disseminate them in Africa, while Pelagius sowed the same tares in Palestine, whence they were speedily transplanted to almost every corner of Christendom. If the brief notices which have come down to us respecting their tenets, in the writings of their adversaries, be correct, they affirmed, 'It is not free will, if it requires the aid of God; because every one has it within the power of his own will to do any thing, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our own free will. The prayers which the church offers up, either for the conversion of unbelievers and other sinners, or for the perseverance of believers, are poured forth in vain. The unrestricted capability of men's own free will is amply sufficient for all these things, and therefore no necessity exists for asking of God those things which we are able of ourselves to obtain; the gifts of grace being only necessary to enable men to do that more easily and completely which yet they could do themselves, though more slowly and with greater difficulty; and that they are perfectly free creatures,' in opposition to all the current notions of original sin and predestination. These novel opinions were refuted by St. Augustine and St. Jerome, as well as by Orosius, a Spanish presbyter, and they were condemned as heresies in the council of Carthage, and in that of Milevum. The discussions which then arose have been warmly agitated in various subsequent periods of the Christian church, though little new light has been thrown upon them from that age to the present. In his eagerness to confute these opponents, St. Augustine employed language so strong as made it susceptible of an interpretation wholly at variance with the accountability of man. This led to further explanations and modifications of his sentiments, which were multiplied when the Semi-Pelagians arose, who thought that the truth lay between his doctrines and those of the Pelagians.

Plaifere, in his '*Appello Evangelium*,' has given the following as the substance of that opinion of the order of predestination of which 'many do say that St. Augustine was the first author: 1. That God, from all eternity, decreed to create mankind holy and good. 2. That He foresaw man, being tempted by Satan, would fall into sin, if God did not hinder it; He decreed not to hinder. 3. That out of mankind, seen fallen into sin and misery, He chose a certain number to raise to righteousness and to eternal life, and rejected the rest, leaving them in their sins. 4. That for these, his chosen, He decreed to send his Son to redeem them, and his Spirit to call them and sanctify them; the rest He decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins.'

Augustine also taught, that baptism brings with it the forgiveness of sins; that it is so essential, that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with invisible grace; that baptism is common to all, whilst grace is not so; and that the same external rite may be death to some, and life to others.

In the various discussions which have arisen concerning predestination and the doctrines with which it is connected, some modern divines have quoted the arguments of St. Augustine against the Manichæes, and others those which he employed against the Pelagians, according to the discordant views which the combatants severally entertain on these controverted points. In his '*Retractions*,' he has qualified the harshness of his previous assertions on many subjects.

Many were the theological labors to which he was invited by the most eminent of his contemporaries; and hastily as some of his lucubrations were executed, it is not surprising that, among 272 treatises on different subjects, some are of inferior value, and unworthy of the fame which he had acquired in the church. After a life of various changes, and of a mixed character, he died A. D. 430, in the 76th year of his age; having been harassed at the close of life by seeing his country invaded by the Vandals, and the city of which he was the bishop besieged. Though those barbarians took Hippo and burned it, they saved his library, which contained his voluminous writings.

St. Augustine was a diligent man in the sacred calling; and that the office of a bishop, even in that age of the church, was no sinecure, is evident from several notices in his letters. At the close of one addressed to Marcellinus, he gives the subjoined account: — 'If I were able to give you a narrative of the manner in which I spend my time, you would be both surprised and distressed on account of the great number of affairs which oppress me without my being able to suspend them. For, when some little leisure is allowed me by those who daily attend upon me about business, and who are so urgent with me that I can neither shun them nor ought to despise them, I have always some other writings to compose, which indeed ought to be preferred [to those which Marcellinus requested,] because the present juncture will not permit them to be postponed. For the rule of charity is, not to consider the greatness of the friendship, but the necessity of the affair. Thus I have continually something or other to compose which diverts me from writing what would be more agreeable to my inclinations, during the little intervals in that multiplicity of business with which I am burdened either through the wants or the passions of others.' He frequently complains of this oppressive weight of occupation in which his love of his flock had engaged him, by obeying the apostolical precept, which forbids Christians from going to law before pagan tribunals. In reference to this employment, his biographer, Posidonius, says: 'At the desire of Christians, or of men belonging to any sect whatever, he would hear causes with patience and attention, sometimes till the usual hour of eating, and sometimes the whole day without eating at all, observing the dispositions of the parties, and how much they advanced or decreased in faith and good works; and when he had opportunity, he instructed them in the law of God, and gave them suitable advice, requiring nothing of them except Christian obedience. He sometimes wrote letters, when desired, on temporal subjects; but looked upon all this as unprofitable occupation, which drew him aside from that which was better and more agreeable to himself.'

'His table was frugal: upon it were ordinarily served herbs and pulse only: sometimes meat was added for his

guests and the infirm; but wine was always used. Besides the spoons, which were of silver, all the service was earthen, or of wood, or marble. Upon his table were written these two lines:

Quisquis amat dictis alienam rodere famam,
Hanc mensam vetitam duxerit esse sibi —

"The backbiter will understand this table to be forbidden him." His clerks lived and ate with him, and were fed and clothed from a common purse. No woman, not even his sister, frequented or lived in his house; not that he distrusted his relations, but, as he said, "they must have female servants and visitors, and that might occasion scandal." He cared to make no visits, except to the sick, and to widows, orphans, and the poor; and exercised hospitality with that compassionate sensibility which formed his character. His maxim was, "Better suffer a bad, than refuse a good man." He left the care of his temporal affairs to faithful stewards, who accounted to him, but of whom he was not distrustful. When the church fund was exhausted, he declared to his people, as a tender father, the wants of the poor, whom he regarded as his children; and sometimes, to assist them, or ransom captives, he melted down portions of the church plate. He reprehended the faults of his ecclesiastics, or tolerated them, as prudence suggested. He would never buy land, or town or country house; but if given outright, or as a legacy, to the church, he accepted them; yet often refused important inheritances, not because they could not be of advantage to the poor, but because it seemed to him more reasonable to leave them to the proper heirs.' *Dict. Hist.*

The character of this eminent father has been much misrepresented both as a man and as a writer. The learning of St. Augustine, and particularly his knowledge of Greek, have been disputed; and hence the importance of his biblical criticisms has been depreciated. Dr. Lardner, however, is of opinion, that he understood that language better than some have supposed. Le Clerc himself allows that he sometimes explains Greek words and phrases in a very felicitous manner. Indeed, the commencement of his correspondence with St. Jerome proves him to have been no contemptible critic. Voltaire and other profane wits have, in the exercise of their buffoonery, impeached his moral conduct; but their charges, when impartially examined, will be seen to be founded in ignorance or in malice. One capital error, however, must not be denied — his cruel persecution of the Donatists. Mosheim observes that Augustine's high reputation filled the Christian world; and 'not without reason, as a variety of great and shining qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and a subtle and lively wit, conspired to establish his fame upon the most lasting foundations.' Such a testimony as this far outweighs the vituperative remarks and petty sneers of a thousand infidels. *Watson; Enc. Amer.; Bib. Repos.* vol. iii. REL. ENC.

'Many editions, particular and general, of his works, have been published, of which the only one which merits attention, is that of the learned Benedictines of the congregation of St. Maur, in 11 vols. fol., and bound in 8, 1679 to 1700.' *Dict. Hist.*

AULUS GELLIUS;

'Commonly quoted as AGELLUS, a celebrated critic and grammarian of Rome, in the 2d century. In his youth, he went to Athens, lived in the society of several of the learned, and travelled throughout Greece for information. On his return to Rome, he chose the study of the law, and was made a judge. His *Noctes Atticæ*, Attic Nights, have come down to us. They were written at Athens mostly, and are a medley of various value, set down, as the author says, "without examination or order, on reading any book, on seeing any thing remarkable, or which pleased my imagination." The work is especially valued as containing fragments of authors whose works are lost.' *Biog. Univ.* Many editions have been published. 'Beloe has given an English translation, 3 vols. 8vo., 1795, with interesting notes.'

AURIVILLIUS, CHARLES;

AURIVILLE, ORVILLE, or D'ORVILLE; professor of oriental languages in the University of Upsal, Author of '*Dissertationes ad Sacras Literas et Philologiam Orientalem pertinentes*,' etc. Gottingen, 1790, 8vo. These Dissertations were published with a preface, by Sir J. D. Michælis, whose recommendation is sufficient to establish their value. *Orme.*

B.

BACON, Sir FRANCIS,

The son of Nicholas Bacon, lord keeper of the great seal, was born on the 22d of January, 1561, entered Trinity College in his 12th year, where he studied under Dr. Whitgift, afterwards archbishop of Canterbury, and, by the time he was 16, had made great proficiency in the learning of those times; so that he already began to project those improvements in science, which paved the way for its complete reformation from the Aristotelian subtilties, which had so long obscured it. At the age of 19, he wrote a work, entitled *Of the State of Europe*, in which he gave the most astonishing proofs of the early maturity of his judgment. Soon after his father's death, in consequence of the straitness of his circumstances, he betook himself to the study of the common law; but, in his moments of leisure, we find him taking a view of the state of learning, and devising means for supplying the defects and correcting the errors he had detected. Being chosen a member of parliament in 1603, he frequently distinguished himself by the eloquence of his speeches, and though he generally appeared on the side of the court, he was regarded as not unfriendly to the interests of the people. In 1605, he published a work on 'The Proficiency and Advancement of Learning,' first in English, and afterwards in Latin, which gained him much celebrity, and drew upon him the notice of the king, to whom he dedicated it. In 1607, he was appointed solicitor-general, after which his practice increased so much, that he was retained in almost all great causes. In 1610, appeared his book 'On the Wisdom of the Ancients,' in which, launching out into a new track, he endeavors to develop the physical, moral, and political meaning couched under the fables of antiquity; and, however doubtful some of his hypotheses may appear, we cannot but admire the profundity and variety of his knowledge. In 1611, he was made a judge of the marshal's court, and, two years after, attorney-general; when, it having been objected that this office was incompatible with a seat in the house of commons, that house, from particular regard for him, overruled the objection, and allowed him to take his seat as usual. While in this office, he exerted himself much to put a stop to duelling, and his eloquent and learned charge on this subject, in the star chamber, so pleased the lords of the council, who were present, that they ordered it to be printed and published, with the decree of the court. Bacon's circumstances were now in a more prosperous situation than they had ever been previously; but his generosity, which often bordered on profusion, prevented him from amassing a fortune. He was rapidly rising, and it is much to be regretted that he sometimes exhibited too much servility in flattering the king and the court. In 1617, the aged Chancellor Egerton having voluntarily resigned the seals, Sir Francis succeeded him, with the title of lord keeper, and soon after, the king going on a progress to Scotland, he was intrusted with the conduct of public affairs in his absence, and presided at the council. In the beginning of 1619, he was made lord high chancellor of England, had the title of baron Verulam conferred upon him, and shortly after, the dignity of viscount St. Albans. This accumulation of honors added little to the fame of so great a man; but they tended to excite much jealousy, and probably contributed to his subsequent misfortunes.

He still found time, however, for philosophy. In 1620, he published his most finished performance, *Novum Organum Scientiarum*, which formed the sequel to his grand Instauration of the Sciences. In it he illustrates the true mode of interpreting nature by sound inductions, far remote from those puerile sophistries and metaphysical jargon which had so long disgraced the schools. It was highly appreciated by the learned men of his time, who regarded it as a standard of true philosophical inquiry; and later times have not been unjust to his memory, in styling him 'The Father of the Inductive Philosophy.'

Being of an easy temper, and naturally generous and profuse in his domestic economy, his household had been guilty of great impositions, at which he had inconsiderately connived; so that, in March, 1621, he was accused by the house of commons of having taken bribes, in causes that had come before him as chancellor. At first, he attempted to defend himself from the charges; but more accusations being brought against him, he was impeached before the lords, on which he threw himself on the mercy of his judges, and received sentence to pay a fine of 40,000 pounds, to be

imprisoned in the Tower during the king's pleasure, to be incapable of holding any place of trust in the state, and never to sit in parliament, or come within the verge of the court. He was soon released from his confinement, and obtained access to his majesty, who granted him several favors, and at last remitted the whole sentence; but he never recovered himself from this disgrace.

Being now freed from the hurry of public business, Lord Bacon found full leisure for more pleasing and congenial studies, and he frequently lamented that he had been so long diverted from them by the pursuits of ambition and false glory. During the five years which intervened between his misfortunes and his death, he published a number of interesting and important works—his 'History of Henry VII.;' 'Essays, or Counsels Civil and Moral;' and the 'Third, Fourth, and Fifth Parts of the Grand Instauration of the Sciences;' by which last work, in particular, he enlarged the boundaries of science beyond all who had gone before him.

And as his philosophy dealt not in metaphysical subtilties, but in the sober results of experimental deduction, there was little tendency in his mind to doubt or oppose the great truths of religion. From many parts of his writings, he appears to have been a firm believer, and experimentally acquainted with the power of these sacred principles; indeed, much of his retirement seems to have been spent in such study, and his strongest consolations in adversity to have been drawn from this divine source. His sentiments on these subjects appear to have been what is called moderate Calvinism; that is to say, while he firmly believed the doctrine of the divine decrees, and their influence on the future character of the elect, he maintained the absolute accountableness of man, the full and free invitations of the gospel, and the infinite value of the death of Christ to save all; though, through unbelief, many fall short of the blessing. [His genius has been felt in theology, turning the student from airy metaphysics to accurate biblical criticism and the strict rules of Scripture interpretation—as is daily more and more visible.]

In these pursuits he spent the years of his retirement, gradually becoming more infirm, but frequently exerting his faculties with an application beyond his strength; till he at last fell a sacrifice to his zeal, in making some experiments with regard to the preservation of bodies, and, after a week's illness, expired in his 66th year, in 1626. His contemporaries could not fully appreciate the extent of his genius, and the value of his labors. Sensible of this himself, he says in his will, 'My name and memory I bequeath to foreign nations, and to my own countrymen after some time be passed over.'

In his person, Lord Bacon was about the middle stature, with a broad and open front, a lively and piercing eye, in his appearance also pleasing and venerable, so as insensibly to excite the esteem of all who saw him. He was an eloquent and convincing speaker, an eminent lawyer, and a great statesman; and it has been shown that the charge which sullied his character, arose rather out of his too easy temper with the underlings of his office, than from any desire to participate in their exactions: it is also worthy of remark, that not one of the many decisions which he passed (and he is said to have made no less than 2000 orders and decrees in a year) was ever reversed as unjust.

His numerous works were first collected together, and published in London, in 4 vols. fol., in 1740; and Dr. Birch afterwards edited a correct and valuable edition of them, in 1753, 5 vols. 4to. Of late years, they have repeatedly been reprinted in 10 vols. 8vo. *Jones's Chris. Biog.*; *Enc. Am.*

BAINES, PAUL,

Or BAINE, was born in London, and educated at Cambridge. In his boyhood, he gave his father much trouble; but, on his conversion, became eminent in piety and holiness. 'For his eminency in learning,' says his biographer, 'he was chosen fellow of Christ's College, where he so much (through God's blessing on his studies and endeavors) improved his time and talent, that he became inferior to none for sharpness of wit, variety of reading, depth of judgment, aptness to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace.' He was, for a time, lecturer at St. Andrews; but, being silenced by Archbishop Bancroft, he preached elsewhere 'as occasion presented, and the weakness of his body permitted him; the rest of the time he bestowed upon read-

ing, writing, meditation, and prayer, saving what he spent in instructing and comforting the weak and the dejected, wherein his gift was more than ordinary. He was afterwards much pressed with want, (as he hath complained to his friends,) not having a place whereon to rest his head. Yet, nevertheless, he was so constant to his principles as never to comply with the bishops and their proceedings. His heavenly temper made him revered, and 'his manner was to go from one gentleman's house to another, and happy were they that could get his company.' 'He was an excellent casuist, and thereupon many doubting Christians repaired to him for satisfaction in cases of conscience, which the bishop (Harsnet) would needs have to be keeping of conventicles.' Called up before the privy council, he was told to speak for himself, which he did to such effect, that one of the noblemen rose and said, 'He speaks more like an angel than a man; I dare not stay to pass sentence against him;' whereupon he was dismissed, and never heard more from them.' He died in 1617. See his *Life* prefixed to his work entitled

A Commentary on the Epistle to the Ephesians, 5th ed., 'to which is added the *Life* of the Author, and a Table of all the Doctrines of each Chapter.' London, 1658.

BARNES, Rev. ALBERT;

Of the Presbyterian church, Philadelphia; well known by his appropriate and widely-used 'Notes' on several books of the New Testament. They are calculated to excite a devotional spirit, and to diffuse much sound knowledge. His occasional pieces are distinguished for clearness of thought, and sustained feeling.

BASNAGE, DE BAUVAL, JAMES.

An eminent Protestant divine, was born at Rouen, in 1653, and educated at Saumur and Geneva. When the edict of Nantz was revoked, he retired to Rotterdam, and, in 1709, was chosen one of the Walloon pastors at the Hague. Being in favor with the grand pensionary, Heinsius, and still preserving his attachment to France, he rendered such services to his country, in facilitating the treaty of alliance with Holland, that he was rewarded with his recall and the restoration of his property. He died in 1723. Basnage was a man of erudition, sincerity, and virtue; and of such enlarged political views and talents, that Voltaire declared him to be more fit for a minister of state than of a parish. He was true in the smallest matters; his candor, frankness, and good faith, appear no less in his works than his profound erudition. Among his principal works are,

A History of the Church; a History of the Jews—a vast fund of learning on all which relates to the Jewish religion and history; a History of the Religion of the Reformed Church; Annals of the United Provinces; a Treatise on Conscience, 2 vols. 12mo. Amsterdam, 1696. *Enc. Am.*; *Biog. Univ.*

BAXTER, RICHARD,

Was born at Rowton, in Shropshire, November 12, 1615. He was one of the great Non-conformist divines; and though he, in the early part of his life, labored under many and great disadvantages, owing to the irreligion and ignorance of those under whose care he was placed, he was afterwards one of the greatest men of the age in which he lived. During the first few years of his life, he was much addicted to lying, covetousness in play, fondness for romances, &c.; but, fortunately for him, his father directed his attention to the historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having been for some time under the care of Mr. John Owen, schoolmaster of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow. This gentleman proved to be very incompetent to his charge, being an indifferent scholar, and taking no pains with his pupil. The only benefit he obtained, while under his tuition, was the liberal use of his library, which to him was of great advantage. At this time, the mind of Mr. Baxter was considerably alarmed by the fear of death, which produced in him great seriousness, and a more earnest attention to religion. Divinity became his first and favorite pursuit. Zealous in his attachment to the cause of truth, Mr. Baxter entered into the work of the ministry, after having been examined and ordained by Bishop Thornborough,

of Worcester. In 1633, he became master of the free school at Dudley, in Worcestershire, where he delivered his first sermon. In 1638, he applied to the bishop of Winchester for holy orders, which he received, being at that time attached to the Church of England. The *et cetera* oath was his first inducement to examine into this point; and, though Mr. Baxter studied the ablest works, he utterly rejected the oath. In 1640, he was requested to become pastor of the church at Kidderminster, which call he accepted, and continued there two years. At this place he was eminently useful, and found much encouragement. The state of the country, at that period, was peculiarly precarious; since the civil war, in the reign of Charles I., &c., had just commenced, and Mr. Baxter was a decided friend to the parliament, which exposed him to many and great inconveniences. Notwithstanding his attachment to the parliament, he considered both parties partially erroneous. He admitted that great indiscretion, and even much sin, was displayed and committed, in dishonoring the king, and in the language used against the bishops, liturgy, and the church; but he considered that, whoever was faulty, the liberties of the people, and public safety, ought not to be forfeited, and that the people were not guilty of the faults of king or parliament, when they defended them; and, that if both their causes had been bad, as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation. When Mr. Baxter was at Kidderminster, he was considerably persecuted, which obliged him to retire to Gloucester, where he found a civil, courteous, and religious people. There he continued a month, when many pamphlets were written on both sides of the contending political parties, which unhappily divided the nation preparatory to a war. At that time, contentions commenced between the commission of array and the parliament militia. At the earnest request of the people, Mr. Baxter returned to Kidderminster, and remained with them fourteen years; when he joined Col. Whalley's regiment, as chaplain, and was present at several sieges. He confessed himself unwilling to leave his studies and friends, but he thought only of the public good. He was, however, compelled to quit the army, in 1657, in consequence of a sudden and dangerous illness, and returned to Worcester; from whence he went to London to have medical advice. He was advised to visit Tunbridge Wells; and after continuing at that place some time, and finding his health improved, he visited London, just before the deposition of Cromwell, and preached to the parliament the day previous to its voting the restoration of the king. He preached, occasionally, about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinner's Hall; and also had a Friday lecture at Fetter Lane. In 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton, in Middlesex. In 1676, he built a meeting-house in Oxendon Street; and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the gate-house, instead of Mr. Baxter, where he continued three months. In 1682, Mr. Baxter was seized, by a warrant, for coming within five miles of a corporation; and his goods and books were sold, as a penalty, for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace, and made oath that Mr. Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685, he was sent to the King's Bench, by a warrant from the Lord Chief Justice Jeffreys, for some passages in his Paraphrase on the New Testament; but, having obtained a pardon from King James, through the good offices of Lord Powis, he retired to Charter House Yard; occasionally preached to large and devoted congregations, and at length died, December 8, 1691, and was interred in Christ Church.

Mr. Baxter's life was one continued scene of discord and reproach, though of most considerable piety and zeal. By multitudes he was revered, whilst by many he was despised. It has been stated that he was the author of 145 distinct treatises, most of which were polemical, and many were distinguished for their learning and simplicity. Some of the most popular of those treatises are, 'The Saints' Everlasting Rest'; 'Aphorisms of Justification and the Covenants'; 'Catholic Theology'; 'A Treatise on Universal Redemption'; 'A Call to the Unconverted.' For a detailed account of this pious and excellent man, see *Baxter's Life*, 4to., and *Calamy's Non-conformist's Memorial*; *Jones's Chr. Biog.*; especially, *Orme's Life of Baxter*.

BEAUSOBRE, ISAAC DE;

A French Calvinist. He was born in Switzerland, 1659, and died in Berlin, 1738, aged 79. He became minister to the French refugees at Berlin, chaplain of the king of Prussia, and counsellor of the royal consistory. His heart was generous, humane, compassionate, warm, but with nothing like rancor. His manners were always regular, and his conversation ready and pleasing; he loved and practised religion. In connection with L'Enfant he published,

1. A French Translation of the New Testament, with Notes, 1719, 1741. Of this, Matthew has been tr., and often published in English. To the Testament is prefixed.
2. An Introduction to the Reading of the N. T., which has been translated into English, and frequently republished. 'Of extraordinary merit; — scarce any topic needed by the young student in divinity is untouched,' says Bp. Watson, who pub. it in his Tracts.
3. Dissertation on the Adamites of Bohemia. A curious book.
4. Critical History of Manes and Manicheism. 2 vols. 4to. 1734-39. It also illustrates most of the history of the first ages of the church, and is drawn from original sources. Extremely interesting to the philosopher, it evidences a judicious but sometimes too bold criticism, genius, sagacity, and erudition, and contains many curious digressions. No one has better developed the chimeras of that heresy; and he proves it to have been a theological and philosophical system of oriental theologies, with the Pythagorean and Platonic philosophies, amalgamated with gospel truths. He left as appendages, MSS., histories of
5. The Paulicians, Bogomiles, Albigenes, and Bohemian Brothers.
6. Sermons; Geneva.
7. Many Dissertations in the Germanic Bible.
8. Histoire de la Reformation, ou Origine et Progrès du Lutheranisme, depuis 1517, jusqu'en 1530. 4 vols. 8vo., Berlin, 1785.

BEECHER, LYMAN, D. D.;

Formerly settled at Litchfield, Conn., and Boston, Mass.; now over a Presbyterian church in Cincinnati, Ohio, and president of Lane Theological Seminary. Dr. B. is a successful, direct, and influential preacher, and has published 'On Intemperance;' 'Views in Theology;' 'A Plea for the West;' besides many other useful occasional productions, adapted to the times.

BENGEL, JOHN ALBERT;

Called also BENGELIUS, a distinguished pious German theologian, and a celebrated biblical critic. He was born at Winnenden, in Wurtemberg, 1687, studied at Stuttgart and Tübingen, and in 1713 became preacher and professor at Denkendorf. In 1741, he was made counsellor and dean of the cloister Herbrichtingen; and, in 1749, he was created abbot or prelate of Alpirsbach, where he died, Nov. 2, 1752. His chief studies were the New Testament and the Fathers. He was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone, he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings; and to him belongs the honor of having struck out that path which has since been trod with so much eclat by Wetstein, Griesbach, and others.

1. Novum Testamentum Græcum. Tübingen, 1734-63, 4to. He prefixed to his first edition an Introductio Novi Test., and subjoined to it his Apparatus Criticus, and Epilogus. His researches and collections, says Horne, have not been superseded. Dr. A. Clarke thinks his paragraphic divisions of the text unsurpassed.
2. Gnomon Novi Testamenti, in quo ex Nativæ Verborum Vi, Similitudine, Profunditas, Concinnitas, Salubritas Sensuum Celestium indicatur — highly esteemed. 'A 3d ed., with the author's life, and marg. annot. by his son, was pub. at Tübing. 1773. It is necessary to complete Bengel's N. T., as it gives a continued commentary on it. Always pious, he sometimes lacks judgment. His logical divisions are generally good, but rather too minute.' Orme.
3. Exposition of the Revelation of St. John, or rather of Jesus Christ, &c.; Stuttgart, 1740. This founded a prophetic school in Germany, which still exists. It ends the 42 months, May 21, 1800; and dates the beast's destruction, June 18, 1836. Dr. J. Robertson tr. the Introd. to this, with the Pref. and most of the Conclusion, and also Bengel's marg. notes, which are a summary of the whole Exposition.

BENSON, GEORGE, D. D.,

An eminently learned Non-conformist divine, was descended from a good family, and born at Great Salkeld, Cumberland, in 1699. Early remarkable for a serious temper, and attachment to books, he was educated for the ministry, graduating at the University of Glasgow. In 1721, he went to London, and, being approved by several eminent

Presbyterian ministers, he began to preach, first at Chertsey and afterwards in London, where the learned Dr. Calamy took him into his family, and treated him with great kindness. By the recommendation of this friend, he afterwards went to Abington in Berkshire, and was unanimously chosen pastor of the congregation of Dissenters in that town, where he continued 7 years, diligently studying the sacred writings, and laboring to instruct and edify his people. In 1729, he became minister to a congregation in Southwark, where he performed the duties of the pastoral office with great diligence and fidelity for 11 years, much beloved.

His 'Defence,' &c., was his first publication. Afterwards, in 1731, he published, in quarto, 'A Paraphrase and Notes on Philemon,' attempted in imitation of Mr. Locke's manner. This meeting with a very favorable reception, our author proceeded, with great diligence, and increasing reputation, to publish Paraphrases and Notes on 1 and 2 Thessalonians, and Timothy, and the Epistle to Titus; adding some Dissertations. In 1735, he published 'The History of the First Planting of the Christian Religion.' In 1740, Mr. Benson was chosen pastor of the congregation of Protestant Dissenters in Crutched Friars, London, in the room of Dr. William Harris; and in this situation he continued till his death. He had, for several years, as his assistant, the very eminent and learned Dr. Lardner; and they constantly lived together in the greatest friendship. In 1743, Mr. Benson published, in octavo, his treatise on 'The Reasonableness of the Christian Religion;' and, the following year, the University of Aberdeen conferred on him the degree of doctor in divinity. Subsequently he published his 'Paraphrases,' &c. on the Catholic Epistles. He died, in a very composed and resigned manner, on the 6th of April, 1762, in the 63d year of his age.

Dr. Benson was a man of great piety and learning; intensely studious, and unwearied in his researches after theological truth, which was the principal business of his life. On all occasions, he was a zealous advocate for free inquiry, and the right of private judgment; but, though his integrity was unquestioned, yet the freedom with which he expressed his sentiments on some points controverted amongst Christians, exposed him to censures and indecent reflections from men of little candor and contracted views. *Jones's Chris. Biog.* His chief works are,

1. A Defence of the Reasonableness of Prayer, with a Translation of a Discourse of Maximus Tyrius on the subject, and Remarks on it.
2. A Paraphrase and Notes on the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Catholic Epistles of Peter, James, and John. 1752, 2 vols. fol. 'Best ed.' This is a continuation of Locke's attempt to illustrate the Epistles, and, with Peirce's work, completes the design. B. possessed considerable learning, but no great portion of genius; yet his labors are entitled to respect. His theological sentiments were Arian, verging to Socinian. He illustrates, says Dodd., 'the spirit of Paul sometimes in an admirable manner, even beyond any former writer. His paraphrase on James was tr. into Latin, with valuable notes, by J. D. Michaelis, and a preface by Baumgarten. Halle, 1747.' Orme.
3. The History of the First Planting of the Christian Religion, taken from the Acts of the Apostles, and their Epistles. 'Best ed. 1756, 3 vols. 4to. Though a dull book, it is full of important matter, and of great service in explaining Acts; displays considerable research, candor, and accurate acquaintance with the facts of Jewish and Roman history, affecting Christianity.' Orme.
4. History of the Life of Jesus Christ, taken from the New Testament; with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion; with several critical Dissertations. This is a posthumous work, pub. in 1764, with a portrait of Dr. B., by Dr. Amory, who prefixed a 'Mémorial of the Life, Character, and Writings of Dr. Benson.' Jones.

BEZA, THEODORE,

Called also BEZE, (Bes-ze,) one of the most eminent of the Reformers, was born at Vezelai, in the Nivernois, in 1519. He was originally a Catholic, and intended for the law. At 20, he gained an unenviable reputation, by the composition of Latin poetry which was at once elegant and licentious, and which, some years afterwards, he published under the title of Juvenile Poems. [In these he afterwards suppressed the hurtful passages. See Etienne's ed. 1597, 4to.] Though not in orders, he possessed benefices of considerable value. These, however, he abandoned in 1548, and retired to Geneva, where he publicly abjured Popery. To this he was induced by his having meditated, during illness, upon the doctrines which he had heard from his Protestant tutor, Melchior Wolmar; and perhaps also, in some measure, by his attachment to a lady, whom he carried with him to Geneva, and married. He now accepted the Greek professorship at Lausanne, which he held for ten years. It was while thus occupied, that he produced his tragedy of Abraham's Sacrifice, his version of the New Testament, and

his hateful defence of the right of the magistrate to punish heretics. In 1559, he removed to Geneva, and became the colleague of Calvin, through whom he was appointed rector of the academy, and theological professor. Two years after this, he took a prominent part in the conference at Poissy, and was present at the battle of Dreux. He returned to Geneva in 1563, succeeded Calvin in his offices and influence, and was thenceforward considered as the head of the Calvinistic church. [The being the head of party, inflated his pride, and gave bitterness to his character. He treated kings as he treated his antagonists in controversy. It is said he was so poor that he lived on secret liberality. His long life and spiritual empire gained him the name of the *Phoenix of the age*. This empire over mind he owed to his eloquence, agreeable conversation, and his insinuating manner to those whose heart he would gain, or whose spirit he would subjugate. He has been over-praised by Protestants and over-slandered by Catholics. *Dict. Hist.*] After an exceedingly active life, he died in 1605, aged 86. His theological works are numerous, but are now nearly forgotten. *Davenport*. The *Dict. Hist.* recounts among the principal,

1. A Latin Translation of the New Testament, with Notes.
2. Treatise on the Right Magistrates have to punish Heretics. Geneva, 1560. Written on the murder of Servetus.
3. Confession of the Christian Faith. 1560.
4. Mappemonde Papistique. 1567.
5. History of the Reformed Churches. 3 vols. 8vo. 1580.
6. The Waking-up (Reveil-matin) of the French. 1574.
7. Account of the Punishment of Gentilis. Geneva, 1567.
8. Icones Virorum Illustrum. 1580.

BICKERSTETH, Rev. E.;

A clergyman of the Church of England, London; minister of Sir G. Wheeler's chapel, and connected with the Church Missionary Society. He is the esteemed author of 'The Christian Student, to assist Christians in general in acquiring Religious Knowledge; with Lists of Books, adapted to the various Classes of Society. Lond. 1829. It is a most valuable work.

BINGHAM, JOSEPH,

An eminent divine, was born at Wakefield, in Yorkshire, in 1668, and educated at Oxford, where he obtained a fellowship, which he resigned, in consequence of being censured for heterodox opinions concerning the Trinity. He then retired to his living of Headbourne Worthy, in Hampshire. In 1712, he obtained the rectory of Havant; in 1720, he was nearly ruined by the South Sea bubble; and he died in 1723. His *Origines Ecclesiasticæ*, or Christian Antiquities, is a valuable work. *Davenport*. 'More valuable than any church history. It is in 23 books, 10 vols. 8vo. 1710-22; 2 vols. fol. 1726. An invaluable treasure of Christian antiquities. He is very strongly attached to Episcopacy, but quotes his authorities, and the work deserves the first place in its kind. Book 1 treats of Names and Orders; 2, of the superior, 3, of the inferior Clergy; 4, of Elections and Ordinations; 5, Privileges and Revenues; 6, Laws of Employments in Life; 7, Ascetics; 8, Churches; 9, Bishops; 10, Catechumens, and first use of Creeds; 11, Baptism; 12, Confirmation; 13, Worship in general; 14, Service of Catechumens; 15, Communion Service; 16, Unity and Discipline; 17, Ancient Discipline of Clergy; 18, Penitents; 19, Absolution; 20, Festivals; 21, Fasts; 22, Marriage Rites; 23, Funeral Rites. The fol. ed. has also a scholastical history of Lay Baptism.' *Orme*.

BISCOE, RICHARD, D. D.;

A divine of the Church of England. He died in 1748. He was author of

The History of the Acts of the Apostles confirmed from other Authors, and considered as Full Evidence for the Truth of Christianity. 1742, 8vo. 2 vols.; 1829, 1 vol. 8vo. The substance of the author's Boyle Lectures. Lightfoot had collected much, but it is better digested by Biscoe. 'It is an elaborate and valuable work,' says Doddridge, who frequently refers to it as of great utility, most learned, and incontestably *convincing*.

BLACKWALL, ANTHONY;

A learned critic, and minister of the Church of England; born 1674, died 1763. He was author of 'The Sacred Classics Defended and Illustrated; or an Essay humbly offered towards proving the Purity, Propriety, and True Eloquence of the Writers of the N. T. 1727-31; 2d ed. 1737.' 'It gives,' says *Dodd.*, 'many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. It illustrates the beauty of many others, and contains good observations

on the divisions of chapters and verses, by which the sense of Scripture is often obscured.' If some have gone too far in charges of barbarism against the N. T. writers, Blackwall goes too far the other way, in asserting for them a classic, or more than classic elegance they did not pretend to, while speaking common or Hellenistic Greek, to common and Hellenistic people. They talked and wrote rather to be understood than admired. Yet, as *Orme* remarks, Blackwall brought a large portion of learning and genius to this work.

BLAYNEY, BENJAMIN, D. D.;

An English divine, educated at Worcester College, Oxford. In 1767, he there took his degree of doctor in divinity, and became professor of Hebrew. He was also canon of Christ's Church, and rector of Polshot, in Wiltshire, where he died in 1801. Dr. B. was an excellent biblical critic. He edited the Oxford Bible, in 1769, which, for the marginal references, is the most correct in our language. His manuscripts were deposited in the library at Lambeth, by his friend the bishop of Durham, to whose disposal he had left them. *Lempriere*. His works are,

1. A Dissertation on Daniel's Seventy Weeks. 4to.
2. Jeremiah and Lamentations. 8vo. A New Translation, with Notes and Illustrations, 'after the manner of Lowth's Isaiah.'
3. The Sign given to Ahaz; a Sermon.
4. Christ the Glory of the Temple; a Sermon.
5. Zechariah; a New Translation. 4to.

BLOOMFIELD, Rev. S. T., D. D.,

Of Sidney College, Cambridge, vicar of Bisbroke in Rutland, and resident curate of Tugby, Leicestershire, England. On the New Testament, the Editor acknowledges great indebtedness to his very valuable Recensio, of 20 years' study. Dr. Bloomfield states in his preface, that he was for 15 years the pupil, 'confidential friend, or literary associate of the most distinguished scholar of his time, Dr. Samuel Parr;' and that he was aided by a 'very choice collection of classical and theological writings.' He also remarks that, 'in the selection of matter, as well as in the adjustment of jarring interpretations, he has been guided by the strictest impartiality. Though unfeignedly and conscientiously attached to the Church of which he has the honor to be pastor, yet he has endeavored to preserve the strictest impartiality in adjusting the interpretations of all those texts on which any difference of opinion unhappily subsists among the various denominations of professing Christians. So far, indeed, from willingly aggravating the bitterness of the *odium theologicum*, he would rather sound an *Irenicum* to his theological brethren of every denomination, that Ephraim might no longer envy Judah, nor Judah vex Ephraim; that all, considering the doubtfulness, and, in truth, the unimportance of many controverted points, might *agree to differ*, ever remembering the maxim of Augustine — '*Melius est dubitare de occultis quam litigare de incertis*;' [Better doubt on occult, than quarrel on uncertain points.]

Of Rationalist opinions he says, 'with Pittman, Better pass over such mere *figments* in silence, than commemorate by refuting them.'

He says further of himself, that, as he 'spared *no labor*, so neither has he declined *any expense*, which might be necessary to the furtherance of his work, by the purchase of every exegetical or philological publication of the least importance. On his undertaking he may be said, indeed, to have expended a fortune, and hence he confidently throws himself on the patronage and support of the Church to which he has especially dedicated these his best services, and in whose cause he only asks to labor more effectually, so that, (to use the words of Lord Bacon,) *as he has hitherto lived to study, he may not henceforth be compelled to study to live*.'

1. Recensio Synoptica Annotationis Sacre; being a Critical Digest and Synoptical Arrangement of the most important Annotations on the N. T., Exegetical, Philological, and Doctrinal. With a copious Body of Orig. Annot. 8 vols. 8vo., 1826-8. Common sense, scholarship in the classics, gentlemanly taste, candor, moderation, and judgment, extensive acquaintance with the Fathers and modern authors, render this work a treasure of criticism, and an especial antidote to the neology of Germany, which here meets an equal antagonist. Dr. B. in his pref. remarks, that, 'to accomplish this synoptic concentration of erudite exposition and enlightened illustration, within any moderate limits, he has been compelled systematically to omit not only such minor details, (of introductions, &c., such as *Horne* has fully supplied,) but also all conjectural emendations whatsoever, including minute critical discussions on unimportant various readings; and moreover whatever matter is purely controversial or polemical, and, finally, (with few exceptions,) whatever is merely practical.' 'Each extract, where practicable, is ascribed to its respective author.' — The Ed. hopes the progress of sound biblical learning will ere long induce its republication in this country.

2. The New Testament, in Greek; a New Recension, after Mill; with Notes. This valuable work has been republished in the U. S.
3. Thucydides, with Translation, Notes, &c

BOCHART, SAMUEL;

A learned French Protestant divine and general scholar, born at Rouen, in Normandy, in 1599; the most learned man of his time. His father was a Protestant minister, and his mother was the sister of Peter du Moulin. His studies were prosecuted under Thomas Dempster, at Paris, and afterwards at Sedan and Saumur. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of his first master. Having gone through a course of philosophy, and studied theology under Cameron, he followed the latter to London, where, however, he made but a short stay; for, about the end of 1621, he was at Leyden, applying himself to the study of the Arabic, under Erpenius. When Bochart returned to France, he was chosen minister of Caen, where he distinguished himself by public disputations with Father Veron, a very famous controvertist. The dispute was held in the castle of Caen, in the presence of a great number of Catholics and Protestants. Bochart came off with honor and reputation, which was not a little increased on the publication of his *Phaleg* and *Canaan*, which are the titles of the two parts of his '*Geographia Sacra*,' 1646. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her esteem and regard. At his return into France, he continued his ordinary exercises, and was one of the members of the Academy of Caen, which consisted of all the learned men of that place, whither several of the sons of the English gentry resorted for education; and, among others, the earl of Roscommon, afterwards an eminent poet. One of his most learned works, and by which he acquired great fame, was his '*Hieroicoicon*.' He died of apoplexy, while engaged in the academy in a public discussion with his friend Huet, May 16, 1667, at the age of 68.

His works, says *Orme*, 'contain a treasure of Scripture criticism and illustration, but a good deal of fancy and conjecture; and many of his etymologies and conclusions from very doubtful premises, have been implicitly adopted, instead of being examined, by subsequent writers.' His chief works are,

1. *Phaleg* and *Canaan*, or *Geographia Sacra*. 'Treating of every thing relating to Sacred Geography, the Dispersion and Division of the Nations, the Building of Babel, the Colonies and Language of the Phenicians, and many other curious subjects, at great length, and with great command of sacred and classical learning.'
2. *Hieroicoicon*; which treats of the Natural History of Scripture, particularly the Animals. In this, says Dr. A. Clarke, all has been done, almost, that can be done to identify the names. 1663. Rosenmueller pub. it in 3 vols. 4to., Leipsic, 'with enlargements, which,' says *Orme*, 'improve, and retrenchments which diminish its value.' 1753-99.
3. He wrote a treatise on the Terrestrial Paradise, on the Plants and Precious Stones mentioned in Scripture, and some other pieces; but he left them unfinished. As many of his dissertations as could be collected were published in the edition of his works printed in Holland, 1692.

BOOTHROYD, BENJAMIN, LL. D.;

'A dissenting minister at Huddersfield, in Yorkshire. [Though so useful a man, he seems to have struggled with poverty all his days. The late] Dr. Boothroyd was a most respectable Hebrew scholar; having an extensive acquaintance with the criticism of the Bible; equally removed from the love of novelty, and from foolish adherence to antiquity. He has happily blended critical disquisition with practical instruction, and an invariable regard to the spirit and design of revelation.' *Orme*.

1. 'A New Family Bible, and Improved Version, from corrected Texts of the Original; with Notes, Critical and Explanatory. Pontefract, 1818, 3 vols. 4to. [Much in a small compass. *Horne*.] It deserves the encouragement of all the friends of religion.' *Orme*.
2. '*Biblia Hebraica*; or the Hebrew Scriptures of the O. T., without Points, after the Text of Kennicott; with the chief Various Readings; and accompanied with English Notes, Critical, Philological, and Explanatory, &c. Pontefract, 1810-16, 2 vols. 4to. This valuable work does great honor to its editor, printer, and author. The text is very distinctly printed. The notes are generally selected, very judicious, and appropriate. Probably it is the most useful Heb. Bible for common use.' *Orme*. 'The cheapest Heb. Bible, with critical apparatus, extant; containing in a condensed form the substance of the most valuable and extensive works.' *Horne*.

BORGER, E. A.;

Author of,

1. *Interpretatio Epistolæ Pauli ad Galatas*. 1807, 8vo.
2. *De Constanti et Equabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangelis comparato*. Leyden, 1816, 8vo. A work of deep research; designed to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.' *Horne*.
3. *De Modesto ac Prudenti Sacrarum Literarum Interprete*. 4to. 1808.

BOS, LAMBERT;

Greek professor in the University of Franeker; born at Warcum, in Friesland, in 1670; died 1717. He was a distinguished philologist, entirely devoted to study, and various works of his are esteemed for their profound erudition. Among them are,

1. An edition of the Septuagint; with the Various Readings, and Prolegomena. Franeker, 1709, 2 vols. 4to.
2. *Observationes in Novum Testamentum*. 1707, 8vo.
3. A new ed. of Vellerus's Greek Grammar.
4. *The Antiquities of Greece*.
5. *Ellipses Græcæ*. Best ed., Schaefer, Leipsic, 1808. A standard work.
6. *Exercitationes Philologicae in quibus Novi Fœderis loca nonnulla a Scriptoribus Græcis illustrata, &c.* Francfort, 1713, 2d ed. 8vo.

BRAUNIUS, JOHN, D. D.;

A German divine, professor of theology and of the Hebrew language in the University of Groningen; born 1628, died 1709. All his works discover an extensive acquaintance with the Scriptures, an accurate knowledge of Jewish rites and customs, and great familiarity with Rabbinical learning. In theology, he followed Cocceius; in philosophy, Descartes. *Orme*. His works are,

1. *Selecta Sacra*; 5 books. Amst. 1700, 4to. They embrace various things relating to the Epistles; the 7th seal; holiness of the high-priest; weeping for Thamus, Ez. ch. 8; various dissertations.
2. *De Vestitu Sacerdotum Hebræorum*. 1701, 2 vols. 4to. This work, on the clothing of the Jewish priests, is a kind of commentary on Ex., chs. 28, 29.
3. *Commentarius in Epistolam ad Hebræos*. 1705, 4to. It is highly commended by Walch; and contains at the end a dissertation on the eternal generation of the Son of God.

BREREWOOD, EDWARD;

Professor of astronomy in Gresham College; born 1565, died 1613. He was author of,

1. *Inquiries touching the Diversity of Languages and Religions*. 1614, 1635, 4to. In this is a good deal of learning, partly biblical, partly ecclesiastical.
2. *Liber de Ponderibus et Pretiis Veterum Nummorum*. On the Weights and Coins of the Ancients. 1614, 4to. Also republished in Walton's Polyglot, vol. i.

BRIDGEWATER, EARL OF.

The last earl of Bridgewater, a clergyman, being without posterity, and wishing to perpetuate his memory by some signal service to the cause of religion, lately left a considerable sum of money, to be expended by trustees in procuring the writing and publication of treatises showing proofs of an intelligent First Cause, and the truths of natural religion. These treatises were to be written by men of the greatest eminence in their respective sciences. The bequest has produced the following highly valuable essays:—

1. On the Power, Wisdom, and Goodness of God, as manifested in the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. 2 vols. 8vo.
2. The Adaptation of External Nature to the Physical Condition of Man. By John Kidd, M. D., F. R. S.
3. Astronomy and General Physics, considered with Reference to Natural Theology. By the Rev. W. Whewell, M. A., F. R. S.
4. The Hand: its Mechanism and vital Endowments, as evincing Design. By Sir Charles Bell, K. B., F. R. S. With numerous Wood Cuts.
5. Animal and Vegetable Physiology, considered with Reference to Natural Theology. By Peter Mark Roget, M. D. With nearly 500 Wood Cuts, 2 vols.
6. On Geology and Mineralogy. By the Rev. William Buckland, D. D., F. R. S.
7. On the History, Habits, and Instincts of Animals. By the Rev. William Kirby, M. A., F. R. S. 2 vols. 8vo. With Plates.
8. Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology. By William Prout, M. D., F. R. S.

BRIGHTMAN, THOMAS;

Fellow of Queen's College, Cambridge. 'A learned and godly man,' says *Leigh*. He is author of several controversial works; also of a Latin comment on Canticles and Revelation; published, too, in English, with a comment on the last part of Daniel appended. 1544. He was much respected and often quoted by the Puritans.

BROUGHTON, HUGH;

A noted Hebrew and Rabbinical scholar; says *Orme*, 'born 1549, died 1612. With a considerable portion of quackery, and a large portion of ill-nature, he had certainly a respectable acquaintance with biblical literature. His works are now, however, more an object of curiosity than respect. He was a keen defender of the Hebrew verity; and, it is alleged, was much displeased because he was not employed on our present English Bible. His collected works

were edited, with a commendatory preface, by Lightfoot: and entitled

The Works of the great Albionean Divine, renowned in many Nations for rare Skill in Salem's and in Athens' Tongues, and familiar Acquaintance with all Rabbinical Learning. fol. 1662.

BROWN, JOHN,

Of Haddington, a celebrated, though self-educated Scotch divine, was born, in 1722, at Kerpoo, in Perthshire, became a minister and divinity professor, and died in 1787. He was a man of eminent piety and great usefulness. His principal works are,

1. A Body of Divinity. 1 vol. 8vo.
2. The Self-Interpreting Bible. 2 vols. 4to.
3. A Concordance.
4. A Dictionary of the Bible. For popular use.

BRYANT, JACOB,

A philologist and antiquary, was born at Plymouth, in 1715, and received his education at Eton and King's College, Cambridge. The duke of Marlborough, to whom he had been tutor, gave him a place in the ordnance department. He settled at Cypenham, in Berkshire, and died Nov. 4, 1804, of a mortification in the leg occasioned by bruising the skin against a chair. Bryant was an indefatigable and a learned writer, but fond of paradox. He wrote one work to maintain the authenticity of the pseudo-Rowley's poems, and another to prove that Troy never existed. A seriousness and earnestness of inquiry after truth, and a deep veneration for revelation, run through all his writings; but it is painful, considering how much he wrote, to note the almost entire absence of those views which constitute the life and soul of Christianity. It is dangerous to allow the mind to be too much exercised about curious questions, even of a religious nature. The supposed difficulties of Scripture, on which he wrote, such as the plagues of Egypt, the victory of Samson, and the miraculous circumstances in Jonah's history, deserve attention; but are light as air, in comparison with Christ crucified, the power and wisdom of God to salvation. His principal production is a New System or Analysis of Ancient Mythology, in three volumes quarto, which was published in 1774 and 1776. It is ingenious and erudite, but often fanciful and erroneous. Among his other compositions are, Observations relative to Ancient History; a Treatise on the Authenticity of the Scriptures—short, but useful, original, and satisfactory; Observations on the Plagues of Egypt; and Dissertations on some Passages in Scripture, which the enemies to religion have thought most obnoxious, and attended with insurmountable difficulties; as Balaam, Samson, Joshua, &c. *Davenport; Orme.*

BUCKINGHAM, JAMES SILK, Esq., M. P.

Mr. B. was left an orphan infant, and entered the British East India Company's service at the age of 8 years, as a cabin-boy. Instructed to read by the sailors of the fore-castle, he stored his mind with various knowledge, and his disposition gained the love of his officers. He rose, by his personal merit alone, to a lieutenantancy at 18, and at the age of 19 was appointed a captain—the youngest ever made by the company. On leaving this service, in which his morality had been unimpeachable, he became editor of the company's official newspaper, which was soon celebrated for its temper and ability. He amassed a fortune; but his influence becoming an object of jealousy, and he having commented with severity on some acts of acknowledged oppression, a company of soldiers was sent to his office, who destroyed the types and presses. He was also ordered to quit the territory in 48 hours; this time was afterwards lengthened to 10 days. The sacrifice of his property by immediate sale amounted almost to a confiscation of it. The governor vainly offered to rescind the banishment, on retraction of the offensive remarks. Mr. B. was not intimidated by power.

In returning to England, or during his connection with India, he made a tour through Mesopotamia, Egypt, the Holy Land, &c., the publication of which shows him an historian of profound mind, as well as a dauntless and accomplished traveller. He now commenced that course of lectures throughout Great Britain, which have ended in the overthrow of the East India monopoly; ever conscientiously advocating, not his personal claims, but the same great principles he had supported in India, unmoved by the dazzling offers, and unhurt by the machinations of those whose interests he opposed. He was also active in favor of the reform bill, and the cause of temperance; and, being of

moderate character, and no demagogue, his influence with thinking men became very great; while his grievances, eloquence, and principles gave him immense popularity.

Being solicited to stand as candidate for Sheffield, he was chosen member of the British parliament, at the age of 45. Here his object seems ever to have been the public good; and he here performed much arduous duty in introducing, in the face of ridicule, the Temperance Reform, editing the *Oriental Herald* and the *Mirror of Parliament*, and in lecturing upon Mesopotamia, Egypt, Palestine, and the East. He has now opened a new scene in his eventful life, and is lecturing on the East, in the United States. *Public journals.*

His very extensive travels have given him rich materials for philanthropic and biblical illustration from the manners and condition of the East, &c.; while the religious temper and respect for the Word of God which pervade his works, must please the pious mind. See his address to the U. S. in the N. A. Review, April, 1838.

BULL, GEORGE,

An eminent prelate and theologian, born at the city of Wells, in 1644, was educated at Tiverton and Oxford, and was ordained at the age of 21. Having passed through the minor dignities of the church, he was made bishop of St. David's, in 1705, and died in 1709. His *Harmonia Apostolica* was published in 1669; his main work, *Defensio Fidei Nicenæ*, appeared in 1685; and his *Judicium Ecclesiæ Catholicum*, in 1694. For the latter production, he received the thanks of Bossuet and various French divines. He likewise produced other pieces of less note, and many sermons.

With the increase of his revenue, his charity and hospitality increased even in greater proportion, so that they frequently exceeded his means. The mean idea of making his fortune by church preferment never entered his mind. He spent his last hours in exhorting all around him to devote their lives to the service of God; urging upon them the importance of religion, and the vanity of all earthly things. He was a profoundly learned and pious man, and most exemplary in his conduct. In his opinions he was rather inclined to Arminianism; but he was accounted one of the ablest advocates for the doctrine of the Trinity, of the time in which he lived. *Davenport; Jones's Christ. Biog.*

BURCKHARDT, JOHN LEWIS,

The son of a Swiss colonel, was born at Lausanne, in 1784, and studied at Leipsic and Göttingen. Being of an enterprising disposition, he offered his services to the African Association, to explore Africa. They were accepted; and, after he had acquired Arabic, and a knowledge of physis and surgery, at Cambridge, he sailed in 1809. In Syria he remained two years and a half, in the character of a Mussulman, and learned the spoken Arabic dialects. His first journey included Nubia, the eastern coast of the Red Sea, Mecca, and Medina. He reached Cairo in 1815, and was preparing to penetrate to Timbuctoo, when he died of a dysentery. His valuable Travels have been published, [as also his 'Bedouins,' being a full account of their present patriarchal life, customs, &c.] *Davenport.*

BURDER, SAMUEL;

A clergyman of the Church of England; author of,

1. *Oriental Customs*; in illustration of Scripture. 1816, 5th ed. Compiled from Harmer, &c.
2. *Oriental Literature*, applied to the illustration of the Sacred Writings. 1822, 8vo. Had higher literary attainments been added to piety, a more interesting book might have been made. Nevertheless, these works serve to what, if they do not (especially on the most difficult places) satisfy inquiry.

BUSH, Rev. GEORGE;

Professor of Hebrew and Oriental literature in the New York City University. He has published,

1. Notes on the several books of the Pentateuch, also on Joshua, Judges, Psalms, &c. These are practical, exegetical, often original, and indicate much critical acumen.
2. A Treatise on the Millennium.
3. An attempted explanation of Ezekiel's Vision of the Cherubim and Wheels.
4. Illustrations of Scripture, comprehending Harmer, Burder, Roberts, and Scores of other Illustrators of the Bible, by Travels, &c. 1836. A most interesting compend.

BUTLER, CHARLES,

Of Lincoln's Inn; a learned and industrious layman of the Romish church. Beside other works, he published

Horæ Biblicæ; an Historical and Literary Account of the Original Text, Early Versions, and Printed Editions of the O. and N. T. It does great credit to Mr. B.'s learning, research, candor, and good sense. It supplies in a narrow compass a large portion of useful information on all its topics, and directs to the sources whence it is chiefly drawn. An appendix gives a candid and accurate statement of the dispute on 1 Jn. 5:7. *Orme.*

BUTLER, JOSEPH, Bp.,

The celebrated author of 'The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature,' was the youngest of eight children of Mr. Thomas Butler, residing at Wantage, in Berkshire, and was born in that town in the year 1692. He received his primary education at the free grammar school of Wantage, under the tuition of the Rev. Philip Barton. At that school he obtained much sound instruction, and became as distinguished for his steady, moral, serious character, as for his genius and learning. His father was a Dissenter; and Mr. Butler, having quitted the grammar school, was sent to a Presbyterian dissenting academy at Tewksbury. His letters, written at that time, to the celebrated Dr. Samuel Clarke, containing his doubts as to the tenable nature of some of the arguments made use of by that divine, in demonstrating the being and attributes of God, displayed a sagacity and depth of thought which excited the notice and even respect of Dr. Clarke. His mind, at that time, was also much occupied in examining the principles of non-conformity, and in endeavoring to satisfy himself whether he should become a dissenting clergyman or a minister of the established church. The result of that investigation appears to be, that he considered, on the whole, episcopacy to be preferable; and accordingly, on the 17th of March, 1714, he was admitted a commoner of Oriel College, Oxford. He held several preferments; and in 1740, King George II. promoted him to the deanery of St. Paul's, London; but, finding the demands of that dignity to be incompatible with his parish duty at Stanhope, where he had still resided six months of the year, he immediately resigned that rich benefice. In 1750, he was translated to the see of Durham, in consequence of the decease of Dr. Edward Chandler. In the following year, he distinguished himself by his charge 'On the Importance of External Religion.' In consequence of that charge, Bishop Butler has been accused of being addicted to superstition, of being inclined to Popery, and of dying in the communion of the church of Rome; but such calumnies have been long since refuted by the evidence of facts. He had been but a short time seated in his new bishopric, when his health declined; and at Bath, on the 16th of July, 1752, he expired.

Of Butler's Analogy, but one opinion has been entertained. It has always been regarded as a work of very superior merit, and as displaying a depth of thought and a profundity of mind acquired or possessed but by few. It is a standard work on the evidences of Christianity. *Hend. Buck.* The last ed. in the U. S. has a preface by Rev. A. Barnes.

BUTTERWORTH, JOHN,

Pastor of the Baptist church in Coventry, and author of a valuable Concordance, was born in Lancashire, (Eng.) Dec. 13, 1727. His parents were deeply pious, and had the singular happiness to see all their five sons become so; four of them being at length ministers of Baptist churches. When about 15 years of age, John became a constant hearer of the Methodists, and imbibed their religious sentiments; but left them soon after his conversion, which was in his 19th year.

CALMET, AUGUSTINE,

An erudite divine and critic, and a laborious and useful monk of the Benedictine order, was born near Commercy, in Lorraine, in 1672; became abbot of St. Leopold, near Nancy, and, afterwards, of Senones; and died in 1757. By solitary efforts mostly, he mastered the Hebrew and Greek, and thus prepared for his rapid progress in the study of the Scriptures. Calmet is a voluminous author, and judicious compiler, and his works abound in information; but they are exceedingly prolix, and written in an ungraceful style, and want acuteness and taste. The most popular of his numerous productions is, an Historical and Critical Dictionary of the Bible. *Davenport.* His chief works are,

1. *Commentaire Litterale pour l'Ancien et le Nouveau Testament.* 23 vols. 4to. Paris, 1707-16. This was first composed in Latin, on the basis of the lessons he gave his pupils as a teacher at the abbey of Munster. He afterwards tr. them into French, to be more extensively read. Dr. A. Clarke says, it is 'the best comment ever published.' Of this work some dissertations have been tr. by N. Tindal, 1727; very curious, displaying great learning, and well deserving careful perusal. The Eng. title is, *Antiquities, Sacred and Profane.*

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Soon after this, Mr. Butterworth entered the ministry. In 1751, he accepted the call of the Baptist church in Coventry, was ordained to the pastoral office among them; and there labored until his death, in 1803, a period of 52 years. He was greatly beloved by the people of his charge, and not undeservedly, for he possessed the main qualifications for pastoral usefulness in great perfection; and, while enjoying the love of his family and flock on earth, he held sweet communion with Heaven. In the decline of life, that passage was finely exemplified in him, *The path of the just is as the dawning light, which shineth more and more unto the perfect day.* As Death advanced, he cheerfully advanced to meet him, and all his letters breathe the spirit of the ripened saint. In 1803, he wrote to one of his grandsons, 'Nothing in the creation is so important as an interest in Christ; if you are favored herewith, you are made forever. This is my consolation under the infirmities of age, that I am going home to a better country, and to a fairer and larger inheritance than ever I had in England.' A week afterwards, this good man entered into his eternal rest, in the 76th year of his age, *coming to the grave as a shock of corn in his season.* His excellent Concordance, however, still lives to instruct and benefit the world. It has met with general approbation for its convenience, copiousness, and accuracy; it being far more full and complete than Brown or Taylor, and less expensive than Cruden. *Memoir of Mr. Butterworth.*

BUXTORF, JOHN,

An eminent Calvinistic divine, was born in 1554, at Camen, in Westphalia. Being very learned in Hebrew and Chaldaic, in the acquirement of which he obtained the assistance of many learned Jews, he was engaged, by the magistrates of Basil, in the professorship of those languages, which he taught with great success. He died at Basil, in 1629. The world, says Prideaux, 'is more beholden to Buxtorf for his learned and judicious labors, than to any other that lived in his time, and his name ought ever to be preserved with honor in acknowledgment of it.' His works are very numerous: the chief are,

1. *Lexicon Chaldaicum, Thalmudicum et Rabbinicum.* Basil, 1640, fol. The result of 30 years' labor! a world of rabbinical knowledge. All subsequent writers have been greatly indebted to it.
2. *Synagoga Judaica.* Hanover, 1604, 1622. Explaining every thing relating to the forms and services of the synagogue.
3. *Tiberias, sive Commentarius Masoreticus, &c.* Basil, 1620, fol. A learned exposition and defence of the Masoretic doctrines.
4. *Hebrew Bible, with the Rabbinic and Chaldaic Paraphrases, Masora, &c.*
5. *Hebrew and Chaldaic Dictionary.* 1621.
- 6, 7, 8, 9. *Hebrew Grammar.* *Bibliotheca Rabbinica. Institutio Epistolaris Hebraica. Concordantiae Hebraicae, &c. &c.*

BUXTORF, JOHN,

Son of the preceding, was born at Basil, in 1599, and was made professor of the Oriental languages there.

He published a Chaldaic and Syriac Lexicon; *Tractatus de Punctorum Vocalium et Accentuum in Libris Veteris Testamenti Hebraicis Origine, Antiquitate et Auctoritate*; and *Anti-Critica, seu Vindiciae Veritatis Hebraicae*; in the last two of which he defended his father's opinions concerning the Hebrew vowel points. He was also the author of *Dissertationes on the Old and New T.*; *Florilegium Hebraicum*; *Exercitationes Philologico-criticae, &c.* He died at Basil, in 1664. *Enc. Am.*

2. *History of the Old and New Testaments.*

3. *Dictionary of the Bible.* By far the most valuable ever published, says *Orme*. It was soon tr. into several languages, and still maintains its pre-eminence. Taylor condensed and improved it, adding *Fragments*. This very inconvenient work has been most judiciously retrenched and remodelled by Prof. Robinson, with large and very valuable additions, from the professor's own stores of learning, and now, under the name *Calmet's Dict. of the Bible*, is the best. 1 vol. royal 8vo. 1832, with maps and cuts.

CALOVIUS, ABRAHAM;

'A learned Lutheran divine of Prussia; professor of theology at Wirtemberg; born 1612, died 1686. His sentiments were evangelical, and his work is highly extolled by Walch and other continental writers. He was the author of many biblical works, little known to English readers, and not less than 17 vols. of dissertations on biblical subjects. His chief work is

Biblia Illustrata, &c. 5 vols. fol. 1672-76. Dresden, 1719. This learned and elaborate work, besides the immense information it contains on every biblical topic, furnishes a full antidote to the Socinian glosses and perversions of Grotius. It attacks also the Catholic commentators.' (*Orme*.)

C.

CALVIN, JOHN;

Born, July 10, 1500, at Noyon, in Picardy. His father, Gerard, was neither distinguished by affluence nor learning; but, by his judicious, prudent, and upright conduct, he obtained, as he merited, the patronage of the Montmor family, in Picardy. Calvin was educated, in early life, under their roof; and pursued his studies for some subsequent years at the College de la Marche, in Paris, under the tuition of Maturin Cordier, for whose learned and pious instructions he entertained the most sincere and grateful recollection. From the College de la Marche he proceeded to that of Montaigne; and whilst he advanced in the attainment of profound knowledge, he became increasingly pious. His father, accurately estimating his talents, and wisely attending to the peculiar habits of his mind, obtained for him, when only 20 years of age, the rectory of Pont L'Evêque, at Noyon, and a benefice in the cathedral church. For some reason, however, which it appears impossible accurately to ascertain, Calvin afterwards directed the energies of his mind to the study of the law at Orleans, under the direction of the celebrated civilian, Pierre de L'Etoile, and attained a proficiency in the science which astonished his contemporaries. The death of his father compelled his return to Noyon, and for a short time retarded his studies; but, revisiting Paris, he again renewed them; and, at the age of 24, published his Commentary on the celebrated work of Seneca on Clemency. Calvin had already discovered the absurdities of Popery, and freely written on them to his friends; and by his intimacy with Nicholas Cop, who, about this time, was summoned before the French court, for having exposed the errors of the national religion, had raised many suspicions against him, and his flight to Basle became necessary. The revival of letters, and the exertions of Luther and Melancthon, the celebrated reformers, combined at this era to encourage a disposition which prevailed, to investigate the doctrines of the church of Rome, and assisted in effecting a reformation, which all wise men must applaud, and at which all good men must rejoice. From Paris, Calvin directed his footsteps to Xaintonge, and in its retirement pursued his studies in theology; composed some formularies, to be used as homilies; and, above all, grew in personal holiness, and thus prepared his mind for his future labors in the cause of truth. Calvin then visited Nerac; resided some time with Jacques le Fevre D'Estaples, who was formerly the instructor of the children of Francis the First; and then revisited Paris. In the succeeding year, Francis, determining, if possible, to extinguish the spark of reformation in Paris, directed not merely the torture, but the death of many eminent and pious individuals of both sexes, for their antipathy to a church which they considered as idolatrous, and to rites and ceremonies which they regarded as superstitious. From such scenes the mind of Calvin revolted. From such a church he was determined to separate. He therefore published 'La Psychopannychie,' or a refutation of the doctrine, that the souls of the just sleep till the general resurrection; and he then fled the kingdom. He retired to Basle, and devoted, with Simon Grynée, much time to the study of Hebrew.

The apology made by Francis for the persecution of the reformed, and which was, that they were bad citizens, disobedient subjects, and clamorous Anabaptists, at this time excited the holy displeasure of Calvin, and he published his 'Christian Institutes,' dedicating them to Francis. In Italy, about the same period, the principles of the reformation began to dawn; and the reformer, beholding with the purest satisfaction the first beams of a clearer light, hastened to that country; and, aided by the wise and accomplished daughter of Louis XII., the duchess of Ferrara, he assisted in promoting the spread of the Protestant faith. In the towns of Piedmont, he ventured publicly to preach the doctrines of the reformation; but, in the commencement of the year 1536, he was compelled to quit this scene of his labors. In the autumn of the same year, he visited Geneva; was prevailed on by Farel and Pierre Viret to settle there; and immediately commenced the arduous duties of a reformed Christian minister in the consistory. In Geneva, the Protestant religion had much spread, and that city had contracted a close alliance with Berne; but the state of morals was very low, and, therefore, whilst the talents of Calvin commanded respect, his austerity and sanctity were reprobated or ridiculed. Calvin was accused of Arianism; but the charge he refuted. He opposed the re-establishment of superstitious ceremonies and feasts; but himself and his two friends, Farel and Viret, were hated by the Catholics, and were ultimately banished from Geneva. At Strasburg, however, he found a shelter from the storm of persecution;

and, aided by Bucer, he was appointed professor of theology, and pastor of a French church. Though banished from Geneva, he cherished for its inhabitants a Christian regard; he frequently addressed them by letters; he wrote an admirable reply to a publication by Cardinal Sadolet, which was calculated, by the falsity of its reasonings, (though disguised by ability and ingenuity,) to shake the faith of the reformed. He directed the energies of his mind to the conversion of all schismatics; and he republished his 'Christian Institutes.' In 1540, he was invited to return to Geneva. He at first declined; but, at length, solicited by two councils, and by the ministers and inhabitants of the city, he quitted Strasburg in the spring of 1541, with an understanding that he should speedily return; and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in revising; the ordinances he altered; and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary, as they were wise and equitable. At this time, he wrote a catechism, which was translated into various languages, and met with general approbation. He also published a 'Commentary on the Epistle to Titus,' and dedicated it to his old friends Viret and Farel. His labors now rapidly increased. He preached nearly every day; he lectured very frequently in theology; presided at meetings; instructed churches; and defended the Protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen than as a theologian, or a minister of Jesus Christ. In 1543, he composed a liturgy for the church at Geneva. He also wrote a work on the necessity of a reformation in the church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the preparation of which fancy had been consulted at the expense of truth, and sound instead of sense. The enemies to the reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin; and he, therefore, refuted the various works of those enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established at Geneva a seminary for the education of pious young men in the Protestant faith, who, by their future ministrations, should extend the borders of the true church; and in that great work of usefulness he was assisted by the celebrated Beza. At that time, also, the Waldenses, inhabiting Cabriers and other places, who were persecuted by order of the parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated in public their cause, and in private relieved their necessities. In the year 1546, the efforts of Calvin were various, though painful. Charles V., who was a determined enemy to the Protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and convince them, he labored with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war, and France the theatre of persecution, Calvin wrote his 'L'Antidote,' being a controversial work on the doctrine of the first seven sections of the council of Trent, and also 'A Warning Letter to the Church of Rouen,' against the doctrines of a monk who taught the Gnostic and Antinomian heresies. In the same year, he also continued his pastoral duties, and proceeded in the composition of his 'Commentaries on Paul's Epistles.' In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin, accompanied by Farel, in the following year, visited the Swiss churches; and wrote two very able and learned letters to Socinus, the founder of the sect called Socinians. In 1550, he assisted yet further in the work of reformation, by obtaining the direction of the consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard, by every one, of all feast and saint days. The next year was less favorable to the peace of Calvin. A controversy on the doctrine of predestination agitated the church; the enemies of Calvin misrepresented his sentiments, and endeavored, but unsuccessfully, to excite a general antipathy, not merely to his doctrines, but also to his person.

Calvin is accused of having, at this time, acted with a tyrannical and persecuting spirit towards the heretical Servetus. With him Calvin was once intimate, and also

corresponded. Servetus, by his conduct and publications, especially by his 'Restitutio Christianismi,' attracted the attention of the pope, and of the persecuting Cardinal Tournon. It is stated that Calvin declared, 'If that heretic (Servetus) came to Geneva, he would take care that he should be capitally punished.' But this statement his friends confidently deny; and reply, that he persuaded Servetus not to visit Geneva; that he disapproved of all religious persecution; that he could, if he had thought proper, for three years before Servetus was so punished, have exposed him to his enemies, but which he would not do; and that Calvin, in his writings, declares, that with his original imprisonment and prosecution he was not at all implicated. It cannot, however, be denied, that it was at the instigation of Calvin he was prosecuted, [on passing through the town,] as his secretary was his accuser at Geneva, and exhibited articles against him. By the council of Geneva, Servetus was condemned to be burned to death, [though his offensive writing, attacking the mystery of the Trinity, had not been published at Geneva!] On the 27th of October, 1553, the punishment was inflicted. The [horrid] impropriety of that punishment is admitted by all the friends of civil and religious liberty, and the apologists for Calvin alike condemn it. But they contend it was consonant with the spirit of the age, with the laws of Geneva, and with the opinions of many of the great, and even otherwise good men who then lived. [See *Waterman's Life of C.* p. 75-142.]

About this time, Calvin was much affected by the persecution of his friend and fellow-laborer, Farel, for having condemned the immorality of the Genevese; and was almost incessantly occupied in acts of kindness to the persecuted Protestants, who, on the death of Edward, king of England, had been compelled to quit the country. He was also engaged in writing his 'Commentary on the Gospel of John.' Nor could the spirit of bigotry and persecution, which prevailed in England, fail of attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the church. Towards the close of the year, Calvin visited Frankfort, for the purpose of terminating the controversy as to the Lord's supper, which had been so long agitated. He returned to Geneva much indisposed; but devoted his time to writing his 'Commentary on the Psalms,' and to active, energetic, and successful exertions, through the medium of the German ambassadors, on behalf of the Protestants at Paris, who, in that year, (1555,) were unjustly and inhumanly persecuted. At this time, a sect, called the Tritheists, headed by Gentilis, who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived; and Calvin directed his attention to a refutation of the system. In the succeeding year, he proposed the establishment of a college at Geneva for the education of youth; and, in three years, his wishes were accomplished, and himself was elected to the situation of professor of divinity, jointly with Claudius Pontus. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who proceeded from it. In the same and the following year, Calvin was presented with the freedom of the city of Geneva; reprinted his 'Christian Institutes,' as well in French as Latin; prepared for the press his 'Commentary on Isaiah;' and combated, with success, a new heresy which had arisen, as to the mediatorial character of Christ. In 1561, Calvin was summoned before the council of Geneva, at the desire of Charles IX., as being an enemy to France and her king. But, on examination, it appeared that the only charge which could be established against him, was that of having sent Protestant missionaries to that kingdom. Soon afterwards, he published his 'Commentary on Daniel;' and much interested himself on behalf of the Protestants in France, who were then persecuted by the duke of Guise. In 1562, his health rapidly declined, and he was compelled to restrict his labors to Geneva and his study. But in this and the following year, he lectured on the doctrine of the Trinity; completed his 'Commentaries on the Books of Moses and Joshua;' and published his celebrated 'Answers to the Deputies of the Synod of Lyons.' In the year 1564, his health became gradually worse; but yet he insisted on performing as many of his duties as his strength would possibly allow. On the 24th of March, he was present at the assembly. On the 27th, he was carried into the council, and delivered, before the seigneurs who were assembled, his farewell address; and on the 2d of April, he appeared at church, received from Beza the sacrament of the Lord's supper, and joined in the devotions of the great congregation. To the syndics, in the ensuing

month, he delivered an able and affecting oration; and to the ministers of the town and country, assembled on an occasion in his room, he addressed a pathetic and admirable discourse. This was his last public labor. The remaining moments of his life were dedicated to acts of devotion, until May 24, at 8, P. M., when he expired, aged 54.

The grief of the Genevese was inconceivably great. As a citizen, a pastor, a reformer, a father, he was universally regretted, and his memory was embalmed in the tears and sorrows of a wide-spread population.

Calvin was of a middling stature, with sallow complexion; but his eyes were remarkable for their brilliancy. He was sincere, disinterested, and benevolent. [He was fond of power, sober and austere in his manners, but of a sombre and inflexible temperament. Free from any monastic vows himself, he espoused a woman likewise free, and when his wife died, he thought not of taking another. There are few examples of disinterestedness equal to his. His annual salary was 150 francs (between 29 and 30 dollars) in silver, 15 quintals of grain, and two casks of wine; and he never received more. *Biog. Univ.*] The style of his writings is elegant and chaste, and they contain much of the softest and most persuasive eloquence.

As an expositor of the Scriptures, Calvin was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties, and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this preëminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions, and control the commotions, of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited, invariably, a wisdom in counsel, a prudence of zeal, and, at the same time, a decision and intrepidity of character, which were truly astonishing. Nothing could, for a moment, deter him from a faithful discharge of his duty; nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age; and resisted and assailed, alternately, the whole force of the papal domination; maintaining the cause of truth and of God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power, or combination of powers, which his numerous opponents could bring against him. He not only refuted and repressed the various errors, which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world; but the publication of the Institutes contributed, in a wonderful degree, to give unity of religious belief to the friends of the reformation, and, of course, to marshal the strength, and combine and give success to the efforts, of all contenders for the faith once delivered to the saints.

Notwithstanding all that has been said to his disparagement, it is certainly true that Calvin was a great and good man. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labor for the highest temporal, and especially for the eternal, interests of his fellow-men. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power, than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and, at the age of 22, the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen and will continue to be felt in the advancement of the pure interests of the church, until the complete triumph of her principles.

Calvin deserves the thanks, and not the curses, of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be, esteemed, so long as high moral excellence and the severe majesty of virtue shall, to any extent, be objects of human approbation. See *Mackenzie's Life of Calvin*; *Mosheim's Eccl. Hist.* Cent. xvi.; *Défense de Calvin*, par Dre-

lincourt; *Narrative of Calvin*, by Beza; *Histoire Littéraire de Genève*, by M. J. Senebier; *Jones's Christ. Biog.*; and *Christ. Spect.* for May, 1828. *Henderson. Buck.*

His works first appeared in a collected form, at Geneva, in 12 vols. fol. 1578; they were reprinted at the same place in 7 vols. fol. 1617; and in 9 vols. fol., at Amsterdam, in 1671. This last is the best edition. 'The first 8 vols. of this ed. have each a profile of the Reformer on the title-page; one half of which look to the right, and the other half to the left. In front of the title to vol. 1, is a beautiful full-length portrait of him in his professional dress, reading his Institutes, and surrounded with books. "Calvin," says Mosheim, "surpassed almost all the doctors of the age in laborious application, constancy of mind, force of eloquence, and extent of genius." He might have added, that he surpassed most of them in learning also. His acquaintance with the Scriptures was extensive and profound; his knowledge of Hebrew was limited; but he was well acquainted with Greek, and capable of expressing the finest thoughts in the purest Latinity. His dogmatic prejudice many against his writings, who might derive profit from sitting at the feet of the Genevese reformer. His peculiar sentiments, however, it ought to be remarked, are by no means forced into his expository writings. He was too judicious to do this. He is seldom a verbal critic; yet Scaliger, who was by no means liberal of praise, declares, "that no commentator had better hit the sense of the Prophets than Calvin." Mosheim, or rather his translator, speaks of him as "shining with unrivalled lustre in the learned list of sacred expositors." Walch praises his commentaries for the judgment and erudition which they display; and Bp. Horsley assures us that, in the study of the Holy Scriptures, he was one of the commentators he most frequently consulted. Calvin was unfriendly to the double sense of prophecy; and was not very cautious in expressing himself on several important points. Poole, though in the strongest manner respecting the learning, acuteness, and solidity of Calvin, gives reasons for making but little use of him in his Synopsis.' *Orme.*

CAMERARIUS, JOACHIM;

Born at Bamberg, in 1500; died 1574. One of the most distinguished scholars of Germany, he signally contributed to the progress of knowledge, in the 16th century, by his own works, as well as by good editions of Greek and Latin authors, with commentaries; by many works still regarded as 'classics;' and by a better organization of the universities of Leipsic (of which he was long director and dean) and Tübingen; being called to these undertakings, respectively, by the dukes Ulric of Wirtemberg and Henry and Maurice of Saxony. He also took an important part in the political and religious affairs of his time. The friend of Melancthon, he was intimate with Carlowitch, Turnebus, Victorius, Wolfius, Baumgartner, Erasmus, the artist Durer, &c.; and he was held in great esteem by the emperors Charles V., Ferdinand I., and Maximilian II. During the political troubles of Germany, in 1525, Camerarius visited Prussia; and soon after was made professor of belles lettres at Nuremberg. In 1527, he married a lady of noble family, with whom he lived 46 years, rearing to adult age and honor 5 sons and 4 daughters. In 1553, he was deputy of the university of Leipsic to the diet of Augsburg. He was of an elegant person, and adroit in all exercises; a good grammarian, poet, orator, historian, physician, agriculturist, naturalist, geometer, mathematician, astronomer, antiquarian, and theologian. Naturally grave and serious, he had such a detestation of falsehood, that he could never endure it, even in jest. His literary labors were very great, [and his reputation such, that Turnebus, in M. Adam, calls him the everlasting ornament and honor of Europe;] and Vossius styles him the phoenix of Germany. Erasmus, who, however, died 38 years before him, says, he showed more industry than genius. [Steady lights are more useful than meteors, though not so much admired. Most of the sons of fame have had some glorious absurdity or other to be wondered after.] His works, mostly translations from Greek and Latin writers, — and none have tr. more accurately or elegantly, — besides many poems and familiar letters, are estimated at 150. *Lemniere; Biog. Univ.; Enc. Am.;* and see *Melchior Adam.* Among them are,

1. *Vita Melancthonis.* Copious and faithful. It embodies a history of the Reformation. The best ed. is of Strobel, 1777, 8vo. [The editor's copy is 1566.]

2. *Notatio Figurarum Sermonis in 4 Libris Evangeliorum.* Figures of Speech in the 4 Gospels. Leipsic, 1572. 4to. Also in the Acts, Epistles, and Revelation. 1555, 1572. Both were repub. in Beza's Testament, Cambridge, Eng., 1642. 'Under a modest title,' says *Orme*, 'this critical work possesses considerable merit, and displays a profound acquaintance with the Greek of the N. T. *Michælis* speaks of it with respect, and *Poole* characterizes the author as acute, judicious, and excellently skilled in Greek. Laying aside, says *Mosheim*, all debated points of doctrine, and religious controversy, he unfolds the sense of each term, and the spirit of each phrase, by critical rules, and the genius of the ancient languages.'

CAMERON, JOHN;

'A native of Glasgow, at the university of which he was educated, and where he was appointed professor of Greek in his 21st year. He resided chiefly in France, and taught Greek and theology, with great success, in Bordeaux and

Saumur. Born 1590, died 1625. His works are very valuable, and contain some excellent criticism on the N. T. Bp. Hall calls him the most learned man Scotland ever produced. Dr. Mc'Crie calls him a subtle theologian, who displays much critical acumen. Dr. Pye Smith speaks of him in terms of high and deserved eulogy, remarking that he spoke and wrote Greek as if it were his mother tongue. Cappellus, Casaubon, and Father Simon, admired and applauded him.' *Orme.* Henry quotes him with great respect; but, according to Bayle, he was insufferably long-winded and vain.

'He taught Greek and Latin at Bordeaux and Bergerac, philosophy at Sedan, and theology at Saumur, where he succeeded the famous Gomar, in 1618. He returned to England in 1620, and James I. appointed him principal of the college of Glasgow, and professor of theology. He was ill paid, and the Puritans disliked him, so that he returned to France. Called to Montauban in 1624, to occupy the chair of theology, he displeased the dominant party [the duke de Rohan instigating the town to fight] by his opposition to those who preached civil war. His pacific spirit brought on him such treatment, [he was even severely beaten,] that he retired to Moissac, whence, profiting by a moment of calm, he returned to Montauban, where he died of chagrin and debility. He could not endure the intolerance and despotism of his sect, undertook to contradict them, and complained that his very profession hindered him from giving free scope to his thoughts. He found many things to reform in the reformation, and believed one could attain salvation in the Romish church. He formed at Saumur a party [thought to approach too near to Arminius] against the rigorous doctrine of the synod of Dort on absolute and particular decrees, teaching a calling and a universal grace offered to all.' *Biog. Univ.* He is author of,

1. *Prælectiones Theologicae*, Saumur, 1626-28, 3 vols. ed. by Louis Cappell: Fr. Spanheim repub. them at Geneva a few years after. In 1642, a complete ed. of his works, except the *Myrothecium*, was pub. there.

2. *Amica Collatio de Gratia et Voluntatis Humanæ Concursu Invocatione.* Leyden, 1622. It is his four days' conversation with Tillemus.

3. *Myrothecium Evangelicum.* Geneva, 1632. Learned and judicious remarks on the N. T., afterwards inserted in the *Critici Sacri.* It discovers his extensive knowledge of Greek, and the N. T. idiom; the notes are short, but always acute and sensible.

4. *Seven Sermons on John*, ch. 6.

5. *Defensio de Gratia et Libero Arbitrio.* Saumur, 1624.

6. *The Supreme Judge of Controversies in Religion.* In English, Oxford, 1628.

CAMPBELL, GEORGE, D. D.,

An eminently learned and liberal divine of the last century, was born Dec. 25, 1719, at Aberdeen, Scotland. He sprang from a very honorable stock; but, as the youngest son, his portion of his father's scanty inheritance was very small; it was to his own exertions, and the great natural energy of his mind, that he was chiefly indebted for his progress and advancement in future life. He received the rudiments of classical instruction at the grammar school of his native city, which had been famed for more than a century for the successful teaching of the Latin tongue; and he afterwards entered as student at Marischal College, where the celebrated Dr. Thomas Blackwell, principal and professor of Greek, had introduced an ardent zeal for prosecuting the study of that very rich and expressive language. Thus he laid betimes an ample and solid foundation for that profound and various erudition, and that critical sagacity, by which he afterwards rendered such essential services to the church. It seems to have been once his intention to prepare himself for the study of the law; and we find him actually engaged as an apprentice of a writer to the signet in Edinburgh. He acquired, in this situation, that knowledge of the constitution and laws of his country, and that habit of close reasoning and accurate inditing, for which he was afterwards so much distinguished. He soon, however, became dissatisfied with this profession, and betook himself to the study of the Scriptures, and whatever would tend to qualify him for the office of a minister of the gospel. Before the expiration, therefore, of his apprenticeship, he attended the lectures on divinity, then delivered by Professor Gobdie, at the university of Edinburgh; and not long afterwards became a student of theology under Professors Lumsden, of King's College, and Chalmers, of Marischal College, Aberdeen. Here he particularly distinguished himself by his discourses, delivered, according to usual custom, in the Scotch universities. Wishing, however, to acquire further information and greater skill in polemical divinity than these exercises would afford, he entered into a literary association with several of the other students, among whom may

be particularly mentioned the Rev. Dr. Glennie, Mr. James M. Kail, and Mr. William Forbes. This society was formed in the month of January, 1742, and a number of young men of great promise were gradually admitted into it; but, according to the account given by several of the members, Mr. Campbell was considered as *the life and soul of the society*, and as one likely to attain great eminence in his profession. Like most young men of genius, his style was rather florid; but he made no parade of science. The discourses delivered by him, when a youth, displayed much good sense, a sound knowledge of theology, and an intimate acquaintance with the Holy Scriptures; and whenever they appeal to the imagination or the passions, abound in the finest and most touching sentiments, evincing his natural powers of eloquence, and the great success with which he had cultivated them. After the usual course of theological studies, he was proposed to the synod, and at length licensed as a preacher, on the 11th of June, 1746. Two years after this, he received a presentation to the parish of Banchory Ternan, 17 miles from Aberdeen, where his great talents as an expounder of Scripture began to show themselves in his morning lectures to his congregation, which were remarkable for their great simplicity and perspicuity. While thus explaining the New Testament to his flock, he conceived the idea of translating a part of it, the result of which was his publication, several years after, of his *Translation of the Four Gospels*. After continuing 9 years in this country parish, he was called to succeed Mr. John Bisset, as one of the ministers of Aberdeen. Here his talents as a lecturer shone in their proper sphere; and, having the advantage of the best libraries, he commenced a course of lectures on rhetoric, criticism, and other subjects, which were delivered to the literary society of that place, and afterwards served as the basis of his '*Philosophy of Rhetoric*,' and other works, by which he gained much celebrity.

In 1759, Mr. Campbell received a royal presentation to the office of principal of Marischal College, then become vacant. Two other candidates had applied for it, one of whom was supported by the magistrates of Aberdeen, and the other by the landed interest of the county, and many of the heads of the college; but, Mr. Campbell having been induced to write to Archibald, duke of Argyle, who had great influence in the affairs of Scotland at that time, and having modestly stated his relation to the duke's family, this application, together with his high character and respectable talent, succeeded in procuring him the appointment. Placed thus at the head of the university, he soon approved himself worthy of his dignity. That celebrated infidel, Mr. David Hume, had just published his *Essay on Miracles*, which excited great attention among the learned of the day; nor did he meet with any opponent whom he deigned to notice, until Professor Campbell entered the lists, and preached a sermon on the subject before the provincial synod of Aberdeen, which, at their request, he afterwards formed into a '*Dissertation on Miracles*.' Before its publication, however, he transmitted the manuscript, through the medium of his friend, Dr. Blair, of Edinburgh, for Mr. Hume's inspection. The philosopher, notwithstanding all his indifference, evidently felt the force of the arguments used in this learned and acute performance; he objected to a few expressions, and pointed out some instances in which he had been misunderstood; on which Mr. Campbell revised the work, generously expunging the offensive expressions, and made use of the remarks of his opponent to render his dissertation more complete. When published, a copy was sent to Mr. Hume, who was so pleased with his conduct, that he declared he felt an inclination to answer it, if he had not in early life made a determination never to answer any opponent. This dissertation appeared in 1763, and was dedicated to the earl of Bute, at that time prime minister; it had a most extensive sale in England, and was translated into the French, Dutch, and German languages; so that the name of Dr. Campbell (for he had in the mean time received the degree of doctor of divinity from King's College) was regarded with the greatest respect by the literary men of every European state. For 12 years he discharged the duties of principal of Marischal College, being held in equally high estimation by the professors and the students, and living on the most happy terms with all his colleagues. He was esteemed a most worthy man, a sincere Christian, a good preacher, and above all, one of the best lecturers of his time; he used very few, sometimes not any notes, and where he spoke entirely extempore, he seldom failed in enlightening the understanding and moving the hearts of his auditors. On the 26th of June, 1771, he was appointed professor of divinity in his college, instead of Dr. Gerard,

who was removed to King's; and as he was thus called to additional labor, he found it necessary to resign his pastoral charge as one of the ministers of the city: as minister of Gray Friars, however, an office connected with the professorship, he preached once on the Lord's day in one of the established churches. He was the first professor that ever limited the compass of subjects in the divinity lectures; it had been the custom to extend them far beyond the period usually allotted to the study of those subjects; but Dr. Campbell very wisely confined them within the space of four years, so that every student had, by this means, the advantage of attending the whole course. The chief excellence of these lectures, however, consisted in their ingenuity and profound learning; in their luminous arrangement and admirable perspicuity; and, above all, in the method, which he always pursued, of leading the students to think for themselves, and not slavishly to depend upon the opinions and systems of others made ready to their hands.

With an understanding capacious and acute, he was too independent to be fettered by human systems, and too judicious to be led astray by fanciful theories; he would declare the truth, how much soever it might conflict with his own private notions and practices, or those of the body with which he stood connected. Deeply skilled in church history, Scripture criticism, polemical divinity, and every subject of importance to the student and the minister, [and superior to all systematic prejudices,] he was eminently qualified to direct the studies of others; while his public discourses and labors well exemplified the instructions that he gave. His '*Lectures on Ecclesiastical History*' furnish ample illustration of these remarks. [They contain, says *Orme*, 'more of the philosophy of church history than any other work in the language. The origin, progress, decline, and fall of the Romish hierarchy, are traced with great precision.'] In the month of April, 1771, he preached and published his excellent sermon on the spirit of the gospel, which will be long read as an admirable specimen of his talents and candor. Five years afterwards, he completed his '*Philosophy of Rhetoric*,' the first two chapters of which he had composed at least 25 years before. This work abounds with most interesting remarks on style and elocution, and the most accurate criticism. The theory of evidence, which it contains, the *Encyclopædia Britannica* describes as the most valuable part, 'to which there is nothing superior, perhaps nothing equal, in our own or any other language.' In 1776, on the day appointed for a fast, on account of the American war, Dr. Campbell preached a sermon on the nature, extent, and importance of allegiance. This discourse, in which the author disputes the right of the colonies to throw off their allegiance, was written with so much force of argument, and in so excellent a spirit, that, at the request of Dean Tucker, 6000 copies were circulated through America. The following year, another discourse appeared, on the success of the first preachers of the gospel, considered as a proof of its truth. It was preached before the Society for Propagating Christian Knowledge, and published at their request. Here 'the policy of heaven' and 'that of this world' are finely contrasted; and the argument for the divine origin of the gospel, from the success of its first publishers, triumphantly stated.

In 1779, he evinced his liberality in '*An Address to the People of Scotland, on the alarm raised by the bill in favor of the Roman Catholics*.' The following sentiments, extracted from this able pamphlet, contain at once the happiest illustration of the writer's spirit and manner and the most luminous statement of the argument itself:— 'Let Popery be as black as you will; call it Beelzebub, if you please; it is not by Beelzebub that I am for casting out Beelzebub, but by the Spirit of God. We exclaim against Popery; and, in exclaiming against it, betray but too manifestly, that we have imbibed the spirit for which we detest it. In the most unlovely spirit of Popery, we would fight against Popery! It is not by such weapons that God has promised to consume the man of sin, but by the breath of His mouth, that is, His Word. Christians, in ancient times, confided in the divine promises; we, in these days, confide in parliament! True religion never flourished so much never spread so rapidly, as when, instead of persecuting, it was persecuted; instead of obtaining support from human sanctions, it had all the terrors of the magistrate and the laws armed against it.'

Dr. Campbell published several other discourses; but the last, and most valuable production of his pen, was his '*Translation of the Four Gospels, with Notes, &c.*,' which is generally admitted to be excellent, [though some complain of its appealing more to the head than heart.] The

preliminary dissertations with which it is accompanied, have done much in removing some of the difficulties met with in the commonly-received version. This admirable work [on which, says *Orme*, it is impossible to bestow too high commendation] has met with a most extensive circulation; the author, however, did not long survive to witness its success. On the 31st of March, 1796, while sitting with his friends, he was taken ill; but the next morning, he was at his desk, as usual, though he complained that he could not write with his accustomed ease. The following day, he had a paralytic stroke, which deprived him of his speech, under which he languished till his death, which happened on the 7th of April, giving no other signs of sensibility than his frequent efforts to speak. Though he was not permitted to leave a testimony behind at the time of his decease, he had already borne one about five years before, when he was judged to be at the point of death. On that occasion, he expressed himself in the following terms:—*'God has been pleased to give me some understanding of his promises in the gospel of his Son, Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.'* Within a year of his death, he resigned his office of divinity professor in Marischal College; and soon after, the king having conferred on him a pension of 300 pounds per annum, he gave up his situation as principal, and retired from public life.

Dr. C. was small in stature, and, in old age, rather inclined to stoop; his countenance was open, and his eye piercing, and indicative of great mental acumen. He studied very closely, especially towards the latter part of his life, rising generally at 5 in the morning, and continuing, with few and short intervals, engaged in study till 12 at night; and yet, owing to his regularity of living and great temperance, his constitution was not impaired; so that he had entered on the 77th year of his age at his decease. His character may be summed up in a few words: his imagination was fertile; his judgment vigorous and acute; his learning profound and various: of a cheerful temper, unfeigned piety, and unblemished morals; of modest and gentle manners, and remarkable for his ingenuousness and love of truth; in short, as a man and a Christian, in public or in private life, as a husband, as a minister of the gospel, and as the principal of a college, and professor of divinity, he had, perhaps, few equals, certainly no superior. *Life, by Rev. George Skene Keith; Jones's Chr. Biog.*

CAPPELL, LOUIS.

'Cappellus, the younger, the most celebrated of the name, was born at Sedan, 15th Oct., 1585, studied at Oxford, returned to France, and became minister, professor of Hebrew and theology at Saumur. These employments he filled with distinction till his death. [His autobiography, prefixed to his collected works, states that, after the 4th year of his theological studies, he became tutor to the daughters of the duke of Bouillon, and received from him board, clothing, and necessities, for 4 years, when, at the instance of John Cameron, he was sent by the church of Bordeaux to the schools of Belgium, Germany, and England, receiving of it, for his expenses, 300 French pounds annually. He thus spent 4 years, the half of the time at Oxford, where he obtained honorable testimonials.]

He is particularly celebrated for the new system of sacred criticism he founded in his *Arcanum Punctuationis Revelatum*. This work was so opposed by those of his communion, that he sent it to Erpenius, who published it at Leyden, 1624. He maintains that the Hebrew vowel points are not coeval with the language, as some held, nor the invention of Ezra, as others, but of the Masorites, in the 6th cent. A. D., and entirely a human invention; as he demonstrated to the satisfaction, at last, of all profound Hebraists. Buxtorf the younger violently attacked him, defending the points to Ezra; but the posthumous work of Cappell, in answer, is completely triumphant. He meditated a Hebrew grammar, without points, and a recension of the text of the Hebrew Bible. The former was afterwards executed by Masclef; the latter met with strong opposition from Cappell's Protestant brethren, which it took his eldest son, John, priest of the Oratory, 10 years to remove. At last, by the aid of Fathers Morinus, Petavius, and Mersennus, John obtained the royal permission to edit it, and it appeared in 1670, in fol. [See Guide to Study of Bible, in Supplement to Comp. Comm.] Cappell should be regarded as the father of true biblical criticism, and his works are an epoch in it. This learned man died at Saumur, on the 18th June, 1658. JAMES LOUIS CAPPELL, his younger son, was pro-

foundly versed in Hebrew at the age of 19. Compelled by the revocation of the edict of Nantes to take refuge in England, he there supported himself as a schoolmaster, and died at the age of 83,—the last of the family of Cappell, for 200 years illustrious in literature and the magistracy.

'His son and successor, James Louis, pub. in fol., 1689, his father's Commentaries on the O. T., appending the Arcanum Punctuationis, corrected and enlarged, with its defence by the author. Several other dissertations and pieces of Cappell are found in this collection; as also in the Critici Sacri; which prove his profound erudition, and taste for a sound criticism. He wrote also

The Apostolic History, from the Acts and Epistles; preceded by an Abridgment of Josephus's Jewish History. Geneva, 1634.

Theological Theses. Saumur, 1635.

Two Pieces on the Lord's Passover. Amst., 1643.

A Sacred Chronology; placed at the head of the English Polyglot; and pub. separately at Paris, 1655.' *Biog. Univ.*

CAREY, WILLIAM, D. D.;

A Baptist missionary in India, well known as one of the most useful men of his age. He was born in Northamptonshire, England, Aug. 17th, 1761; and died at Serampore, on the 9th June, 1834. Indefatigable, intelligent, efficient, of fervent piety and extensive acquisitions, he translated the Scriptures for many millions, and was long the soul of the mission. The leading characteristics of Dr. Carey, says his biographer, 'were his decision, his patient, persevering constancy, and his simplicity. There was no great and original transcendancy of [sparkling] intellect; no enthusiasm and impetuosity of feeling: there was nothing in his mental character to dazzle, or even to surprise. Not a fraction of his strength ever seemed to be applied to objects not distinctly relevant to some selected, specific, and sovereign purpose. Whatever of usefulness and of consequent reputation he attained to, it was the result of an unreserved and patient devotion of a plain intelligence, and a single heart, to some great, yet well defined, and withal practicable objects,—objects to achieve which, indeed, demanded great labor, but which were of such intrinsic and immeasurable worth, that, being once resolved upon, they appeared of augmented importance the more intimately they were contemplated, and the more resolutely they were grappled with,—and which throw out attraction the more irresistible and absorbing in proportion to the vigor and the intensity with which they are pursued.' The memoir of his life is therefore exceedingly interesting and instructive. It was drawn up for the cause of missions, and has been republished in the U. S., with a preface by Rev. Dr. Wayland, 1836.

CARPENTER, WILLIAM;

A popular and eloquent English writer, of varied research, an elegant pen, and an excellent spirit. His writings tend to the diffusion of Scriptural knowledge, in the most solid as well as attractive forms; and, as being peculiarly congenial with the purposes of the Comprehensive Commentary, they have been much used throughout it. The Guide to the Study of the Bible, found in the Supplement to the Comprehensive Commentary, is a rich proof of the useful abilities of Mr. Carpenter, whose labor and learning render account to the plainest apprehension, of points hitherto thought beyond the reach of any but the professed scholar. Yet, while they lessen the time, labor, and disappointment of study, Mr. C.'s works stimulate to active thought, requiring much more of the mind than to become the passive recipient of the ideas of another—a result the most valuable which a teacher can attain, for human nature is prone to mental far more than even to bodily indolence. Among Mr. Carpenter's writings are,

1. *Calendarium Palestinae*: exhibiting a Tabular View of the principal events in Scripture History; the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria; to which are added an Account of the different modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaëlis. London, 1825. The Calendar of Palestine is also neatly printed on a large sheet to be hung up for study reference.

2. *An Examination of Scripture Difficulties*. 1828, 8vo.

3. *Scripture Natural History*; describing the Zoology, Botany, and Geology of the Bible. 1828, 8vo. Mostly from Harris.

4. *Popular Lectures on Biblical Criticism and Interpretation*. 1829, 8vo.

5. *Guide to the Practical Study of the Bible*. 1830, 12mo.

6. *Biblical Companion*; an appendage of 760 valuable pages to the last splendid edition of Dr. A. Clarke's Commentary. 1836. The motto the author adopts (from Prof. Planck) explains the character of the work:—*'We should not regard it as the great object of attention simply to hear another interpret what the Bible contains, but rather this, to ascertain how we may be able ourselves to discover its contents.'* The 'Guide,' forming part of our 'Supplement,' is an abridgment of the Bib. Comp., with cuts and other additions.

7. *Queries to those who deny the Trinity and Atonement*. London, 18mo. 116 pp. The author, says the *Critica Biblica*, 'seems well acquainted with the subject, and the state of the controversy.'

Hence the case is clearly exhibited, the arguments well arranged and supported, the language perspicuous and unembarrassed.'

CARPZOV, JO. BENEDICT, Jr.

Professor at Helmstadt, author, besides some works on the Classics, of *Collegium Rabbiniæ Biblicum* on Ruth. It affords important assistance to the knowledge of the Rabbins, and contains the Heb. text, the Targum, the great and little Masora, and four Rabbinical Commentaries, with Latin versions, and learned and copious notes. In his *Exercitationes* in Pauli Epist. ad Hebræos, ex Philoni Alexandrino, 1750, he compares Paul's and Philo's styles, and is thought to throw much light on the Epistle. The same object is prosecuted in his *Stricturæ* in Epist. ad Romanos, 1758. *Orme*. He published also Jerome's Dialogue on the Trinity, 1768; and Philoponia, 1769.

CARPZOV, JO. GOTT.;

Professor of Hebrew at Leipsic, and 'superintendent' in the Lutheran church, Lubeck; born 1679, died 1767. A man, says Bp. Marsh, of profound erudition and indefatigable industry. Among his works are,

1. *Intr. ductio ad Libros Canonicos N. T.* Leipsic, 1721, 2 vols. 4to., and 1741. This very valuable work contains (says Marsh) 'the principal materials afforded by his predecessors, perspicuously arranged and augmented by his own valuable observations; and employed also in the confutation of Hobbes, Spinoza, Toland, and other anti-scripturists.' It has very learned disquisitions on every book of the O. T., and a catalogue of the most approved writers on each.
2. *Critica Sacra N. T.* Leipsic, 1728, 4to. Of 3 parts — on the original text of the O. T.; on the ancient versions; and a reply to Whiston. He supports the purity and integrity of the Heb. text, but the work is replete with information on Heb. criticisms; and its learning, judgment, and diligence, are very highly commended by both Walsh and Marsh.
3. *Apparatus Historico Criticus Antiquitatum Sacri Codicis*, etc. Frankfurt, 1748, 4to. A 'prolix commentary,' says *Orme*, 'chiefly on the Moses and Aaron of Godwyn;' but *Horne* says, 'it is the most elaborate system of Jewish antiquities, perhaps, that is extant.' 'Terse and elegant,' says *Reinmann*.

CARYL, JOSEPH;

'A learned non-conformist divine; born 1602, died 1673. A man of piety and indefatigable labor, but injudicious; for his prolix Exposition, with Practical Observations on Job, (1651-69,) entombs rather than exhibits the Scripture; though Dr. Williams speaks of it as a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity.' *Orme*.

CASAUBON, ISAAC,

A celebrated critic and Calvinist theologian, was born at Geneva, in 1559, and made an early and extraordinary progress in his classical studies, and gave himself to the study of law, theology, and the oriental languages, thus preparing himself to succeed F. Portus, his Greek professor, in 1582. After having held this chair for 14 years, he removed to Montpellier, and, being ill paid there, to Paris, where Henry IV. appointed him royal librarian. On the death of Henry, Casaubon settled in England, where James I. made him a prebend of Westminster and Canterbury, and gave him a pension. He died in 1614, and was buried in Westminster Abbey. His liberality of feeling, and grief for the splitting spirit of the reformers, induced many to accuse him wrongfully of leaning towards Popery, which one of his children embraced. On this occasion, Casaubon nobly said, 'I condemn you not; condemn not me; Jesus Christ will judge us.' He was a pacific and conciliating theologian, a *savant* of the first rank, a good translator, and excellent critic. The names alone of his books would fill many columns. In his criticisms is found a wonderful sagacity and exquisite judgment. He published editions of Strabo, Polyænus, Aristotle, Theophrastus, Polybius, and several other ancient authors; and produced some original works, among which are nearly 1200 letters. J. C. Wolff has given a collection of *Casauboniana*, Hamburg, 1710. *Davenport*; *Biog. Univ.*

CASTALIO, SEBASTIAN;

'Born in 1515, in Dauphiny, of poor parents, named *Chaiteillon*. In a visit to Strasburg, he formed a friendship with Calvin, who obtained for him the humanity chair at Geneva. They were soon embroiled, disputing about the Song of Solomon, Castalio wishing to reject it from the canon. Further fuel was added to this flame by Castalio's opposite sentiments on predestination and grace. His old friend deprived him of his chair, and banished him from the city, in 1544. Retiring to Basle, he was well received there by the magistrates, who named him for the Greek chair, which Calvin in vain endeavored to deprive him of. Beza, too,

then became his rival in a translation of the Bible, which excited a violent logomachy. Castalio contrived to alienate both these terrible enemies still further by adopting a tolerant system as to the punishment of heretics, and seems to have shown a spirit more moderate and Christian. [Conversant in the learned languages, says Dr. Campbell, 'possessed of a good understanding, and no inconsiderable share of critical acuteness, candid in his disposition, and not over-confident of his own abilities, or excessively tenacious of his own opinion, he was ever ready to hearken, and, when convinced, to submit to reason, whether presented by a friend or by a foe, whether in terms of amity or of reproach and hatred.'] He was, indeed, a simple man, without ostentation. As to his orthodoxy, he fell into Socinianism, though none ever dared to impugn his virtue. Misery ever attended him, and he was obliged to make many shifts for the support of his numerous family, tilling his farm after giving his mornings to study. In this condition, he died of the plague, at Basle, the 29th Dec., 1563. *Biog. Univ.* His chief works (see *Orme*) are,

1. *Biblia Sacra*; 1551. *Ejusque postrema Recognitione*, cum Annotationibus et Historiæ Supplemento; 1573; — the best ed., as containing his last corrections, &c. He is reproached with having marred the simple majesty of the scriptural style by injudicious use of classical expressions and ideas, and too great boldness, translating *angel* by *genius*, *church* by *respublica*, &c. This he corrected somewhat in his 2d ed. His notes are of a pure style, clear, and contain good critical remarks; they, however, prove him to have understood Greek better than Heb. His French version, 1555, is harsh with Heb., Greek, and Latin. Huet, Buxtorf, Duport, and Episcopius, speak very honorably of his *Biblia Sacra*; it was attacked, however, both by Catholics and Protestants. Beza opposed it as inimical to the Genevese doctrines, and for its affectation of elegance. 'Though there are none,' says Dr. Campbell, 'Arias and Pagnin excepted, whose general manner of translating is more to be disapproved, I know not any by which a student may be more assisted in attaining the true sense of many places, very obscure in most translations, than by Castalio's.' Dr. Geddes hesitates not to say, 'that a more complete, impartial, or faithful version, will not easily be found.'
2. *De Hereticis Quid Sit Cum Eis Agendum*. 1554. What to do with Heretics. 'A book,' says Senebier, 'having the very seal of charity, and to attack which Christian charity forbids.' Beza, however, attempted its refutation in his '*De Hereticis puniendis*.' Castalio only collected various little pieces, to which he put a preface under the name of Martinus Bellius.
3. *Colloquia Sacra*. 1545. Often reprinted, with corrections and additions. It is an abridgment of the Bible, in well-written dialogues, but, perhaps, too familiar; they are, too, tinged with Socinianism.
4. *De Imitando Christo*. 1563. It is the 'Imitation of Christ,' done into elegant Latin, omitting the 4th book.
5. *Moses Latinus*. Basle, 1546, 8vo. In this he declares himself against capital punishment.
6. *Bernardi Ochini Dialogi XXX*. 1563. On the Messiah, and the Trinity.
7. *Theologia Germanica*; also pub. in France under the name of Jean Theophile, and title '*Traité du viel et nouvel homme*.' This work, much tinged with fanaticism, caused its author to be looked upon as a favorer of the Anabaptists.
8. A Greek poem on the life of John the Baptist; a Latin poem on Jonas.
9. Dialogues on Predestination, Election, Free-Will, and Faith, with a Preface by Faustus Socinus, disguised under the name of Felix Turpio. Basle, 1578. — He also gave editions and translations of the classics; and left in MSS. a *Systema Theologicum*, which Crellius praises highly.

CASTELL, EDMUND,

A divine and lexicographer, was born at Hatley, in Cambridgeshire, in 1606, and was educated at Immanuel and St. John's Colleges. While at the university, he compiled, to complete Walton's Polyglot, his *Lexicon Heptaglotton*, a Dictionary of Seven Languages, on which he bestowed the labor of 18 hours a day for 17 years. This cost him his eye-sight; and its publication ruined him, for he expended on it £12,000 sterling of his own, and borrowed 1800 more. To pay this, he applied to the king, who wrote to the archbishops, bishops, lords, &c., recommending it; and 3 years after, the abp. of Canterbury wrote to all the clergy, as did 29 English and Irish bishops. All which produced but £700. [Such the liberality of a greedy, extravagant court! such the church the Puritans left.] Few copies of this chef d'œuvre of erudition were sold. It was published in 1669; and, in 1673, a thousand copies remained on the hands of its immortal author. The 500 remaining at his death, were placed in a garret, where they became a prey to rats and damp, so that scarce one perfect copy could be collected from them. He had sold his patrimony; and lost his library at the great fire in London. He was, however, rescued from poverty by being appointed, in 1666, king's chaplain, and Arabic professor at Cambridge; to which was afterwards added a prebend of Canterbury and some livings. He died in 1685, rector of Higham Gobion, in Bedfordshire. Dr. Walton was actively assisted by him

in the Polyglot Bible. *Davenport; Biog. Univ.* The title of his work—probably, says Dr. A. Clarke, ‘the greatest and most perfect of the kind ever performed’—is,

1. *Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctum, et Persicum separatim, cui accessit Brevis et Harmonica Grammaticæ omnium præcedentium Linguarum Delineatio.* Lond. 1699. The Arabic is preferable to Golius. J. D. Michaelis extracted the Syriac Dictionary, and pub. it with notes. Gottingen, 1788. He also gave *Supplementa ad Lexica Hebraica*; and J. F. L. Trier added to it, Gottingen, 1792. Castell was also author of,

2. *Sol Angliæ oriens Auspiciis Caroli II., regum gloriosissimi, 1660, 32 pp.* Very rare: it contains 7 odes, laudatory of Charles, in Hebrew, Chaldee, Syriac, Samaritan, Æthiopic, Arabic, Persian, and Greek, accompanied with a Latin translation.

CATHERWOOD, F.

Long a resident in Syria, Egypt, &c., he held for some years, at Jerusalem, the office of engineer to Ibrahim Pacha, the conqueror of Syria. This gave him access and facilities for observing, drawing, and even measuring, every part of the holy city, not excepting the mosque of Omar, the very sanctuary of Mohammediism, which to enter had been hitherto death to a Christian. The result of his verifications he published in the very best extant topographical map of Jerusalem, now on sale in this country. Further, he caused his drawings of every part of Jerusalem to be embodied, in the highest style of art, in a ‘panorama,’ which Mr. C. is now exhibiting in the United States. The spectator of this admirable picture is transported, at once, into the centre of Jerusalem; there, beneath the dreamy atmosphere of the East, he seems to sit, while around him prevails an oriental stillness, which he hesitates to break with a sound, so complete is the illusion. The mount of Olives rears itself before his eyes, and he dwells with indescribable feelings upon its olive-crowned eminences, where the Savior sat and discoursed; and the top of Moriah, where stood so many hundred years the central temple of true religion, and where the Visible Presence once dwelt; now occupied by the false prophet’s beautiful mosque! He sees the holy city ‘trodden under foot of the Gentiles;’ its Mahometan governor and judge, his clients, his officers, and his criminals; the pious parade of the Moslem at prayer; his indolent nonchalance in trade. In fine, he is transported to the scenes of the sunny Orient, enabled in spirit, and almost in body, to be present there, where human interest has ever most intensely turned, without the expense, time, toil, risk, ennui of excitement, and jaded indifference, which so often neutralize the feelings of the wayworn traveller. *Ed.*

CECIL, RICHARD, M. A.,

Was born in Chiswell Street, London, November 8, 1748. His father was scarlet-dyer to the East India Company, and was an intelligent man. His mother was the only child of Mr. Grosvenor, a respectable merchant in London, and niece of the Rev. Dr. Grosvenor, the celebrated author of the ‘Mourner.’ His father was a member of the Church of England, and took his son with him regularly to church on a Sunday. His mother was a Dissenter, and a woman of real piety; she, however, appears to have been not sufficiently attentive to the cultivation of the understanding of her son; though for the concerns of religion she habitually displayed a just attention. His education was private; his intellectual powers were very superior. His father, intending him for business, placed him in two respectable mercantile houses successively; but, as he was attacked by disease, and averse to trade, he devoted his time to literature and the arts. At an early age, he wrote many essays, which were inserted in the periodical publications of the day. His father was a man of extensive reading and classical education, and was surprised and delighted at the discovery which he unexpectedly made, that his son was a poet. To painting he was also peculiarly attached; and, unknown to his parents, at an early age, he visited France, solely from a desire to inspect the performances of the great masters. On his return, his father consented that he should visit Rome, in order that his knowledge of that art might be improved. An unexpected circumstance, however, prevented that plan from being carried into effect, and he continued to reside with his father. His conduct was, at this period, very bad; to the perusal of works of infidelity and irreligion he devoted much time, and soon became a professed infidel. But his mind at length was illumined by the Spirit of God; his conscience was aroused; he began to pray, and to read his Bible. He consulted his mother; attended the preaching of the gospel; and was assisted, gradually, to discover his own character, his necessities, his danger, and his remedy. His father, who was a bigot, now cautioned him against becoming a Dissenter, but promised to assist him,

provided he became a minister of the Church of England. To the advice of his father he paid attention, and, on May the 19th, 1773, was entered at Queen’s College, Oxford. During his residence at the university, he acquired much information and knowledge; but experienced great difficulties in openly and habitually making a profession of religion. On the 22d of September, 1776, he was ordained deacon, on the title of the Rev. Mr. Pugh, of Rauceley, in Lincolnshire. In the Lent term following, he took the degree of bachelor of arts, and, on the 23d of February, 1777, was admitted to priest’s orders. With Mr. Pugh he staid but for a short time, and, at his request, went to officiate in the churches of Thornton, Bagworth, and Markfield, in Leicestershire. His ministry at those places was eminently useful; and, through his instrumentality, a general attention to the gospel was excited among the people; and, at length, a flourishing congregation was formed in each church. On Mr. Cecil’s return to Rauceley, he received a letter, informing him that two small livings had been procured by his friends for him, at Lewes, in Sussex. Both those livings, however, brought in only about 80 pounds per annum. In 1777, he was much afflicted by the death of his mother; as also, subsequently, in 1779, by that of his father. At Lewes, he was attacked by rheumatism, owing to the dampness of the place; and with that complaint was so much troubled, that he was at length compelled to quit it, and to reside at Islington, near London. During his residence at that place, he preached at various churches and chapels; and he was singularly instrumental in the conversion of sinners, and in the edification of saints. For some years, he preached a lecture at Lothbury, at 6 o’clock on the Sunday evening, which was attended by many excellent persons. At the same time he had also the whole duty to perform of St. John’s Chapel, Bedford Row, and an evening lecture at Orange Street Chapel, which was then a chapel of ease. His ill health, however, compelled him reluctantly to decline the lecture in Lothbury. Soon after, Orange Street Chapel was also resigned; but he united with his friend, the Rev. Henry Foster, in performing the duty of Long Acre Chapel.

In 1787, he took the office of lecturer at Christ Church, Spitalfields; and zealously and affectionately performed his duties, not, indeed, for the pecuniary remuneration he received, since by that lecture his circumstances were unimproved, but for the glory of God and the welfare of man. In Long Acre Chapel he labored for some time with eminent success, to immense congregations; but his health and duties compelled him, in 1801, to resign. His labors at St. John’s were most arduous, but from them he did not shrink, and seldom did he allow any one to occupy his place. About the year 1800, he established an annual sermon at that chapel, to be preached on May-day to young persons. He actively engaged in every institution of benevolence; and first suggested the plan, as he afterwards assisted the establishment, of the Rupture Society. In 1800, Mr. Cecil was requested by Samuel Thornton, Esq. to accept the livings of Cobham and Bisley; but, for a long time, he declined so to do, because he could not, during the winter season, officiate as minister therein; but he was at length persuaded to accept them, and to perform duty there in the summer. In 1808, he was attacked by a paralytic seizure, and was compelled to visit Clifton. The journey, however, did not much improve his health; and he retired in May, 1809, to Tunbridge Wells. But all the measures resorted to for his recovery were unattended with success; and on the 15th of August, 1810, he expired, aged 62. The exertions of Mr. Cecil as a preacher were immense; his talents were eminent; his eloquence was impassioned, yet solemn, and sometimes argumentative. As a Christian, he was habitually spiritually-minded: modest and unassuming, he never intruded his capacities on the attention of mankind. He was contented with doing good, and getting good; and his works, though few, are valuable for their [originality,] sterling sense, and genuine piety. No Christian student, or Christian minister, or private Christian, should be without ‘Cecil’s Remains.’ Few men have ever been so beloved by their friends, or respected by the world, as Mr. Cecil; and his Letters, Essays, Sermons, and Remains, cannot but be perused with feelings of interest, by all who can estimate the value of a good man, and the excellence of sincere and unaffected piety. See *Memoirs of Rev. Mr. Cecil*, prefixed to his works, collected and revised by Josiah Pratt. B. D. *Jones’s Christ. Biog.*

CELLARIUS, CHRISTOPHER, D. D.;

One of the most learned and laborious philologists of the 17th century; born in Franconia, 1638, in Smalcalde, of

which his father was superintendent, a dignity in the Lutheran church. He studied in several German universities, and, at the age of 30, taught moral philosophy and oriental languages at Weissenfels. In 1673, he was named rector of the college of Weimar, and afterwards of those of Zeitz and of Mersbourg. When the king of Prussia founded the university of Halle, Cellarius was appointed professor of eloquence and history there; where he died in 1707, after long torment with the stone, having preferred study to health. He has given editions (with learned notes, and very accurate indexes, and excellent tables) of a great many ancient authors. His own works are,

1. *Historia Antiqua*. 1698. A Cursory Abridgment of Ancient History.
2. *Orthographia Latina ex Vetustis Monumentis*. Harles, 1768. Best ed.
3. *Antibarbarus*; on the Latinity of the Middle and Lower Ages. 1695. Valuable.
4. *Breviarium Antiquitatum Romanorum*. Halle, 1710.
5. *Notitia Orbis Antiqui*. Ancient Geography. 1701. The best and most complete edition is that with the additions of Schwartz, 1773. A mere compilation, but celebrated beyond its merit.
6. *Dissertationes, Discourses, and Letters*; with a detail of Cellarius's life and writings prefixed. Walch. 1712, 15.
7. Many pieces relating to classic literature, and for the elementary study of the Hebrew, Samaritan, Syriac, Rabbinic, &c.

CELSIUS, OLAUS;

A Swedish divine, minister of Upsal, and professor of oriental languages and theology in its university; also member of the Academy of Stockholm. He was born in 1670, and died in 1756. Charles XI. sent him to travel in Germany, Holland, France, and Italy. He united in the Hierobotanicon a profound acquaintance with Hebrew and Arabic, to an exact and thorough study of living nature. It was by this union that he produced a work, the most capital of its kind, worthy of his country, and of a place beside the Hierozoicon of Bochart. Celsius should be regarded as the true founder of natural history in Sweden; but the greatest service he has rendered to this science was in divining the genius of Linnæus. That great man, when very young, was without fortune. Celsius lodged him in his house, opened to him his rich library, directed the first steps of his brilliant career, and encouraged his great enterprises for the reform of natural history. Linnæus testified his gratitude in his usual poetic and elegant manner, by giving to a newly-discovered and beautiful plant of Crete, having affinities with the *verbascum*, the name of *Celsia orientalis*, in allusion also to his patron's profound knowledge of oriental languages, and his learned work on Scripture botany.

The chief work of Celsius is his Hierobotanicon, or Short Dissertations on the Plants of Scripture. 1748. He devotes particular attention to those names left by the trs. in the Heb., and indeed they are not easily interpreted. Several had attempted something of the sort, but Celsius surpassed them all, especially assisted by the Arabic, and particularly by the works of Abulfeda.

He wrote also on the Fates of the Heb. Language; the titles of the Psalms; the Melons of Egypt; Swedish Plants; the Agreement of the Gothic with the Persian; the Origin of the Samaritan Language and Letters; the present State of the Armenian Church; the Swedo-Gothic Versions of the Bible; the Sculpture of the Hebrews; the History of the Arabic; Certain Runic Monuments, &c.

CHALMERS, THOMAS, D. D.,

Professor of divinity in Edinburgh University; formerly minister of the Kirk, at Glasgow. Of a mind at once profound and eloquent; critical, yet feeling and imaginative; ardently pious, yet judicious; Dr. C. is one of the most useful writers of the age. Three vols. of his works have been published in the United States, (1829,) containing his Evidences of Christianity, and various Discourses, entitled a sketch of modern astronomy; the modesty of true science, 1 Co. 8:2; the extent of the divine condescension; the knowledge of man's moral history in the distant places of creation, 1 Pe. 1:12; the sympathy for man in do., Lu. 15:7; the contest for an ascendancy over man, among the higher orders of intelligence, Col. 2:15; on the slender influence of mere taste and sensibility in matters of religion, Ez. 33:32; — also 17 Sermons on the depravity of human nature; also 8 Discourses on the application of Christianity to the commercial and ordinary affairs of life, i. e. on the mercantile virtues which may exist without the influence of Christianity; its influence in aiding and augmenting them, Ro. 14: 18; the power of selfishness in promoting the dishonesties of mercantile intercourse, Lu. 6:33; the guilt of dishonesty not to be estimated by its gains; the great Christian law of reciprocity; dissipation in large cities; the vitiating influence of the higher on the lower classes; the love of money; before the Society for the Relief of the Destitute Sick; — also 6 occasional Sermons, and 16 miscellaneous.

Dr. C. is also author of a treatise on Political Economy,

repub. New York, 1832; one of the Bridgewater, and several other treatises and occasional pieces. See Bib. Repos. 1837

CHAMPOLLION, LE JEUNE, J. F.,

'Born at Figeac, 1790, professor of history at Grenoble, studied the Coptic and other oriental languages, investigated the inscription on the Rosetta stone, and several rolls of papyrus, and published the *Panthéon Egyptien*, from Egyptian monuments, 1824. He next pub. his *Système Hieroglyphique des Anciens Egyptiens*, 1824, giving his discoveries of the phonetic alphabet, as a key to the hieroglyphics. These he divides into phonetic (signs of sounds) and hieratic (expressing whole ideas,) and both kinds are intermingled.' *Enc. Am.* English writers, as is too common, arrogate the discovery to their own nation. But Champollion's views also have been controverted. In 1825, he delivered lectures at Rome; in 1826, was appointed superintendent of the French Royal Museum of Egyptian and Oriental Antiquities; in 1828 went with an expedition of learned men, at the king's expense, to Egypt, and died soon after his return. Rosellini was joined to this expedition by the grand duke of Tuscany; and both governments agreed to share the results; and two sets each of about 1500 drawings from the Egyptian monuments are said to have been brought back. On Champollion's death, Rosellini (1836, 7, &c.) published them in Tuscany, in a splendid manner. No copy, that the editor is aware of, has yet reached this country. Some from the Pictorial Bible, &c., have been used in the Comprehensive Commentary, and many similar from the great French work on Egypt, by Napoleon.

A posthumous Grammar and Vocabulary of the Coptic, in its 3 dialects, by Champollion, is published or in progress.

CHAMPOLLION, FIGEAC, (J. J.,) is elder brother of the preceding, and was his tutor. He was professor at Grenoble, has assisted his brother, published his '*Lettres d'Egypte*,' and has distinguished himself by several essays on antiquity.

CHANDLER, SAMUEL, D. D.;

Born at Hungerford, in 1693. At an early age, his genius and wonderful abilities were very conspicuous to his delighted and admiring friends. His father being a dissenting minister of great piety, young Chandler was early taught those lessons of religion, which afterwards, when in operation, threw such a radiance around him as dimmed the lustre of his other rare and brilliant acquirements. His excellent and pious father, desirous that he should also proclaim tidings of peace and good-will towards men, placed him at a respectable academy at Bridgewater, where his moral and religious character would be attended to. There, however, he did not long remain, but was removed to Gloucester, and placed under the judicious guidance of Mr. Samuel Jones, a dissenting minister of very considerable attainments and sound judgment. Under that excellent individual, Chandler greatly improved his understanding; received serious and permanent impressions as to the concerns of his everlasting welfare; studied attentively; read with seriousness; and, in a few years, became alike a Christian, and a classical, biblical, and oriental scholar.

When Mr. Chandler entered on the more trying duties of life, he discovered, as he appreciated, the advantages of those acquirements, and habits, and principles, received while under such peculiar care; and in July, 1714, he entered on the Christian ministry. In 1716, he was chosen minister of the Presbyterian congregation at Peckham, near London. At that place his labors were useful and valuable. It was there he married, and was blessed with a numerous family; when his joys were damped, and his prospects in some degree blighted, by the South Sea scheme of 1720, in which he lost the whole of the fortune received with his wife. This, united to the demands of a young family, and to the comparative smallness of his salary, compelled him to engage in the trade of a bookseller, in which he continued 3 years.

In the course of the year 1717, a weekly lecture was instituted at the Old Jewry, for the winter, which was to be delivered half a year by two of the most eminent ministers of that day. Mr. Chandler and the famous Dr. Lardner were appointed. The subjects were the evidences of natural and revealed religion; and they were required to answer the principal objections made to Christianity. Those sermons he afterwards enlarged, and published in the form of a treatise, entitled '*A Vindication*,' &c. This work Abp. Wake eulogized in a letter to Mr. C. in terms the most flattering and sincere. Mr. C. gained considerable and deserved reputation by the effort, and in consequence was requested to become minister of the congregation in the Old Jewry.

That invitation he accepted, and there continued to labor for 41 years. He was frequently requested to accept a diploma; but the honor, from modesty, he for a long time refused to accept. He, however, some time afterwards, received it, on its being conferred with every mark of respect by the universities of Edinburgh and Glasgow. He was shortly afterwards elected F. R. S. and A. S. S.

In 1761, he published his 'Critical History,' &c., after which his health rapidly declined: he had long been the subject of a very painful disorder, which he bore with the piety and fortitude of a Christian, waiting to be released from a body, which encumbered a spirit of such dignity and purity. He expired on the 8th of May, 1766, at the advanced age of 73. Dr. C. first established the fund for the relief of the widows and orphans of poor Protestant dissenting ministers. His charities were as extensive as his income would admit, and as his domestic demands rendered prudent. See *Life of Chandler*. *Jones's Chris. Biog.* His works are,

1. A Vindication of the Christian Religion, in two parts; 1st, A Discourse of the Nature and Use of Miracles; and, 2d, An Answer to a late Book, entitled 'A Discourse of the Grounds and Reasons of the Christian Religion.' 1725.

2. In 1760, he preached and published a sermon on the death of George II., and in it compared that monarch with King David. This was speedily attacked by some enemies to Christianity, who ventured impudently to assert, that David and Nero were more similar, and, indeed, actually compared them. Dr. Chandler, in the course of the next year, published a 'Review of the History of the Man after God's own Heart,' which was succeeded by a larger work, in 2 vols. 8vo., under the following title: 'A critical History of the Life of David; in which the principal Events are ranged in the Order of Time; the chief Objections of Mr. Bayle and others against the Character of this Prince, the Scripture Account of him, and the Occurrences of his Reign, — examined, refuted, and the Psalms which refer to him explained.' This work, abounding with solid learning, accurate research, and many important and original views, was justly regarded as far superior to all his other productions; and posterity has ratified the approbation of prior generations.

3. A Paraphrase and Critical Commentary on the Prophet Joel. 1735. This was part of a design for expounding the prophets; but, after writing it, Dr. C., having read lectures of Schultens, determined to study the Arabic, in order rightly to understand the Heb.; so that this Paraphrase is all he completed. The criticism is not of a high order, and many difficulties of Joel remain untouched.

4. A Paraphrase and Notes on Galatians and Ephesians; with Doctrinal and Practical Observations. 'Of this posthumous work, its editor, the Rev. N. White, speaks rather too highly, as Dr. C.'s sentiments were too incorrect on some important subjects to leave him capable of doing full justice to Paul's Epistles. He was an Arian, the effects of which appear in the unnatural coldness of his style on topics which warmed and elevated holy men of old, and in perverted interpretations. He was author of many theological performances.' *Orme*.

CHANNING, WILLIAM E., D. D.;

A distinguished pulpit orator and writer, of the Unitarian belief. Lofty eloquence, profoundness of thought, and purity of morality, mark the numerous productions of his pen, which have gained him a name on both sides of the Atlantic. Of the theological sentiments on Christ's divinity urged by so powerful and far-sighted a writer, the reader should be well aware, lest the simplicity of his Scripture views be 'spoiled' by a proud philosophy.

CHRYSOSTOM, JOHN;

Born at Antioch, about A. D. 344. He was of a noble family, and his father, whose name was Secundus, was a general of cavalry. The name of *Chrysostom*, which signifies *golden mouth*, he acquired by his eloquence. For overpowering popular eloquence, Chrysostom had no equal among the Fathers. His discourses show an inexhaustible richness of thought and illustration, of vivid conception and striking imagery. His style is elevated, yet natural and clear. He transfuses his own glowing thoughts and emotions into all his hearers, seemingly without effort, and without the power of resistance. Yet he is sometimes too florid, he uses some false ornaments, he accumulates metaphors and illustrations, and carries both his views and his figures too far. He has been called the Homer of orators, and compared to the sun. Successful at the bar, for which he was educated, he quitted it to become, for six years, an ascetic. When he emerged from his retirement, at the age of 26, he was appointed deacon at Antioch in 381, and commenced author at the age of 26. Five years after, he was ordained a presbyter, began to preach, and gained such high reputation for his piety and oratorical talents, that he was raised to be patriarch of Constantinople, A. D. 398. His life was too austere, his preaching too pungent, and his discipline too strict, for that corrupt metropolis. At length he incurred the hatred of the empress Eudoxia, and was sent into exile, in which he died, A. D. 407. Most subsequent commentators of learning have been largely indebted

to his rich genius. Bloomfield calls him the best of commentators. There are 3 editions of his works, in 8, 10, and 13 fol. vols. The last, by Montfaucon, is the best. They consist (including some falsely ascribed to him) of about 350 sermons and orations, about 620 homilies, or exegetical discourses, on different books of the Bible, and about 250 letters; together with several tracts on monasticism, and a treatise on the priesthood, in 6 books. A Liturgy also bears his name. See *Cave*; *Tillemont*; *Montfaucon*. For the sentiments, character and influence of Chrysostom, see *Neander's Chrysostom and the Church in his Time*. *Davenport*; *Dr. Murdock*.

CHURCH, JOHN H., D. D.;

Minister of the gospel, recently at Pelham, N. H., but now performing missionary service; known favorably as the author of several occasional sermons, but now especially as at the head of the Congregational denomination of 'orthodox' Christians in that state. As a trustee in several of the benevolent institutions, the weight of his integrity and industry has been extensively felt and acknowledged. With the Ed., he grad. at Harv. Coll. in 1797.

CICERO, MARCUS TULLIUS;

The finished statesman, lawyer, orator, rhetorician, and gentleman; of exquisite taste, inordinate vanity, great application, but indifferent firmness of principle, though he wrote well (for his age) on philosophy and virtue, and had 'a heart open to all noble impressions.' He was one of the most thoroughly educated men who have attracted the attention of the world. He was born at Arpinum, B. C. 106, and was murdered by Popilius, near Rome, B. C. 45, in the 64th year of his age. An elaborate *Life of Cicero* has been given by Middleton, of which a severe writer says, 'He holds up as a model of every virtue a man whose talents and acquirements, indeed, can never be too highly extolled, and who was by no means destitute of amiable qualities, but whose whole soul was under the influence of girlish vanity and craven fear. Actions for which Cicero himself, the most eloquent and skilful of advocates, could contrive no excuse, — actions which in his confidential correspondence he mentioned with remorse and shame, — are represented by his biographer as wise, virtuous, heroic. The whole history of that great revolution which overthrew the Roman aristocracy, — the whole state of parties, — the character of every public man, — is elaborately misrepresented, in order to make out something which may look like a defence of one most eloquent and accomplished trimmer.'

Of his works the *Enc. Am.* says, 'His eloquence has always remained a model. After the revival of learning, he was the most admired of ancient writers; and the purity and elegance of his style will always place him in the first rank of Roman classics. His philosophical works, combining the Stoic and Academic principles, possess unequal interest for us. The *De Natura Deorum* is, for us, only a collection of errors: the *Tusculanæ Questiones* are full of the subtleties of the Athenian school: his *De Finibus Bonorum et Malorum* likewise belongs to this somewhat dry, [fruitless,] dogmatic philosophy. But his works on practical morals have maintained their full value. The *De Officiis* is to this day the finest treatise on virtue inspired by pure human wisdom. The pleasures of friendship and old age are excellently set forth in *De Amicitia* and *De Senectute*. *De Republica* shows how the Roman state obtained dominion; *De Divinatione* and *De Legibus* are instructive monuments of antiquity. *De Oratore* partakes also of the philosophical spirit, though of as little use to us as the *De Claris Oratoribus*, *Topics*, *Partitione Oratoria*, &c. His *Epistolæ Familiæ* and *Ad Atticum* are the most interesting, give a more exact and lively idea of the state of the republic than any of his other works, and display most strongly the characteristic traits of the author. Ernesti, Beck, and Schütz have given late editions of his entire works.'

CLARKE, ADAM, LL. D., F. S. A.,

The celebrated commentator, was born in Moybeg, Ireland, in 1760. His father was a conscientious English Episcopalian, and a good classical school-master; but his mother, to whom the early part of his education is attributed, was a Scotch Presbyterian, of the Maclean family, and of a warmer piety than her husband, though 'far from being a Calvinist.' Adam was their second son. His infancy was marked by hardihood of body; tenderness of conscience; a thirst for knowledge, but a singular *inaptitude* in acquiring it. This last trait was, however, suddenly changed, at the age of eight years, by the reproaches of a school-fellow; his latent energies were roused by emulation; and he became the admiration of the school for his rapid proficiency in every branch of study, with the exception of arithmetic, in which he says of himself, that he 'could never make any progress.' His time was divided between classical study and labor on his father's farm. He was designed for the ministry, and had a vague longing for it; but, up to the year 1777, his

religion was wholly the effect of his religious education. At that period, under the ministry of the Methodists, particularly of Mr. Thomas Barber, he was led to earnest prayer, and searching of the Scriptures, and ultimately to Christ, to the evidence of adoption, and communion with God in Christ. This, which he ever regarded as the most important era in his religious history, occurred when he was seventeen years of age. From this time he had rest to his soul, and could devote himself unreservedly, and with an energy hitherto unknown, to glorify God in his studies, and in all the duties of life. His own language here is worthy of preservation, and throws light upon his future history and attainments:—'I saw, from my own case, that religion was the gate to true learning and science; and that *those* who went through their studies without this, had at least *double* work to do, and in the end not an equal produce. My mind became enlarged to take in every thing useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because he is the Fountain of all knowledge; and, properly speaking, these things belong to man; God created them not for *Himself*—not for angels—but for man; and *he* fulfils not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power.'

Soon after this, in 1782, Mr. Clarke was recommended to the notice of Mr. Wesley, by Mr. John Bredin, and sent to the Kingswood school. While here, when digging in the garden, he one day found a half-guinea, with which he bought a Hebrew Grammar; and this apparently trifling circumstance is said to have laid the foundation of all his critical knowledge of the sacred writings in the Old and New Testaments. A few weeks after, he was *approved* by Mr. Wesley, and sent into Wiltshire as a circuit preacher, at the age of 22, though, from his youthful appearance, he was called the '*little boy*.' His early ministry was equally marked by great privations, popularity, persecution, perseverance, and success. In a letter to a friend, in 1786, written from Guernsey, he says, 'Here I am determined, by the grace of God, to *conquer or die*; and have taken the following for a motto, and have placed it before me on the mantel-piece:—"Stand thou as a beaten anvil to the stroke; for it is the property of a *good* warrior to be *flayed* alive, and yet conquer."

While this motto displays the unconquerable resolution which should characterize every preacher who aims at extensive usefulness, there is another which he also adopted at the same time, or even earlier, from Prov. 18:1, which is no less worthy of commendation:—"Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom." No man, perhaps, more fully exemplified the maxim; and thus the ardor of the student explains the rising popularity of the preacher. Up to 1815, it appears, he pursued his private biblical studies in connection with the usual itinerant avocations of a Methodist preacher, so that the foundation of his Commentary may be said to have been laid as early as 1785. That he might not lose the time which he was obliged to spend in riding, which was several miles a day, he accustomed himself to read on horseback—a practice which, he admits, was both dangerous and injurious to the eyes.

In 1788, he was married to Miss Mary Cooke, daughter of Mr. John Cooke, clothier, of Trowbridge, a lady of fine disposition, deep piety, and sound judgment. Few connections of this kind were ever more opposed; few, if any, were ever more happy. They had six sons, and as many daughters, one half of whom were permitted to live to years of maturity.

The earliest mark of public distinction conferred upon him, was his election to be a fellow of the Antiquarian Society. In 1805, he received the honorary degree of M. A., and in 1806, that of LL. D., from the university of St. Andrews. He was subsequently chosen to be a member of the Royal Irish Academy. He was, besides, a member of several American literary associations; and enrolled among the members of other learned bodies, whose journals contain some of his communications.

From 1805, Dr. Clarke resided in London, being closely engaged on his Commentary; but at the same time he fulfilled the duties of his station as a preacher, and took a part in the management of various associations for literary, scientific, and benevolent purposes. His health failing in 1815, he removed to Millbrook in Lancashire, where, by the munificence of his friends, an estate was purchased for him. Here he continued his Commentary, and brought it nearly to a close. His celebrity, his finely-cultivated farm,

his vast and valuable library, and rich museum, here attracted the visits of the neighboring nobility and gentry, until 1823, when he disposed of his estate, and removed again to London. Finding, however, that his health still required the nourishment of country air, he purchased a mansion called Haydon Hall, about seventeen miles from the metropolis, in the village of Eastcott. Here he finished his Commentary, April 17, 1826, on which he had been occupied about forty years.

In 1831, whether with or against his consent is unknown, he was set down on the stations as a supernumerary. Still he had what he called a 'roving commission,' and was to have preached in fulfilment of it at Bayswater, on the morning of the day on which he died. But this was denied in the inscrutable providence of Heaven; for, being seized with the malignant cholera, he breathed his last at a quarter past 11, A. M., Aug. 26, 1832. The conscious approach of the last enemy disturbed not his settled confidence in his divine Savior, in whom he had long believed, and in solemn communion with whom the last moments of life were evidently occupied.

'The person of Dr. Clarke,' says one of his friends, 'was tall, athletic, and erect. His florid complexion showed him to be a man of robust health and sanguine temperament. His features were rather expressive of good sound sense and good humor, than of intellectual greatness, and were illuminated by gray eyes, small, but brilliant.'

'The style of his writing is unstudied, and in his punctuation he had no system at all. But its redeeming qualities are, pregnancy, force, and vigor; a sterling and plentiful vocabulary, and the dexterous management of iteration. On practical subjects, he wrote, as well as spoke, with the unction and the energy which spring out of acute sensibility and intimate experience. He was, undoubtedly, an author of first-rate talent, in the field in which he labored, and he evinces always the possession of a capacious and acute understanding. Of his knowledge it were superfluous to speak—it was [indeed, exceedingly] extensive.'

'His preaching had the advantage of his writing, in the particular we have pointed out. It is no small proof of his greatness in the pulpit, that his sermons were equally received by the rich and the poor, the learned and the illiterate. He brought his learning to bear upon his subject without any parade, and in the most instructive form; and his native fervor, joined with the clearness of his conceptions, and the vastness of his resources, never failed to elevate and inform his hearers. There was a sort of *cordiality* in his preaching that was its principal charm.'

'His intellectual and moral worth won him the respect, and honor, and reverence, which all men have conceded to him. He occupied a place which nothing else could have enabled him to acquire; and this high place he maintained to his dying day. And we may affirm, that among those that can discern the things that differ,—who know how to appreciate intellectual vigor, moral worth, honest independence, real learning, practical usefulness, disinterested generosity, and inflexible integrity,—there never was a man more highly and sincerely honored while he lived or more deeply and deservedly lamented when he died. His publications were,

Dissertation on the Use and Abuse of Tobacco, 1797; A Biographical Dictionary, 1802, followed by a Supplement in 1806; The Succession of Sacred Literature, 1807; The Holy Scriptures, &c. &c., with a Commentary and Critical Notes, 8 vols. 4to., 1810-26; *Clavis Biblica*, or a Compendium of Scripture Knowledge; Memoirs of the Wesley Family; 3 volumes of Sermons, besides several single discourses and detached pieces; and anonymous articles, published in various journals. His miscellaneous works were pub. in Lond., in 1836-7, in 15 vols., sm. 8vo., at 5s. each.

He also edited Baxter's Christian Directory, abridged, 1804; Fleury's Manners of the Ancient Israelites, 1805; Shuckford's Sacred and Profane History of the World, connected, including Bishop Clayton's Strictures on the work, 1808; Stum's Reflections, translated from the German, and Harmer's Observations, 4 vols. 8vo., the best ed. being newly arranged, with large additions by the editor.

In addition to the above publications, Dr. Clarke was employed several years by government, in collecting materials for a new edition of Rymer's *Fœdera* in folio; of which he saw the first volume, and a part of the second, through the press. This great national work is now superintended by a commission under government.

But it is upon the merits of his Commentary that the future reputation of Dr. Clarke will chiefly rest. Many good men have regretted that he should have inserted in it, what had no business there, Taylor's Key to the Romans, where his own deprecatory notes must fail to counteract entirely the subtle and pernicious influence of Arian and Pelagian errors. Apart from this, 'as to the few peculiarities of opinion on account of which the work has been by some attempted to be disparaged,' says Beaumont, 'they do not affect any essential leading doctrine of religion; and we affirm, that no other com-

mentator, in this or any other country, has taught and established more clearly, and pointedly and forcefully, the fall and depravity of human nature—the redemption by Jesus Christ—the extent and efficacy of the atonement—the justification of the sinner by faith in that atonement—the necessity and reality of the influence of the Holy Ghost—and the entire sanctification of the whole man—than he, who, though dead, yet speaketh.' *Autobiography of Dr. Clarke; Braumont's Sermon on his Death; Memoir in the London Christian Advocate.*

Of Dr. C.'s elaborate Commentary, *Orme* judiciously remarks, 'From its extent, and diversified nature, it is difficult to characterize it in a few sentences. It displays much learning and vast reading. It dwells frequently on minute points of comparatively small importance, and touches some other points very lightly. It contains many valuable extracts from scarce and expensive books, and, if not always judicious, is always serious and practical. The doctrines of Arminius appear in it, but are not offensively urged; and those who cannot afford to purchase many books, will find in the stores of Dr. Clarke's Commentary valuable assistance for understanding the Bible.' *Ed.*

CLARKE, SAMUEL, D. D.;

A celebrated divine of the 17th century; born 11th Oct. 1675, at Norwich, of which city his father was alderman. He received his first education in the free school of that place, but was soon removed to Caius College, Cambridge. Whilst at that university, he devoted much of his time to the study of theology, and diligently cultivated a knowledge of the O. T., in the original Hebrew; the New, in the original Greek; and the primitive Christian writers. Before he was 21, he largely contributed to the Newtonian system, a study, the knowledge of which, by application and industry, he made himself master of. He translated Robault's Physics, for the use of young students, which has been considered the most concise and best that has been written. In 1699, he published 'Three Practical Essays upon Baptism, Confirmation, and Repentance,' containing full instructions for a holy life, with earnest exhortations to young persons, drawn from the consideration of the severity of the discipline of the primitive church; and in 1701, his Paraphrase on the Four Gospels was put to press. In the year 1704, he delivered a lecture on 'The Being and Attributes of God;' and in the following year on the 'Evidence of Natural and Revealed Religion;' in which he displayed a force of reasoning, a vein of piety, and an extent of knowledge, which proved that his mind was at once vast and comprehensive, and that he was indeed no ordinary man. These sermons he afterwards enlarged on, improved, and published; and the work is a standard book in the English language. Dr. Hoadley, bp. of Winchester, when speaking of this work, and of his writings, said, 'He has in them laid the foundation of true religion too deep and strong to be shaken, either by the superstition of some, or the infidelity of others.' In 1706, Mr. Clarke obtained the rectory of St. Bennett's, in London, where he executed the duties of his ministerial office with zeal and devotion. During this year, he translated Newton's Treatise on Optics into Latin, at the instance of that great man, whose peculiar patronage and friendship he enjoyed. His patron was so well pleased with it, that he presented him with the sum of £500, as a mark of approbation and esteem. He also introduced him to court, and procured him the favor of Queen Anne, who appointed him one of her chaplains. She also made him the presentation of the rectory of St. James's, Westminster, where he read lectures on the Church Catechism for many months in the year, on a Thursday evening; and which have been since published, and received, as they merited, very general approbation. In 1709, he took his degree of doctor in divinity, at Cambridge; and soon afterwards became engaged in a warm controversy on the 'Scripture Doctrine of the Trinity,' which tended greatly to spread Arianism over the country. He seems to have been led into the erroneous views which he adopted, and attempted to defend, by his metaphysical turn of mind, and by pursuing improperly the language of human creeds respecting the generation of the Son of God. About this time, he was presented by Mr. Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigston's Hospital, in Leicester; and, in 1727, the offer was made him of the place of master of the mint; but this he refused.

His death was very sudden and painful. On the morning of the day he preached before the judges at Sergeant's Inn, he was seized with a pain in his side, which, in the evening, ascended to his head, and proved fatal on the following morning, May the 17th, 1729. *Hend. Buck.*

CLEMENS ALEXANDRINUS.

CLEMENT, TITUS FLAVIUS, known as *Clemens Alexandrinus*, or *Clement of Alexandria*, one of the fathers of the church, and distinguished for learning and elo-

quence, was born about A. D. 217; was converted to Christianity, and succeeded Pantænus in the catechetical school of Alexandria. The time and place of his death are unknown. The best edition of his theological works is that by Potter, in 2 fol. vols. *Davenport.*

CLEMENS ROMANUS.

CLEMENT; whose name is in the book of life, Phil. 4:3. Most interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome.

The church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings. It makes a part of the Apocryphal New Testament, and breathes a spirit of true Christian charity and simplicity. We have no authentic accounts of what occurred to Clement during the persecution of Domitian; we are assured that he lived to the 3d year of Trajan, A. D. 100. *Calmet. See Cave.*

COCCEIUS, JOHN;

A learned Dutchman, professor of Hebrew and theology in the University of Leyden. Born in Bremen in 1603, died 1669. His works, published in 8 vols. fol., Amsterdam, consist chiefly of commentaries which throw light on most of the books of Scripture. He was of very extensive learning, great knowledge of Hebrew, and unwearied application, but his judgment does not seem commensurate. As it is said of Grotius, that he finds Christ almost no where in the O. T.; so is it said of Cocceius, that he finds Him every where; and he considers the literal sense of Scripture as entirely subordinate to the mystical, or spiritual. Of the two extremes, that of Cocceius is least hurtful, though calculated to obscure rather than elucidate. Many Dutch divines, and others, adopted his general views; and from them, in great measure, arose the Pietists of Germany, who did so much to revive the spirit of genuine Christianity, and to promote the knowledge and influence of the sacred writings. He published also a Hebrew and Chaldee lexicon, 1777.

From Cocceius arose the denomination, in the 17th century, called Cocceians; for he represented the whole history of the O. T. as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the N. T., and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only hid under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace; that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure; that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities; that, indeed, good men, even under the Mosaic dispensation, were, immediately after death, made partakers of everlasting glory; but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation which rejoices the faithful under the dispensation of the gospel; and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not, as yet, offered Himself up a sacrifice to the Father, to make an entire atonement for them. *Hend.; Buck.*

COGSWELL, WILLIAM, D. D.;

Formerly minister in Dedham, Mass., now secretary of the American Education Society. Beside occasional sermons, Dr. C. has published several useful and valuable volumes, and is joint editor with Prof. Edwards of the *Quarterly Register*, a work which, for its copious statistical details, bids fair to increase its already extensive American circulation and usefulness. His other publications are,

1. *Help to Family Religion*. 8vo.
2. *The Harbinger of the Millennium; giving an account of those Christian enterprises which have a tendency to introduce the Millennium, and are harbingers of its approach.* 8vo., 1833. In the Appendix is an account of the principal benevolent institutions referred to in the work, and indicative of the spirit which is happily characterizing no small portion of the Christian community. The work itself is divided into 17 dissertations on the sanctification of the Sabbath; distribution of tracts; foreign missions; conversion of the Jews; home missions; supply of ministers; Sabbath schools; promotion of temperance; involuntary servitude; religious improvement of seamen; reformation of prisoners; promotion of peace; charitable contributions; benevolent agencies; revivals of religion; millennium.
3. *Letters to Young Men preparing for the Ministry*. 12mo., 1837.

COMBE, ANDREW, M. D.;

A distinguished Scotch physician, author (besides other publications) of an admirable popular work on the Principles of Physiology; this is free from the mere technicalities of science, and yet profound, thorough, and comprehensive. It has been republished in the Family Library, New York, at a very trifling price. The Editor cordially and earnestly recommends it to every student, who, in order most effectively to serve Christ, would attend to his health; to neglect which must be sin, especially while habits are forming. How many premature deaths, of promising youths, which human indolence calls 'mysterious providences,' could be not only accounted for but *prevented*, if students would but ascertain and obey those physiological laws of God which are laid down by Dr. Combe, and similar writers!

COMBE, GEORGE, Esq.;

Brother of the preceding; well known as now at the head of the phrenological philosophy. His writings have had a most extensive circulation both in Great Britain and the United States. They are distinguished for bold and sound morality, philanthropy, philosophy, science, and religion. His *Constitution of Man as adapted to External Nature*, has been most read; in it he carries out the enlightened views of Butler, in his *Analogy*. The effects of this little book are plainly visible in the increasingly practical character of every department of human learning for some years past; witness Abercrombie on the Moral Feelings, Wayland's *Elements of Moral Science*, &c.; and the greater clearness and tendency to use of various essays on education, economics, the charities of life, the natural laws of God, and even theology, in several respects. Phrenology, indeed, while it recommends itself to every observer of human nature, steadily refutes the hasty charges of fatalism, &c., once made against it, and always by those who have given it least actual attention; for it points to the practical obedience of the body, senses, appetites, sentiments, and intellect, to God's laws, leaving quite unsettled, as out of its province, many abstract questions which, though beyond the reach of the human powers, yet occupy, and long will, the fruitless toils of metaphysicians.

Of the science Mr. Combe so ably advocates, Dr. Whately, now archbishop of Dublin, though not a phrenologist, says, 'I am convinced that, even if all connection of the brain with mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and the other writers of their schools. That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been convinced.' *Letter to Mr. C. on occasion of his being candidate for the Edinb. Chair of Logic*, 1836.

CORNELIUS, ELIAS, D. D.,

Secretary of the Amer. Education Soc., was graduated at Yale College in 1813; and, after studying theology, engaged, in 1816, as an agent of the American Board of Commissioners for Foreign Missions, in which capacity he was for one or two years very active and successful. In Sept. and Oct., 1817, he visited the missions in the Cherokee nation. The subsequent winter he spent, in the employment of the Missionary Society of Connecticut, at New Orleans, where he was

joined by Sylvester Larned, and they labored together till the congregation was organized, and Mr. Larned invited to become the minister, after which Dr. C. turned his attention to the poor and sick, and others of the destitute. In the spring, he returned to Andover; and, July 21, 1819, was installed as colleague with Dr. Worcester at Salem. In Sept., 1826, he was appointed secretary of the American Education Society. In the service of this institution, he devised the plan of permanent scholarships, and met with unexampled success in soliciting subscriptions. He established also the *Quarterly Register and Journal of the American Education Society*, which he conducted for some years, assisted by Mr. B. B. Edwards. In Oct., 1831, he was chosen secretary of the American Board of Commissioners for Foreign Missions in the place of Mr. Evarts, deceased. But he had signified his acceptance of this office only a few weeks, and had just entered this new and wide field of toil for the enlargement of the kingdom of Jesus Christ, when he was removed from the world. Exhausted by a journey from Boston, he was taken sick at Hartford, Connecticut, Feb. 7, and died in that city, of a fever on the brain, Feb. 12, 1832, aged 37.

Dr. Cornelius was enterprising, bold, and eloquent; though resolute, yet considerate and prudent. Of a vigorous frame and determined spirit, he was capable of meeting and surmounting great difficulties. He fell in the fulness of his strength—perhaps that the American churches might not trust in man. Besides his labors in the *Quarterly Journal*, and the *Annual Reports* of the Education Society, he published a discourse on the doctrine of the Trinity, reprinted as No. 185 of the Tract Society. *Memoir by B. B. Edwards; Allen.*

COVERDALE, MILES, D. D.

This pious reformer was born in Yorkshire, in 1487, during the reign of Henry VII., and being educated at Cambridge, in the Romish religion, became an Augustine monk. On becoming a Protestant, he went abroad. He took his doctor's degree at Tubingen, in Germany, and was admitted *ad eundem* at Cambridge. By God's grace embracing the Reformation, he entered into holy orders; and, as Bale tells us, was one of the first, who, upon the delivery of the Church of England from the see of Rome, together with Dr. Robert Barnes, taught the purity of the gospel, and dedicated himself wholly to the service of the reformed religion. He assisted Tindale and Rogers in the English version of the Bible, published in 1532 and 1537, which he afterwards revised and corrected for another edition in a larger volume, with notes, which was printed in or about the year 1540. [See *Guide*, &c., Pt. I. Appendix A.] Dr. Coverdale, though a married man, succeeded Dr. John Harman, alias Voysey, in the see of Exeter, Aug. 14th, 1551, being promoted by Edward VI. 'on account of his extraordinary knowledge in divinity, and his unblemished character.' On the accession of Mary, Bp. Coverdale was ejected from his see, and thrown into prison; out of which he was released at the earnest request of the king of Denmark, and, as a very great favor, permitted to go into banishment. In his confinement, he was one of those who signed the famous Confession of Faith given [in Middleton] under the article *Ferrar*. Upon this ejection, Harman was reinstated. Soon after Elizabeth's accession to the throne, Coverdale returned from his exile, but refused to be restored to his bishopric, and passed the remainder of his time in a private manner. He died May 20th, 1567, [some say 1580,] in a good old age, viz. 81, and was buried in London, attended to his grave by vast crowds. He was a celebrated preacher, justly admired, and very much followed,—[a great and a good man]. *Middleton.*

Of his Bible, Coverdale says he used 5 translations in making it, in Latin and Dutch, and 'had neither wrested nor altered so much as one word for the maintenance of any manner of sect; but had, with a clear conscience, purely and faithfully translated out of the foregoing interpreters, having only in his eye the manifest truth of Scripture.' But, because he saw such different translations were apt to offend weak minds, he added that there came more understanding of the Scripture by these sundry translations, than by all the glosses of sophistical doctors. See *Horne*.

He was author, also, of several tracts, viz., 1. *The Christian Rule*, or state of all the world from the highest to the lowest; and how every man should live to please God in his calling. 2. *The Christian State of Matrimony*, wherein husbands and wives may learn to keep house together with love. The original of holy wedlock; when, where, how, and of whom it was instituted and ordained; what it is; how it ought to proceed; what be the occasions, fruit, and commodities thereof; contrariwise, how shameful and horrible a thing whoredom and adultery is; how one ought also to choose him a meet and convenient spouse to keep and increase the mutual love, truth and duty of wedlock; and how married folks

should bring up their children in the fear of God. 3. A Christian Exhortation to Customable Swearers. What a right and lawful oath is; when and before whom it ought to be. 4. The Manner of saying Grace, or giving Thanks to God, after the doctrine of holy Scripture. 5. The Old Faith: an evident probation out of the holy Scripture, that the Christian faith (which is the right, true, old, and undoubted faith) hath endured since the beginning of the world. Herein hast thou also a short sum of the whole Bible, and a probation, that all virtuous men have pleased God, and were saved through the Christian faith. These 5 are printed together, 12mo., 1547.

6. A Faithful and True Prognostication upon the year 1449, and perpetually after to the World's End, gathered out of the Prophecies and Scriptures of God, by the Experience and Practice of his Works, very comfortable for all Christian hearts; divided into 7 chs. 7. A Spiritual Almanac, wherein every Christian man and woman may see what they ought daily to do, or leave undone. Not after the doctrine of the Papists, not after the learning of Ptolemy, or other heathen astronomers, but out of the very true and wholesome doctrine of God our Almighty Heavenly Father, showed unto us in his holy Word by his prophets, apostles, but specially by his dear Son Jesus Christ; and is to be kept not only this new year, but continually unto the day of the Lord's coming again. These 2 in 12mo. — Bale ascribes to C. also a Confutation of J. Standish; a Tract on the Lord's Supper; a Concordance of the N. T.; a Christian Catechism; and some Translations from Bullinger, Luther, Osiander, Johannes Campensis, and Erasmus. *Middlet.*

COX, FRANCIS AUGUSTUS, D. D., LL. D.;

Of Hackney, London. A writer well known by his *Life of Melancthon*, and as one of the delegates of the English Baptists to their brethren in the United States. His chief works are,

1. *Life of Melancthon*, comprising an account of the most important transactions of the Reformation. 8vo. 1815. With the motto, 'In necessariis unitas — in dubiis libertas — in omnibus caritas.' A fine portrait of Melancthon embellishes the work. It has been repub. in the U. S. Christian Library, iii.; and in 12mo., 1835, Boston.

2. *Lectures on the Book of Daniel*. Repub. in New York, 1836. Of this Prof. Lee (of the university, Cambridge, Eng.) remarks, that the plan and execution are among the happiest specimens of biblical instruction within his knowledge. It has passed through several editions in England.

3. *Baptism*. 12mo., New York, 1832.

CRADOCK, SAMUEL, B. D.;

A learned man, rector of North Cadbury, Somersetshire, and ejected for nonconformity, in 1662. After losing his living, he inherited a comfortable property at Wickhambrook, and used to preach there twice every Sunday, *gratis*, to the neighborhood. He there also instructed some young gentlemen of note and worth in several parts of useful learning, and educated several for the ministry. In his 79th year, he became pastor of a congregation at Bishop-Stortford, in Hertfordshire, where he died, Oct. 7th, 1706, aged 86. He was a man in love with religion, and under an awful concern for the welfare of his own soul, and the souls of others. *Nonconformists' Memorial*. Of his works *Dr. Doddridge* says, 'I think I never, on the whole, read any one author that assisted me more in what relates to the N. T.' *Orton* says, 'his commentaries are still extremely valuable.' He is author of,

1. *Knowledge and Practice; a Plain Discourse of the Chief Things to be known, believed, and practised, in order to Salvation*. 1659. A Supplement to the same, 1679. New ed. 1792. 'It is,' says Mr. Job Orton, 'the best book for young ministers that I know.'

2. *A Catechism on the Principles of the Christian Faith*, &c. 1668.

3. *The Harmony of the Four Evangelists*. 1668.

4. *The Apostolic History; with an Account of the Times and Occasions of the Epistles, and a short Paraphrase on them*. 1672.

5. *A Serious Dissuasive from some of the Reigning Sins of the Times, Swearing, Drunkenness, &c.* 1679.

6. *The O. T. History methodized*. 1683.

7. *A Brief and Plain Exposition and Paraphrase on the Revelation*. 1692.

CRELLIUS, JOHN;

'A Socinian, born near Nuremberg, 1590. As his opinions were not tolerated in his own country, he settled in Poland, in 1612, where he became professor to the Unitarians. He died at Racovia, in his 43d year. He was a man of very extensive learning, and wrote, among other things, several tracts on the N. T., and an answer to Grotius's book, *De Satisfactione Christi*, against Socinus, which G. treated with respect, and acknowledged to be drawn up with moderation.' *Lempriere*. His works (*Opera Omnia*) are 4 vols. in 3, fol., 1656.

CROLY, GEORGE, Rev., M. A., H. R. S. L.;

A popular British writer, of great eloquence, force, and originality; author of the *Apocalypse of St. John*, or *Prophecy of the Rise, Progress, and Fall of the Church of Rome*; the *Inquisition*; the *Revolution of France*; the *Universal War*; and the *Final Triumph of Christianity*. 12mo. Phil. and New York, 1827. 'It is powerfully written, evidently the result of great labor and research; abounds with most important information.' *Horne*.

CRUDEN, ALEXANDER,

Compiler of the *Concordance to the Holy Scriptures*, was born at Aberdeen, in 1704, and educated at Marischal College in that city. In 1732, he took up his stated residence in London, and engaged as a corrector of the press, blending with this occupation the trade of a bookseller, which he carried on in a shop under the Royal Exchange. Here his literary attainments, indefatigable industry, and strict integrity, procured him the esteem of several persons eminent for their wealth and influence, through whose interference he obtained the appointment of bookseller to the queen, vacant by the death of Mr. Matthews. His *Concordance* first appeared in 1737, and was dedicated to Queen Caroline, consort of George II., who accepted a copy of the work at the hands of the author, expressed her great satisfaction therewith, and declared her intention of remembering him, but lived only 16 days after the presentation. Her death precluded the performance of her promise, and was a sore disappointment to poor Cruden, who became embarrassed in pecuniary difficulties, which compelled him to dispose of his stock in trade, abandon his shop, and he was eventually confined in an asylum for insane persons at Bethnal Green. Recovering the use of his mental faculties, he returned to his former occupation of correcting the press. He was a member of the Congregational church in Great St. Helen's, under the pastoral care of Dr. Guyse, whom he styled his 'faithful and beloved pastor.' He lived to see a 3d edition of his valuable *Concordance* published, in 1769, after which he visited Aberdeen, his native place, where he continued about a year, and then returned to London, where he closed his days, at his lodgings in Camden Street, Islington, on the 1st of Nov., 1770, aged 70, being found dead in a praying posture. Among the many excellences of his character, his liberality was none of the least; and the proceeds of the 2d and 3d editions of his *Concordance* (amounting to 800 pounds) enabled him to gratify it to a considerable extent. 'Notwithstanding his natural infirmities,' says Mr. Alexander Chalmers, 'we cannot but venerate his character: he was a man whom neither infirmity nor neglect could debase; who sought consolation where alone it could be found; whose sorrows served to instruct him in the distresses of others; and who employed his prosperity to relieve those, who, in every sense, were ready to perish.' *Gen. Biog. Dict.; Hend. Buck*.

CUDWORTH, RALPH, D. D.,

Now best known as the author of 'The true Intellectual System of the Universe,' was born in 1617, at Aller, in Somersetshire, of which place his father was rector. He was admitted as a pensioner of Emanuel College, Cambridge, at the age of 13; and so great was his diligence as an academical student, that in 1639 he took the degree of master of arts, and was elected fellow of his college. He became so eminent as a tutor, that the number of his pupils exceeded all precedent. In 1644, he took the degree of bachelor of divinity, and was chosen master of Clare Hall, and in the following year made Regius professor of Hebrew. In 1678, he was installed prebendary of Gloucester.

Cudworth died at Cambridge, June 26, 1688, and was interred in the chapel of Christ's College. He was a man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. Yet, with all his great attainments, he is said to have been scarcely less distinguished for his piety and modesty. Dr. Burnet observes, that he considered Christianity as a revelation from God, whose object is to elevate the heart and affections, and sweeten human nature; and that 'he prosecuted this with a strength of genius, and a vast compass of learning; that he was a man of great conduct and prudence, upon which his enemies did very falsely accuse him of craft and dissimulation.' Lord Shaftesbury styles him 'an excellent and learned divine, of the highest authority at home and abroad.' *Birch's Gen. Biog.; Jones's Chris. Biog.*

In 1678, he published his grand work, in folio. This immense storehouse of ancient literature was intended by the author to be a confutation of atheism. It is a work of great power and erudition, although the attachment of the author to the Platonism of the Alexandrian school has led him to advance some opinions which border on incomprehensibility and mysticism. [The 'Intellectual System' is now (1838) republishing at Andover, Massachusetts.]

Dr. Cudworth published, besides, a sermon against the doctrine of 'Reprobation,' and also left behind him several unpublished manuscripts, of which one only, 'A Treatise concerning eternal and immutable Morality,' has been printed. His other unpublished manuscripts, now in the British Museum, are, 'A Treatise on moral Good and Evil;' 'A Treatise on Liberty and Necessity;' 'A Commentary on the Seventy Weeks of Daniel;' 'A Treatise on the Creation of the World;' 'A Treatise on the Learning of the Hebrews;' and 'An Explanation of the Notion of Hobbes concerning God and Spirits.'

CUMBERLAND, RICHARD, Bp.;

A learned prelate, son of a citizen of London, where he was born, 1632. He was educated at St. Paul's School, and Magdalen College, Cambridge, where he became fellow. He took his degree of M. A. 1656, and, two years after, was presented to Brampton rectory, Northamptonshire. He was drawn from his solitude, in which he diligently discharged all the pastoral duties, by the elevation of his friend Orlando Bridgman to the seals, 1667, from whom he received the living of All-hallows, Stamford. He published, in 1672, his work, *De Legibus Naturæ, Disquisitio Philosophica, &c.*, which has been translated into English by Tyrrel, and by Maxwell. This performance greatly raised his reputation for science and knowledge; and he was further distinguished for his exercises when he took his degree of D. D. in 1680. In 1686, he published his *Essay on Jewish Measures and Weights*, a work of great merit, and full of accurate calculation. In 1691, he was raised to the see of Peterborough by William, without solicitation or interest, but merely from the eminence of his learning, his exemplary manners, and his strong attachment to the Protestant faith. In his epis-

copal duties, he was indefatigably vigilant, observing to his friends, who dissuaded him from exertions which might injure his health, 'that he would fulfil his duties as long as he could, and that a man had better wear out than rust out.' Some part of his time, however, was devoted to literature; he was a sound mathematician, well acquainted with oriental learning, and perfectly informed in all the branches of science and philosophy. In his pursuits to discover the true causes of idolatry, he paid great attention to the shattered Phœnician history of Sanchoniathon; but, though great labor was bestowed on the subject, and a book prepared for the press, his bookseller objected, on account of the times, to the publication, which was deferred till after his death, when his son-in-law, Mr. Payne, gave to the world, in 1720, his *Sanchoniathon's Phœnician History*, from Eusebius's *Præp. Evang.*, &c., and in 1724, his second work, *Origines Gentium Antiquissimæ*. The bishop lived to a good old age, and to the last retained the great powers of his mind. He died Oct. 9, 1718, in his 87th year, of a palsy, which proved immediately fatal. *Lempriere*.

D.

DAHLER, JOHN GEORGE, D. D.;

Professor of theology in the Protestant Seminary, Strasbourg; born 1760, died 1832. He is author of a *Commentary, &c.* on Amos, 1795; also of *Animadversions on the Greek Version of Proverbs*, 1786; *Jeremiah*, a translation, with notes, in French; on the Authenticity of 1 and 2 Chron. entitled, *De Librorum Paralipomenon Auctoritate et Fide Historica*, 1819; &c.

DATHE, JOHN AUGUSTUS, D. D.;

Professor of Hebrew at Leipsic; born 1731, died 1791; an eminent critic and philologist. His chief works are,

1. *Libri Veteris Test., &c., Latine Versi, Notis, &c.* 'One of the best Latin versions of the O. T., of modern times. Many years, and a profound knowledge of the oriental tongues, were devoted to it. Though evidently inclined to the pernicious doctrines of the modern German school, these are not so offensively obtruded in this as in some other works. He studies to give the genuine sense in correct Latinity, and often succeeds to admiration. His notes are not numerous, seldom long, and almost entirely philological. The Scholia of Rosenmüller, who greatly admired him, may be also considered as notes.' *Orme*. 'This version is in high repute for its general fidelity and elegance, both in England and on the continent.' Prof. Dathe, says Aiken, never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed; thus his tr. may be considered a perpetual commentary.' *Horne*. 1773-89. 6 vols. 8vo.

2. *Opuscula ad Crisin, et Interpr. V. T.* 1795, 8vo. This collection was edited by Rosenm. after Dathe's death; and is necessary to complete the translation, as they contain critical disquisitions on some ancient versions, &c. *Horne; Orme*.

3. An improved ed. of *Glassii Philologia Sacra, Dathius et Bauerus*. 1773.

4. *Walton's Prolegomena in Biblia Polyglotta*, with a Preface. 1777.

DAUBUZ, CHARLES, Rev.,

A French Protestant divine, was born about 1670; retired to England on the revocation of the edict of Nantes, and died vicar of Brotherton, in Yorkshire, 1740. His elaborate and very useful work is entitled,

A Perpetual Commentary on the Revelation of St. John; with a Preliminary Discourse concerning the Principles on which it is to be understood. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster. London, 1739, 4to. The original Daubuz called 'The Revelations literally translated from the Greek.' Lond. 1720, fol. But in Lancaster's edition, the arrangement and language are greatly improved. The Symbolical Dictionary, in which the symbols used in Rev. are explained by their use among eastern nations, and in other parts of Scripture, is of great importance for understanding the prophecies in general. The book is one of the most important on Rev., and has been of great service to subsequent writers thereon. *Orme*.

DAVENANT, JOHN, D. D.,

Bishop of Salisbury, was born in London, 1570, and educated at Cambridge, where he took his degrees regularly. While there, Dr. Whitaker said, 'that he would in time prove the honor of the university,' a remark afterwards well fulfilled. A fellowship was offered him in 1594, but he did not accept it till after his father's death in 1597. Being thus settled in college, he soon rose to distinction; so that in 1609, he was elected Margaret professor of divinity. In 1614, he was chosen master of his college; and in 1618, was appointed by James I. one of the four divines whom he sent to the synod of Dort. During their stay in Holland, from

Nov. 3 to April 29, they were allowed ten pounds a day by the States, besides two hundred pounds, at their departure, and a gold medal to each, representing the sitting of the synod. Dr. Davenant returned to England in May, 1619, after having visited the most important places in the Netherlands. On the death of Dr. Townson, his brother-in-law, he was advanced to the see of Salisbury. But in Lent, 1630-1, he incurred the displeasure of Charles I. and of the court, by a sermon on predestination, 'all curious search into which,' the king, in his declaration prefixed to the Thirty-nine Articles, in 1628, had strictly enjoined 'to be laid aside.' The bishop mildly vindicated his conduct before the privy council, and was dismissed, although he never recovered the favor of the court. He died of consumption in 1641. His death is said to have been hastened by his foresight of the troubles coming on the kingdom. Bp. Davenant was humble and hospitable, laborious and liberal. He was a man of great learning, and an eminent divine. *Middleton*.

He published, 1. A valuable Latin Exposition of Colossians: [a good translation of this appeared in London, in 2 vols. 8vo. 1831-2, by Rev. Mr. Allport, with biographical sketches of the Fathers and Schoolmen mentioned in it, and of Davenant. Of this Horne speaks highly.]

2. *Theological Prelections and Determinations*; and

3. *A Reply to S. Hoard on Reprobation*.

DE DIEU, LOUIS;

Professor in the Walloon College, Leyden; born 1590, died 1642. He was profoundly skilled in the Arabic, Syriac, Persian, and Ethiopic languages; and deserves to be ranked (so Walch and Calmet) among the most learned and skilful interpreters of the Bible. 'Perhaps no man ever possessed a more consummate knowledge of the oriental languages, nor employed it to more useful purposes.' *Bibl. Dict.* in *Horne*. His chief work is,

1. *Critica Sacra*; sive *Animadversiones in Loca quædam difficiliora V. et N. T. &c.* Amsterdam, 1693, fol. The greater part had been printed before in detached parts. Besides this, he first edited,

2. The Syriac Version of the Apocalypse, affixing a Latin Translation. 1627.

3. He also published a Latin Translation of Xavier's Life of Christ, in Persic, adding some valuable animadversions.

DELANY, PATRICK;

An Irish clergyman of some eminence, born in 1686. At Trinity College, he was distinguished for his industry, good conduct, and learning; obtained the usual degrees, and became a senior fellow of that college. To his duties as a minister of the gospel he paid the greatest attention, and devoted the energies of his mind to the improvement of the pupils committed to his care. In 1727, Lord Carteret raised him to the chancellorship of Christ Church. In 1732, he distinguished himself by the publication of the 1st volume of a work, entitled 'Revelation examined with Candor.' In 1734, he published the 2d volume, which was as rapidly and generally perused as any theological work of the day. The work passed through several editions, and is still held in deserved estimation. In 1738, he was engaged in writing an ingenious pamphlet—'Reflections on Polygamy, and the Encouragement given to that Practice in the Scriptures of the O. T.' In 1739, he was engaged in composing 'An Historical Account of the Life and Reign of David,' the 1st

volume of which was published in 1740, and the 2d and 3d in 1742. In that work he refuted the observations of Bayle; vindicated, in some measure, the character of David, and demonstrated that, whilst to his crimes all men were alive, to his virtues they were not sufficiently attentive. But Chandler's *Life of David* is altogether preferable. Delany's zeal sometimes carries him too far in David's defence. In 1763, he presented the world with the 3d volume of 'Revelation examined;' and which certainly equalled the former volumes. The publication of several volumes of valuable discourses closed his literary labors; and in May, 1768, he expired at Bath, aged 83. To the last moments of his life, his faculties were sound, his energies comparatively unimpaired, and his usefulness considerable: he served mankind in his day and generation; he was charitable, generous, devout, and amiable. He was a man, says Orme, of ability and learning; disposed occasionally to use his fancy, and to reason confidently on doubtful or disputed premises; his works also greatly lack evangelical sentiment. His sentiments on many doctrines of Christianity were certainly peculiar; but then his mind was original, well informed, and capacious. He unquestionably must rank among the number of those for whom posterity should be grateful that he ever lived. See *Life and Works of Delany*; *Jones's Chris. Biog.*; *Orme*.

Orme gives the following analysis and character of D.'s chief work: 'It discovers a very considerable portion of learning, research, and acuteness; contains many things not found in ordinary comments; some fanciful, and some not in unison with received opinions. The 1st vol. contains dissertations on the forbidden fruit; the knowledge of the brute world given to Adam; the knowledge of marriage given him; his skill in language; the revelations which followed the fall; some difficulties and objections as to the Mosaic account of it; further difficulties of it; the corruption which occasioned the deluge; natural causes of the deluge; the ends Divine Wisdom answered by it; objections to Moses' account of it; concurrence of all antiquity with that account; other testimonies to it; on some difficulties relating to Noah's ark. — The 2d vol. is on the grant of animal food to Noah; the apostolic decree about eating blood; it is unlawful, as prohibited from the beginning, and by the apostolic decree, positively and permanently; building of Babel; predictions as to Ishmael; circumcision; destruction of Sodom and Gomorrah; command to Abraham to sacrifice Isaac; recapitulation of the preceding dissertation. — The 3d vol., which appeared 30 years after, less interesting, contains an attempt to show that the world was blessed with divine revelations from the beginning; on the natural advantages of the Sabbath; the blessings to the world through Abraham; the blessing continued to Isaac; Socrates a kind of prophet to the Gentiles, and divine inspiration not confined to the Jews; the blessing continued to Jacob, and his character and conduct defended; a short account of the great principles by which God governs the animal world in the ordinary course; an introduction to the history of Joseph, and his character; on many magnificent Egyptian buildings of great antiquity, now in ruins, ascribed to Joseph; on the lake Meris, and Joseph's canal; on his favor to the Egyptian priesthood; a further account of Joseph's canal and character; on inspiration by dreams; an answer to the charge that Joseph enslaved the Egyptians.

'The reader will perceive that these 3 vols. contain many curious, and some interesting subjects of discussion. The author is very discursive in his remarks, frequently departs from the beaten track, and does not study to be very consistent with orthodoxy. His imagination is not always under the direction of his judgment; but the work will fully repay the labor of a diligent perusal.' *Orme*.

DE ROSSI, JOHN BERNARD, D. D.;

Professor of Oriental literature, Parma, Italy; born 1742, died 1822; 'a scholar of high natural gifts, and inexhaustible perseverance in labor.' In 1809, he published 'Historical Memoirs' of his own studies and works, the basis of an article in No. 10 of the *N. American Review*, 1820, from which is condensed the following: — De Rossi was born in Piedmont, of a respectable family, which had received, at various times, several marks of the favor of the dukes of Savoy. After the first school education at Bairo, he went, at the age of 14, to Ivrea, where, to use the phrase of the French and Italian schools, he made his grammar, humanities, and rhetoric. At this early age, he gave an indication of his future zeal as a writer, by extracting from the Latin classics which he studied, and the philosophy he read, the striking maxims and fine moral passages they contained, and forming of these a compendium. This, says he, 'was the commencement of two practices, which I ever afterwards observed; one, to read no book, without making a note of the remarkable things it contained; and another, to form, upon the maxims thus collected, as far as they accord with religion, my own character and conduct.' While at Ivrea, he determined on embracing the ecclesiastical profession, and commenced the study of theology. He also amused himself in making sun-dials, and gratified his taste for the arts by receiving lessons in drawing. Desiring to take his theological degrees, he went to Turin, at the age of 20, and as Victor, king of Sardinia, had wisely made a knowledge of Hebrew indispensable to the degree, De Rossi devoted himself to it, and with such zeal, that, in a few months, he could translate

and compose in that language; and passing from the ancient to the modern poetry of the Jews, he composed, at the end of the 6th month, a poem in a new and most difficult metre. This rapidity of acquisition attracted no small notice, especially among the Jews; and continuing his Oriental studies, he, in the two years before his second degree, studied, by himself, the Hebrew without points, the Rabbinic, Chaldee, Syriac, Samaritan, and Arabic. Several publications before he was 23 prove his progress; and at the age of 26, he published, in 1768, his *Oriental Poems*, in all the above languages, with an introduction in Coptic, and a short Ethiopic elegium; also a poem in Estranghelo-Syriac, and a Polyglot poem on the elevation of Rora, bishop of Ivrea, to the archbishopric of Turin. In the vacations he commenced two works on the Best Mode of Biblical Study, from the Rabbins, and on the importance and neglect of the study of Hebrew. Besides all this employment of a man of 27, he found means to learn, at the same time, the French, Spanish, English, German, and Russian languages; making small grammars of the last three, to facilitate their acquisition; he had also composed seven other works, besides a Hebrew and Italian compendium, on Hebrew and Rabbinic literature.

His early merit was perceived, and in the same year he was appointed to a post in the royal library; and was, in a few months, called by the duke of Parma to the chair of oriental languages in the university in that city. The letter of invitation contained an order for some Oriental poems on the approaching nuptials of the duke, which, with exemplary promptitude, he prepared before leaving Turin. A severe illness which threatened his life, and left a weakness of which he never recovered, cast a shadow over his pleasing prospects. The first fruits of his recovery were a Dissertation on the epoch of the first origin and variety of languages, against Vitringa. This was followed by 3 Dissertations on the native language of Christ, against Diodati, who had published a work of great learning and acuteness to prove that Christ spoke Greek. During this he prepared manuals and text-books for his various lectures, and divided his Hebrew course into 3 years, which the theological students were obliged to attend. At the close of 1772, he published his *Confutation, &c.*, in which he says he was able, by a long and laborious reading of the Jewish writers, to treat the arguments with a kind of erudition, the acquirement of which was new and very rare. In 1774, he composed an inscription, in 20 languages, on the baptism of the new-born prince, which was printed in the newly-cast types of Bodoni, lately deceased, celebrated for the splendor and correctness of his typography, and whom the duke's liberality had drawn to Parma. After a similar more splendid publication, he turned his attention to the Hebrew text of Scripture, and published, in 1776, his work, *De Hebraica. Typog., &c.*, which was received by the learned with great applause, and in 2 years republished in Germany: to this, 20 years after, he considerably added. Omitting further notice of some Syriac parts of the Bible, &c., we come to the work on which De Rossi's fame principally rests, viz. the *Collection of Various Readings on the O. T.*, which he published in 1784-88; adding a vol. of Appendix in 1798.

The rest of the life of De Rossi is also but a continuation of his arduous labors, as will be seen by the list of his works. He had been all his life collecting a rare library, and refused the offers of several princes for it, determining not to deprive himself of it till he had published a catalogue *raisonné* of its contents. This he finally accomplished in 1803, and the library was found to contain 1571 MSS., 1377 in Hebrew, and 194 in other languages. More than 1070 are on parchment; a few hitherto unknown, unique, and original; and several hundreds inedited. The Jews of Holland offered its weight in gold for one of them, the inedited commentary of R. Immanuel, a MS. in 5 thick folios. After 1803, De Rossi acquired many MSS., among which are 52 Hebrew. De Rossi also rendered services to Arabian literature similar to what he had done — and none more than he — for Hebrew and Rabbinic learning. Unwearied in mind, and but little broken in body, he was living in 1820, at the age of 76, still in full possession of all his faculties, and with an appearance of countenance far behind his years. The number of his printed works then amounted to 51, and of works unpublished, commenced, and planned, 81. If some of those published be small, they are all such as only a man of consummate learning could produce, and a few seem of themselves a life's labor.

Professor De Rossi has lived for letters, more exclusively than most scholars of the age, and, without having reached any thing that can be called dazzling as the recompense, has had the more solid reward of uniform success, respectability,

and competence. His works have procured him pensions from his native, as well as his adopted sovereigns; and among so many and such various productions, there is not one which has ever been accused of being superficial or inexact. The work before us, if less fruitful of incidents than some of the more tumultuous biographies, pleases one more by the invariable cheerfulness of the narration, the contentedness of disposition it displays, and the picture it presents of the attainment of the desired end, by the patient application of the regular means. There is not a sigh over the caprice of fortune or the neglect of merit; not a depreciating remark of a contemporary. If there be a little of the self-complacency of age, there is none of the moroseness nor the sadness; and surely a little self-complacency may be pardoned in one who stands second to none of the age in his labors in the cause of learning and religion. One branch of the department of learning to which he devoted himself, may be considered as nearly exhausted by the works he has published. Certainly no new collation of Hebrew MSS. of the Scriptures will ever be attempted, unless some accident, of which we have now no conception, should bring to light an ante-masoretic text. The pretensions to such a text, made by the late Dr. Buchanan and the editor of the fragment brought by him from the East, are on a par with the pretensions of the original Latin Gospel of Mark, preserved at Venice. Of the Rabbins, we confess we think more use might be made. Like the Greek scholiasts, they have been too much or too little consulted; and while one generation of critics, such as the Buxtorfian or the Danzian, has borrowed too blindly from them, it is perhaps an equal fault on the other side, that they have been treated with unmerited contempt. De Rossi's Memoirs prove (as do the labors of Jahn and Hug) that the Romish church is not inattentive to those studies which Protestants are apt to think are confined to themselves. *North American Review*.

Lists, more or less complete, of De R.'s works may be seen in the Catalogues of the Harvard and Andover libraries. Among them are,

1. *Varie Lectiones Veteris Testamenti*. 5 vols. 4to., Parma, 1784-93. A work of immense labor, though the publication of the first 4 vols. was completed in 4 years.
2. *Bibliotheca Judaica Antichristiana*. An exact description of all the works of Jews against Christianity.
3. *Dizionario Storico degli Autori Ebrei*. 1802. Containing all that is valuable in the large works of Wolf and Bartolocci on Jewish authors, reduced to a convenient compass, innumerable omissions supplied, and errors corrected.
4. *Dizionario Storico degli Autori Arabi*. 1807. A compendium, supplement, and correction, of the larger works of D'Herbelot, &c. on Arab Authors.
5. *Memoirs of his own studies and productions*. 1809.
6. *Compendio di Critica Sacra*; on the defects and corrections of the sacred text, and a plan of a new edition. 1811.
7. *Introd. to Scripture*. 1817.
- 8, 9, 10, 11, 12. Translations of Psalms, Job, Proverbs, Ecclesiastes, Lamentations. 1805-15.
13. *Annales Ebreo-Typographici*, 1795, describes editions of Heb. Bible of 15th cent. with date; without; false editions arranged chronologically, with a commentary.

DE SACY.

Baron Antony Isaac Silvestre de Sacy, long at the head of the Orientalists of Europe, was born in 1758, and died at his residence in Paris, on the 20th Feb., 1833, by a stroke of palsy, at the advanced age of 80. As one who seemed to have the great social mission of bringing the Oriental and European worlds to mutual acquaintance; as a Christian gentleman, amiable in all the intercourse of life; as a survivor of the most instructive revolutions of modern times; as highly and justly honored by kings, nobles, and the people, in his own person and in his family, the biography of this truly great man is a task worthy of the most enlarged intellect and the highest talent. The Editor's notice of his character, manners, person, and works, must necessarily be slight. In the department of learning to which he devoted himself, De Sacy, like his compeer De Rossi, many of whose characteristics he shared, stands an oracle unrivalled. With a profoundness of thought and judgment only equalled by his accuracy of investigation, knowledge, and memory, he exhausted that subject on which he wrote, for he seemed to think nothing done for his subject, while aught remained to be done. He was indefatigable and punctual to the last in his public oral instructions in Arabic and Persian, as professor at the College of France, and as head of the Royal and Special School of the Living Oriental Languages; in performing his duties as librarian of the Manuscripts of the Royal Library; as member of the class of languages of the Institute of France, and other public bodies; as a writer for the *Journal Asiatique*, *Fundgruben des Orient*, &c.; as correspondent of many learned societies, and distinguished

men; in fine, as the central point of Orientalism, of Eastern archæology and Western erudition, the link between the past age and the present, the hoary civilization of the ancient East, and the gradually settling opinions of the long-agitated West.

A son of the Editor had the privilege of attending De Sacy's instructions for some months, in 1833-4, and found him very accessible, interested in every thing about him, young of heart, cheerful and vivacious, though lately, as the French pathetically express it, (and De Sacy himself used the expression,) 'desolé de la mort de son ami,' the profound Orientalist St. Martin. One and another of those to whom he was bound by long sympathy and fellowship in common pursuits, had dropped away; but he retained the light step of youth, though slightly bent with age; an eye which asked not the aid of art, its native brilliancy undimmed by the vigils of so many years of study; a memory whose abundant stores welled forth at will like the sparkling waters of an Oriental fountain. Join to these a dignity of aspect, a charming simplicity of manner, the cordial earnestness of a sincere heart, and that serenity of countenance a religious conscience alone can give, and you have the picture of this good old man, whom to see was to love and respect. Among his writings (see the Andover Catalogue) are,

1. *An Arabic Grammar*. 2 vols. 8vo. 1810; 2d ed. 1831. This is the grammar of that extremely rich and ancient language, which (like the baron himself, deemed to have understood it better than even the best of its native scholars) never grows old, as any word that has ever been used in it may be used, and its use is thought an elegance. This peculiarity, among others, renders it so valuable in ascertaining the meaning of the Hebrew, with which language its roots are cognate and often identical; for when a word occurs but once in the Bible, and is not again used by the Rabbins, it may here be found still in use with a definite meaning, and that, too, historically traced, for perhaps no nation has paid more attention to philology, grammar, and lexicography than the Arabs. The advantage and even necessity of the Arabic to a thorough knowledge of the Hebrew is acknowledged by every Hebrew scholar, and De Sacy's works (with the lexicons of others, particularly Golius and Freytag) afford the very best means for acquiring the Arabic.
2. *Chrestomathie Arabe*. 3 vols. 8vo. 1806; 2d ed. 1826-7. These selections from the best Arabic authors, have a literal French translation on the opposite page, and most learned and valuable exegetical notes at the end.
3. *Anthologie Grammaticale Arabe; a Sequel to the Chrestomathie*. 8vo. 1829.
4. *Discours, Opinions, et Rapports sur divers Sujets de Legislation, d'Instruction Publique, et de Littérature*. 8vo. Paris, 1823.
- 5, 6, 7, 8, 9. *Etat des Provinces et des Villages de l'Egypte, en 1376: traduit de l'Arabe. Notices et Extraits de divers Manuscrits Arabes et autres*—(correspondence des Samaritains de Naplouse pendant 1808, etc.) 4to. 1829. *Relation de l'Egypte, par Abd-Allah. Avec des Notes*; 4to. Paris, 1810. *Historia Veterum Arabum, ex Abulfeda, added to Pocock's Specimen Historie Arabum*; 4to. 1806. *Mémoires concernant les Chinois, &c. &c.*
10. *Mémoires sur divers Antiquités de la Perse, et sur les Médailles des Rois de la Dynastie des Sassanides; suivis de l'Histoire de cette Dynastie, traduite du Persan de Mirkhond*; 4to. 1793.
11. *Les Séances de Hariri, in Arabic, with a commentary*. fol. 1822. It is a collection of some of the best ancient Arabic poems, with learned notes.
12. *Recherches sur les Mystères du Paganisme, par Sainte-Croix*.
- 13, 14, 15. *Mémoire sur quelques Papyrus, écrits en Arabe, et récemment découverts en Egypte*; 4to. 1825. *Mémoires d'Histoire et de Littérature Orientale*; 4to. Paris. *Pend-Namch de Ferideddin*.
16. *Principes de Grammaire Générale; the general principles of grammar, which are common to all languages*. 5th ed. 1824. Transl. by D. Fosdick, jr., and published under the title of *Principles of General Grammar*. Andover, 1834.

DES VŒUX, A. V ;

Chaplain to a regiment of carabineers; a considerable Hebrew scholar and philologist, but too fond of philosophical reasonings and far-fetched interpretations. His work, one of the most curious on the O. T., is

A Philosophical and Critical Essay on Ecclesiastes, with an analysis, and a new version. London, 1760, 4to. It appeared in German, at Halle, in 1764. He bestowed vast pains upon it, and, though he not unfrequently forces a meaning, it deserves the attention of those who would thoroughly study the difficult book of Eccl. There is first a long dissertation on the design of the book, and its doctrine; then the book itself, arranged in three columns—the first containing the common English version, the second the author's new translation, and the third an analytical paraphrase. Then follow his philological and critical observations, divided into three books of various readings, and vindicating the true text; of the most remarkable tropes, &c., in Eccl.; and an alphabetical list of the Hebrew words, with remarks on them. The author's critical and theological opinions are not always correct; but he deserves well of all lovers of sacred literature, for his pains upon one of the darkest parts of it. *Orme*.

DEYLING, SOLOMON;

A Lutheran clergyman, first at Isleben, in Saxony, and afterwards superintendent of Leipzig, and professor of divinity in its university; born 1677, died 1766. His

learning was extensive, his sentiments orthodox, and his diligence worthy of a German divine; prolix and minute; for the cheapness of paper and labor, and ready access to vast libraries, in Germany, encourage a prolixity in trifles which dare not be attempted in England.

Observationes Sacrae. Leipzig, 1735-48; 5 vols. 4to. This multifarious work contains 231 dissertations on difficult passages of Scripture, on various subjects, critical, theological, and of church history. It proposes to solve doubts, reconcile contradictions, answer objections, and, in short, to vindicate the word and ways of God. The erroneous sentiments of Grotius, Spinosa, Hobbes, Simon, Huet, Le Clerc, Hardt, and others, are very frequently attacked and refuted. Consultation of these volumes is much facilitated by their extensive indices. *Orme.*

DICK, JOHN, D. D.;

A dissenting Presbyterian minister in Glasgow; author of,

1. *An Essay on the Inspiration of the Scriptures.* Edinb. 1800, 12mo.; 1804, 8vo. 'Sensill. and well written,' says *Horne*. Altogether the best essay on the subject in our language. Dr. D. contends with ability for the plenary inspiration of the words as well as thoughts of the sacred writers. *Orme.*

2. *Lectures on some passages of the Acts.* 8vo. 1805-8; 2d ed. revised, 1822. Well written, says *Orme*, though not critical, they furnish respectable specimens of pulpit exposition. 'They are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. His discussion of the principal topics (of Acts) is fully calculated to establish the faith of Christians, and furnishes them with some excellent practical rules of moral conduct.' *Eclectic Rev.*

DIODATI, JOHN;

An Italian divine of the reformed church; born 1576, died 1638. He was prof. of Heb. at the age of 19; afterwards of Theology; deputy of the Genevan clergy at Dort; and one of the 6 employed by that synod to draw up the Belgic confession of faith. He published

Annotations on the Holy Bible; London, 1643, 1651: seldom critical, but generally sound and judicious. Considerably used in the Assembly's Annot.; so that the possessor of these need not seek Diodati. His Italian tr. of the Bible is faithful and elegant, but perhaps too paraphrastic; he did not succeed so well in his French tr. *Enc. Am. Orme.*

DODD, WILLIAM, D. D.,

A native of Lincolnshire, was born at Bourne, in 1729, and educated at Clare Hall, Cambridge. While at college, he produced his version of Callimachus. Having taken orders, he settled in London, became a popular preacher, and obtained valuable church preferment. But Dodd was vain, extravagant, and not nice in his expedients to accomplish his purposes. He endeavored to procure by bribery the living of St. George's, Hanover Square, and, for this criminal attempt, he was struck off the list of king's chaplains. Pressed by his necessities, he next ventured on a more dangerous step, which proved fatal. He forged a bond on his former pupil, the earl of Chesterfield, and for this crime he suffered death in 1777, notwithstanding the strenuous efforts which were made to save him. — *Davenport*. Among his numerous works may be mentioned,

1, 2. *Sermons.* 4 vols. 'Thoughts in Prison.'

3. *Sermons to Young Men.* 3 vols.

4. *A Commentary on the Bible*, 3 vols. folio, 1770. 'Dr. A. Clarke says, rather hyperbolically, that it is, on the whole, the best comment in the English language.' It is mostly a compilation, the chief value of which consists in notes furnished from the original papers of Mr. Locke, (as supposed, but they proved to have been of Dr. Cutworth,) Dr. Waterland, Lord Clarendon, Gilbert West, and some others. *Orme.*

5, 6. *Reflections on Death.* The Sisters, a novel.

DODDRIDGE, PHILIP, D. D.

The lives of worthy and pious men are generally reckoned some of the most useful books which have been published; and the lives of holy, zealous ministers are particularly useful; as in them may be seen a pattern of a Christian conversation for all, and of ministerial faithfulness and activity for their brethren: and when a person of solid worth, learning, and piety, has been employed in training up young men for usefulness, especially in the ministry, his character must be allowed to demand a particular attention, and may be peculiarly beneficial to the world. [Such a man was Doddridge; of whom Orton speaks in this abridgment from his 'Life of Doddridge.' Ep.]

My purpose [says this biographer] is, to lay before the world what appears to me most instructive in his life and character, according to the best judgment I could form from a long and intimate acquaintance, and the best information I could procure. I shall dwell chiefly on those exemplary effects, which the sincere and lively piety of the doctor's heart produced, in a beautiful correspondence to those circumstances in life in which he was placed. In order to execute this design, I have made such extracts from his diary and other papers, written solely for his own use, and his letters to his intimate friends in which he laid open

a just idea of his inward sentiments, and the grand motives on which he acted through life.

I am sensible it hath been objected, that, what was principally written for a person's own use ought not to be made public. And no doubt a prudent caution should be used in making extracts from such papers. But (as Mr. Howe hath observed on a like occasion) what are many of the psalms of David, and other holy men; what the meditations of that renowned philosopher and emperor, Marcus Antoninus, but records of the most secret dispositions and motions of the hidden man of the heart, made public for the instruction of their own and succeeding ages? As there is so much resemblance in the frame of our minds, nothing certainly can be of more advantage, than to see the secret workings of the hearts of great and good men on different occasions; and especially to be informed, what methods they took to conquer their particular temptations, to improve their religious character, and to keep alive that sacred ardor of love and zeal, which carried them through so many labors and difficulties. Some few of these extracts may not be thought necessary to illustrate Dr. Doddridge's character; but as they appeared likely to impress the reader's heart with pious sentiments, and to subserve my leading design, I was not willing to suppress them.

When I inform my readers, what were his sentiments on particular subjects and occasions, where it is not supported by his writings and papers, I can with great truth assure them, that my representation is just, from the opportunities I had of learning them from his lectures, conversation, or correspondence; and I am persuaded, that they who were intimately acquainted with him will acknowledge the same.

It may be thought an objection to some part of this work, that the model here proposed, especially of devotional exercises, is too high for the generality of mankind, amidst the necessary cares of their respective families and stations. And it must be acknowledged, that no one man's practice can serve as a model for all. That may be a very good rule for one, which is not so for another; and therefore every one must use his own discretion in copying after the examples set before him. Nevertheless, there are few persons but might employ more time than they do, in cultivating their understandings and improving their graces, by reading, meditation, and devotion, without breaking in upon any of the necessary duties of life, if their hearts were in these exercises, and they were more careful to redeem their time from unnecessary sleep, visits, and recreations.* Dr. Doddridge's extraordinary diligence in the services of his station, and that constant attention which he paid to relative duties, plainly evince, that his devotional exercises had a good effect on him. He found (as Dr. Boerhaave acknowledged he found) 'that an hour spent every morning in private prayer and meditation gave him spirit and vigor for the business of the day, and kept his temper active, patient, and calm.'

Some, when they have gone through this Life, or, perhaps, only dipped into it, may think the doctor an enthusiast, because there was so much of a devotional spirit in him, and he lays some stress on his particular feelings and impressions. This is the random charge of the day, and brought by some against every affection of the mind which hath God for its object, and against every person who hath more piety and zeal than the generality. But here, also, allowance must be made for different tempers. His whole conduct was steady and uniform, and formed on those principles which in private he endeavored to cultivate. His piety was not a warm sally of passion, nor the effect of a heated imagination, leading him to do things not warranted by the dictates of sound sense and the word of God; but a strong, active principle, influencing his whole life, and leading him to such vigorous efforts for the good of mankind. 'If there be,' saith the judicious Dr. Duchal, 'what we may call raptures in the love of God, they do not destroy nor interrupt the serenity of the soul; but establish it rather, and raise it into a temper which the most cool, reflecting thoughts approve, and which yield a pure and solid delight.'

The form of this work may perhaps be objected to, and particularly throwing the several parts of his private character into distinct sections. It may appear like a designed panegyric, and many things may be thought to have been inserted under each head, to make the article and character as complete as possible. Yet my design was not to exhibit a fine character, but to show my readers that Dr. Doddridge's was such; and by what method that character was formed and his excellent spirit maintained. The divisions may be more serviceable in this view, than if the whole had been thrown under one general head.

* See Rise and Progress, &c. chap. xx. sect. 1.

I am apprehensive many particulars in the narrative will appear, to some readers, minute, trifling, and not worthy a place in it. Others, I know, will be of a different judgment. My own is, that by these a man's character and views may be best known; and that they contribute to render the narrative more extensively useful than if the author had rested in generals. The good effects which I have seen, heard of, and, I bless God, experienced, from such particulars in the lives of other good men, especially Mr. P. Henry, have led me to mention them here. I have inserted nothing but what I thought was, by itself or its connection, adapted to answer some important end. It is in these little instances, that religious men frequently fail, and need the caution both of precept and example.

It is not to be expected, that any work, especially one of this kind, which is well known to have its peculiar difficulties, can be equally adapted to persons of different tastes and views. My principal intention was to consult the advantage of *young ministers and students in divinity*, who may be directed and animated by so fair a model, in which the scholar and Christian minister are so happily united; and this view of the work will show the reason why I have sometimes entered into a more particular detail than might otherwise have been needful. But I hope that others too, whatever their station and profession may be, will receive improvement from an attentive perusal of this Life. They will find here an example in many respects worthy of their imitation; and will see what care, self-denial, and resolution, are necessary to form the Christian character.

The work, after much delay on account of ill health and other causes, is at length sent forth, with my earnest prayers, that God would be pleased to prosper this feeble attempt to quicken the ministers of Christ in their Lord's work, and to promote the holiness and happiness of all his disciples, into whose hands it may come. *Amen.*

I. DR. DODDRIDGE'S BIRTH, EDUCATION, EARLY DILIGENCE, AND PIETY.—The family from which Dr. Doddridge descended appears to have been originally settled in Devonshire. I cannot trace it very far back; nor can I learn of what profession his great grandfather was; but he had a brother, John Doddridge, who was bred to the law, and made a considerable figure in the reign of King James I., by whom he was knighted, and made one of the judges of the court of King's Bench. He left an estate of about two thousand pounds per annum, but it was lost out of the family in the time of the civil wars. The doctor's father, as eldest surviving branch of the family, was heir at law to it, and often urged by his friends to attempt to regain it; but this he chose to decline; and the doctor sometimes acknowledged the good providence of God, in so ordering events, that the estate never came into his father's possession; as it would then have descended to him at a time of life, when, through the natural warmth and gayety of his temper, it might have been his ruin.

The doctor's grandfather was John Doddridge, who was educated for the ministry at the university of Oxford. He was minister of Shepperton in Middlesex, and ejected from thence, August 24, 1662, by the act of uniformity. Dr. Calamy, in his *Account of the Ejected Ministers*, gives him this character; that 'he was an ingenious man and a scholar, an acceptable preacher, and a very peaceable divine.'*

The doctor's father, Daniel Doddridge, was brought up to trade, and was an oil-man in London; he had a very large family, all of which died young but one daughter,† and the doctor, who was the twentieth and last child of his father's marriage. His mother was the daughter of the reverend Mr. John Bauman, of Prague, in Bohemia. This worthy confessor, foreseeing the troubles which so soon followed the expulsion of Frederick, elector-palatine, left his native country about the year 1626. He was then but just come to age, and quitted a considerable estate, and all his friends, for liberty of conscience. He withdrew in the habit of a peasant, on foot, carrying with him nothing but a hundred broad pieces of gold, plaited in a leathern girdle, and a Bible of Luther's translation, which the doctor had. He spent some time at Saxe-Gotha, and other parts of Germany, and came to England,—in what year is uncertain,—with ample testimonials from many of the principal divines in Germany. He was made master of the free school at Kingston upon

Thames. He died about the year 1668, and left one daughter, afterwards Mrs. Doddridge, then a little child. The doctor thought it a great honor to be descended from these suffering servants of Christ, who had made such sacrifices to conscience and liberty. The care of Providence over them and their families was remarkable; for, though none of their descendants were rich and great, yet they were all comfortably and honorably supported.

Dr. Doddridge was born in London, June 26, 1702. At his birth he showed so little sign of life, that he was laid aside as dead. But one of the attendants, thinking she perceived some motion or breath, took that necessary care of him, on which, in those tender circumstances, the feeble flame of life depended, which was so near expiring as soon as it was kindled. He was brought up in the early knowledge of religion by his pious parents, who were, in their character, very worthy their birth and education. I have heard him relate, that his mother taught him the history of the Old and New Testaments, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat; and her wise and pious reflections on the stories there represented were the means of making some good impressions on his heart, which never wore out: this method of instruction, therefore, he frequently recommended to parents.—He was first initiated in the elements of the learned languages under one Mr. Scott, a minister, who taught a private school in London. In the year 1712, he was removed to Kingston upon Thames, to the school which his grandfather Bauman had taught, and continued till the year 1715. During this period, he was remarkable for piety and diligent application to learning. His father died July 17, 1715, upon which he made this reflection—'God is an immortal Father. My soul rejoiceth in him. He has hitherto helped me, and provided for me. May it be my study to approve myself a more affectionate grateful, dutiful child!'‡ That his mother likewise died when he was young, appears from a passage in his sermon to young people, entitled 'The Orphan's Hope.' 'I am under some peculiar obligations to desire and attempt the relief of orphans, as I know the heart of an orphan; having been deprived of both my parents at an age in which it might reasonably be supposed a child should be most sensible of such a loss.'†

About the time of his father's death, he was removed to a private school at St. Alban's, under the care of a worthy and learned master, Mr. Nathaniel Wood. Here he commenced his first acquaintance with Mr. (afterwards Dr.) Samuel Clark, minister of the dissenting congregation there; to whom, under God, he owed his capacities and opportunities of service in the church.

During his residence at St. Alban's, he began to keep a diary of his life, in the year 1716. From thence it appears, that he kept an exact account how he spent his time, took great pains to improve his understanding, and make himself master of the several lectures and books which he was taught. He likewise set himself to do good to his school-fellows, by assisting them in their studies, introducing religious discourse, strengthening any good dispositions which he saw in them, and encouraging and assisting at social meetings for prayer, especially on the Lord's day. He would sometimes, in his walks, call upon poor ignorant persons at their houses, give them a little money out of his own small allowance, converse seriously with them, read to them, and lend them books. He often mentions the great satisfaction he felt in his own mind in consequence of these attempts to serve them, especially in their best interest, and some instances in which he had reason to hope they had not been in vain. As he had then the ministry in view, besides his application to the languages, he read portions of the Scriptures every morning and evening, with some commentary upon them; and this was seldom neglected, whatever were his school business, avocations, or amusements. He recorded the substance and design of the sermons he heard, what impression they made on his heart, what resolutions he formed in consequence of them, and what in the preacher he was most desirous of imitating. It was his signal felicity to have so kind and experienced a friend as Dr. Clark, to direct him in these important concerns.

On February 1, 1718–19, he was admitted to the Lord's supper with the church under Dr. Clark's care, who had taken much pains to give him right notions of that ordinance, and prepare him for it. His own reflections upon it will show the seriousness of his spirit in that early part of life, and, I hope, be an encouragement to young Christians

* Vol. ii. p. 664.

† She married Mr. John Nettleton, a dissenting minister at Ongar, in Essex, and died in the year 1734. She was a lady of distinguished good sense and piety, and bore some heavy afflictions with great patience and tranquillity; under which her brother behaved to her with the greatest tenderness, and even while at the academy, and in his first settlement, generously contributed all he could spare out of his small stock, for her assistance.

to make a solemn dedication of themselves to the Lord in that ordinance. 'I rose early this morning, read that part of Mr. Henry's book on the Lord's supper, which treats of due approach to it. I endeavored to excite in myself those dispositions and affections, which he mentions as proper for that ordinance. As I endeavored to prepare my heart, according to the preparation of the sanctuary, though with many defects, God was pleased to meet me, and give me sweet communion with Himself, of which I desire always to retain a grateful sense. I this day, in the strength of Christ, renewed my covenant with God, and renounced my covenant with sin. I vowed against every sin, and resolved carefully to perform every duty. *The Lord keep this in the imagination of my heart*, and grant I may not deal treacherously with Him! In the evening I read and thought on some of Mr. Henry's directions for a suitable conversation after the Lord's supper; and then prayed, begging that God would give me grace so to act as He requires, and as I have bound myself. I then looked over the memorandums of this day, comparing the manner in which I spent it, and in which I designed to spend it, and, blessed be God, I had reason to do it with some pleasure, though in some instances I found cause for humiliation.'

In his sermons on the education of children, he, in a note, returns his public thanks to Mr. Mayo of Kingston in Surrey, and Dr. Clark of St. Alban's, for the many excellent instructions they had given, both in public and private, when under their ministerial care in the years of childhood; of which he expresseth his resolution to retain a grateful and affectionate remembrance. He often acknowledged his great obligations to the latter of these gentlemen, and, in his sermon on his death, says, 'I may properly call him my friend and father, if all the offices of paternal tenderness can merit that title. To him I may truly say, that, under God, I owe even myself, and all my opportunities of public usefulness in the church; to him, who was not only the instructor of my childhood and youth in the principles of religion; but my guardian when a helpless orphan, as well as the generous, tender, faithful friend of all my advancing years. Serious minds observe with pleasure and thankfulness the methods of Providence in leading persons into public and useful stations, contrary to their own expectations. Those by which Mr. Doddridge was led into the ministry were remarkable.'

In the year 1718, he had left the school at St. Alban's, and was retired to his sister's house to consider of his future profession. He had an uncle, Philip Doddridge, after whom he was named, who was bred to the law, was a steward to the earl, afterwards duke, of Bedford, and lived in his family at least from the year 1674 to 1689. By this means, his nephew became intimately acquainted with some of that noble family: and while his mind was in this state of suspense, the duchess of Bedford, being informed of his circumstances, character, and strong inclination to study, made him an offer, that, if he chose to be educated for the ministry in the Church of England, and would go to either of its universities, she would support the expense of his education; and, if she should live till he had taken orders, would provide for him in the church. He received this proposal with the warmest gratitude, but, in the most respectful manner, declined it, as he could not then satisfy his conscience to comply with the terms of ministerial conformity. He continued some time in great distress from an apprehension that he should not be able to prosecute his studies for the ministry. Thus he writes: 'I waited upon Dr. Edmund Calamy, to beg his advice and assistance, that I might be brought up a minister, which has always been my great desire. He gave me no encouragement in it, but advised me to turn my thoughts to something else. It was with great concern that I received such advice; but I desire to follow Providence, and not force it. The Lord give me grace to glorify Him in whatever station He sets me: then, *here am I; let Him do with me what seemeth good in his sight*.'

About three weeks after this discouragement, he had thoughts of entering on the study of the law, to which he was encouraged by the celebrated Mr. Horseman. He recommended him to a counsellor, Mr. Eyre, who made him some very good proposals; and he was just on the point of determining to settle with him. But, before he returned his final answer, he devoted one morning solemnly to seek God for direction; and while he was actually engaged in this suitable exercise, the post-man called at the door with a letter from Dr. Clark, in which he told him, that he had heard of his difficulties, and offered to take him under his care,

if he chose the ministry on Christian principles; and there were no other that, in those circumstances, could invite him to such a choice. 'This,' to use his own words, 'I looked upon almost as an answer from heaven; and, while I live, shall always adore so seasonable an interposition of divine Providence. I have sought God's direction in this matter, and I hope I have had it. My only view in my choice hath been, that of more extensive service; and I beg God would make me an instrument of doing much good in the world.' Thus was he led into the ministry, and a foundation laid for his eminent usefulness. He continued some months at St. Alban's, under the instructions of his generous friend, who furnished him with proper books, directed him in his studies, and labored to cherish religious dispositions and views in his heart.

In October, 1719, he was placed under the tuition of the Rev. Mr. John Jennings, who kept an academy at Kibworth in Leicestershire, a gentleman of great learning, piety, and usefulness, and of whom Dr. Doddridge always spoke with the highest veneration and respect. During the course of his studies at Kibworth, he was noted for his diligent application to his proper business, serious spirit, and extraordinary care to improve his time.

As a specimen of his vigorous pursuit of knowledge, I find, from a paper in which he kept an account of what he read, that, besides attending and studying the academical lectures, and reading the particular parts of books, to which his tutor referred his pupils for the illustration of his lectures, he had, in one half year, read sixty books, some of them large volumes, and about as many more in the same proportion of time afterwards. Nor did he read these books in a hasty, careless manner, but with great care and close study. Some of them he abridged; from others he made extracts in his common-place book; and when he found in any of them a remarkable interpretation or illustration of a text of Scripture, he inserted it in his interleaved Testament or Bible. Thus he laid up rich stores of knowledge; and it contributed greatly to his improvement, that Dr. Clark favored him with his correspondence, through his academical course, and gave him his reflections and advices, grounded on the accounts Mr. Doddridge had sent him, of his lectures, studies, and particular circumstances. He applied himself, in this period, to the further study of the classics, especially the Greek writers. I find, from his papers, that he read these with much attention, and wrote remarks on them, for the illustration of the authors themselves, or the Scriptures; and selected such passages as might be serviceable to him in his preparations for the pulpit. His remarks on Homer, in particular, would make a considerable volume. 'Thus a foundation was laid for that solidity, strength, and correctness, both of sentiment and style, which must seldom be expected where those great originals are unknown or disregarded.'

But he still kept the ministry in view, and therefore made divinity his principal study, especially the Scriptures and the best practical writers. He furnished himself with Clark's Annotations on the Old Testament, for the sake of many valuable interpretations, a judicious collection of parallel texts, and the conveniency of a large margin, on which to write his own remarks; and with an interleaved Testament. In these, he inserted illustrations of Scripture, which occurred to him in reading, conversation, or reflection; together with practical remarks, which might be drawn from particular passages, their connection with others, or the general design of the sacred writers; especially those which might not, on a cursory reading, appear so obvious, but on that account might be more striking and useful. He laid it down as an inviolable rule (and herein he was an excellent model for students) to read some practical divinity every day. He labored assiduously to attain an eminent degree of the gift of prayer. For this purpose he made a collection of proper expressions of supplication and thanksgiving, on common and special occasions, both from Scripture and devotional writers, that he might be qualified to perform this part of public service in a copious, pertinent, and edifying manner.

While he was thus pursuing his studies for the ministry, he was intent on his work as a Christian, and ambitious to improve in all the graces of the Christian character. To this end he spent much time in Christian devotion, examining the state and workings of his own heart, and keeping alive an habitual sense of God, religion, and eternity. I find under his hand a solemn form of covenant with God, written in this period, agreeably to the advice of many writers on religious subjects. There he expresseth his

views, purposes, resolutions with regard to inward religion, and his whole behavior; and devotes himself, his time, and abilities, to the service of God, with the greatest solemnity and cheerfulness. It so nearly resembles the form he recommends to others, in his *Rise and Progress of Religion*, chap. 17, that it need not be here inserted. At the close, he records his determination to read this Covenant-engagement over once a month, as in the presence of God, to keep him in mind of his vows. It appears, from his diary, that he did so, and generally the first Lord's day of every month, and then made such additions as in present circumstances seemed best calculated to answer the great end he proposed by it. He drew up some rules for the direction of his conduct, while a student, which he wrote at the beginning of his interleaved Testament, that he might often be reminded of them, and review them. I shall here insert them, as they may be useful to the rising generation, especially students.

1. 'Let my first thoughts be devout and thankful. Let me rise early, immediately return God more solemn thanks for the mercies of the night, devote myself to Him, and beg his assistance in the intended business of the day.'

2. 'In this and every other act of devotion, let me recollect my thoughts, speak directly to Him, and never give way to any thing, internal or external, that may divert my attention.'

3. 'Let me set myself to read the Scriptures every morning. In the first reading, let me endeavor to impress my heart with a practical sense of divine things, and then use the help of commentators; let these rules, with proper alterations, be observed every evening.'

4. 'Never let me trifle with a book, with which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God; and let me continually endeavor to make all my studies subservient to practical religion and ministerial usefulness.'

5. 'Never let me lose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God.'

6. 'When I am called abroad, let me be desirous of doing good, and receiving good. Let me always have in readiness some subject of contemplation, and endeavor to improve my time by good thoughts as I go along. Let me endeavor to render myself agreeable and useful to all about me, by a tender, compassionate, friendly behavior, avoiding all trifling, impertinent stories; remembering that imprudence is sin.'

7. 'Let me use great moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them.'

8. 'Let me never delay any thing, unless I can prove that another time will be more fit than the present, or that some other more important duty requires my immediate attendance.'

9. 'Let me be often lifting up my heart to God in the intervals of secret worship, repeating those petitions which are of the greatest importance, and a surrender of myself to his service.'

10. 'Never let me enter into long schemes about future events, but, in the general, refer myself to God's care.'

11. 'Let me labor for habitual gratitude and love to God and the Redeemer, practise self-denial, never indulge any thing that may prove a temptation to youthful lusts. Let me guard against pride and vain-glory, remembering that I have all from God's hand, and that I have deserved the severest punishment.'

12. 'In all my studies, let me remember, that the souls of men are immortal, and that Christ died to redeem them.'

13. 'Let me consecrate my sleep, and all my recreations, to God, and seek them for his sake.'

14. 'Let me frequently ask myself, What duty or what temptation is now before me?'

15. 'Let me remember, that, through the mercy of God in a Redeemer, I hope I am within a few days of heaven.'

16. 'Let me be frequently surveying these rules, and my conduct as compared with them.'

17. 'Let me frequently recollect which of these rules I have present occasion to practise.'

18. 'If I have grossly erred in any one of these particulars, let me not think it an excuse for erring in others.' Then follow some rules about the hours of rising and study, what part of the day to be devoted to particular studies, &c. Such pains did he take to train up himself for usefulness in the church.

I think it proper here to remind the reader, once for all, that, when such specimens as these are inserted, of the

rules he laid down, and the resolutions he formed, with respect to his conduct, they are to be considered, chiefly, as suggesting hints, that may be useful to others in like circumstances; and not as testimonies to his character, or a proof that he, in every instance, acted up to such a standard. Yet, on the other hand, it must be owned, that, when a person frequently renews such pious resolutions, and examines himself by the rules he has laid down, it shows, at least, a deep concern about inward religion, and is a strong presumption that he has taken great pains with his own heart.

II. HIS ENTRANCE ON THE MINISTRY, AND SETTLEMENT IN LEICESTERSHIRE.—In 1722, his tutor, Mr. Jennings, removed from Kibworth to Hinkley, in the same county, and, about a year after, viz. July 8, 1723, died, in the prime of his days, to the great loss of the church and world. This his pupil, after a previous examination by a committee of ministers, (who gave an ample testimonial to his qualifications for it,) entered on the ministerial work, July 22, 1722, being then just twenty years old. In a letter to a friend, he thus expresseth himself:—'I was struck with the date of your letter. July 22 was the anniversary of my entrance on the ministry. God has been with me, and wonderfully supported me, in the midst of almost incessant labors, for the space of twenty-seven years. I esteem the ministry the most desirable employment in the world; and find that delight in it, and those advantages from it, which, I think, hardly any other employment on earth could give me. It would be one of the greatest satisfactions of my life, to see my son deliberately choosing the ministry. But I must leave this with God, and be thankful for the honor He has done me, though He should not see fit to perpetuate it in my family.' He preached his first sermon at Hinkley, from 1 Co. 16:22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.* I find, in his diary, that two persons ascribed their conversion to the blessing of God attending that sermon; with which he appears to have been much affected and encouraged. He had continued at Hinkley about a year after this, preaching occasionally there and in the neighboring places, and going on with his course of lectures and studies, when the congregation at Kibworth invited him to be their minister, at the same time the like application was made to him from Coventry. But he chose Kibworth, principally on account of his youth, and that he might pursue his studies with greater advantage. He settled there in June, 1723. As this congregation was small, and he lived in an obscure village, he had much time to apply himself to study, which he did with indefatigable zeal. Ministers, in general, have been too unwilling, even at their entrance on their work, to live or preach in small country places; but he reflected on it with pleasure all his days, that he had spent so many years in a country retirement. Soon after his settlement at Kibworth, one of his fellow-pupils, in a letter, condoled with him on being buried alive there; to which he makes this sensible and spirited reply:—'Here I stick close to these delightful studies, which a favorable Providence has made the business of my life. One day passeth away after another, and I only know that it passeth pleasantly with me. As for the world about me, I have very little concern with it. I live almost like a tortoise, shut up in its shell,—almost always in the same town, the same house, and the same chamber,—yet I live like a prince;—not, indeed, in the pomp of greatness, but the pride of liberty,—master of my books, master of my time, and, I hope I may add, master of myself. I can willingly give up the charms of London, the luxury, the company, the popularity of it, for the secret pleasures of rational employment and self-approbation; retired from applause and reproach, from envy and contempt, and the destructive baits of avarice and ambition. So that, instead of lamenting it as my misfortune, you should congratulate me upon it as my happiness, that I am confined in an obscure village; seeing it gives me so many valuable advantages, to the most important purposes of devotion and philosophy, and, I hope I may add, usefulness too.' Here he studied and composed his expositions and sermons, with great care and exactness, transcribed almost every one of them in the neatest manner, and thus contracted a habit of preaching judiciously, when his other business would not allow so much time for composition. His favorite authors in this retirement were Tillotson, Baxter, and Howe. These he read often and carefully. He hath mentioned it as an advantage to him, that, having few books of his own, he borrowed of his congregation what books they had in their houses, which were chiefly the practical works of the earlier divines of the last century. By reading these, he

was led into a serious, experimental, and useful way of preaching.

Fond as he was of his study, he would often leave it, to visit and instruct the people under his care. He condescended to men of low estate in his sermons, visits, and manner of converse; and, as his congregation chiefly consisted of persons of the lower rank of life, he was careful to adapt his discourses to their capacities. He thus expressed himself in one of his devotional exercises at this time:—'I fear my discourse to-day was too abstruse for my hearers. I resolve to labor after greater plainness and seriousness, and bring down my preaching to the understanding of the weakest.' Concerning his settlement at Kibworth, and care of the congregation, he thus wrote to his friend and counsellor, Dr. Clark:—'I bless God that He hath provided so comfortably for me here, where I may be doing some good, and shall be no longer burdensome to my friends. I heartily thank you for the excellent advices you give me, especially relating to humility. I must be extremely unacquainted with my own heart, if I thought that I did not need them. I am fully convinced, in my sober judgment, that popularity is, in itself, a very mean, as well as uncertain thing; and that it is only valuable, as it gives us an opportunity to act for God with greater advantage. Yet I find, by the little of it that I have tasted, that it is of an intoxicating nature. I desire not to be solicitous about it; and can honestly say, that, when I think I have been instrumental in making or promoting good impressions on the hearts of some of my hearers, it gives me a much nobler and more lasting satisfaction than I ever received from any approbation, with which my plain discourses have sometimes been entertained. I have now taken a particular survey and account of the state of religion in my congregation, and I bless God I find it in a better condition than I expected. My attempts to introduce prayer, and a proper method of instruction, into some families have, through the divine blessing, been so successful, that I shall be encouraged further to pursue my scheme. The knowledge I have obtained of the temper and character of the people, and the interest which I have in their affections, make me hope that my settlement among them will be to mutual satisfaction. The marks, which I daily discern, of an honest, undissembled friendship and respect, expressed with the greatest plainness and sincerity, is a thousand times more agreeable to me, than the formal and artificial behavior, which is to be found in more polite places. And now, sir, I cannot but reflect, as I very frequently do, that, under God, I owe this pleasure and satisfaction to the goodness of my friends, and particularly to your generosity and kindness. If God had not wonderfully provided for me by your means, instead of this honorable and delightful employment, which I am now entering upon, and which I should from my heart choose before any other in the world, I should, in all probability, have been tied down to some dull mechanical business, or, at best, been engaged in some profession, in which I should not have had any of these advantages for improving my mind, or so comfortable a prospect of usefulness now, and happiness hereafter.'

Though he kept up the same plan of devotion which he had followed while a student, yet, upon his settlement with the congregation, considering the importance and difficulty of his work, he thought it necessary to perform some extraordinary acts of devotion. Accordingly, having read that most useful treatise, Bennett's Christian Oratory, he came to these resolutions:—

1. 'I will spend some extraordinary time in devotion every Lord's day morning or evening, as opportunity shall offer, and will then endeavor to preach over to my own soul that doctrine which I preach to others, and consider what improvement I am to make of it.

2. 'I will take one other evening in the week, in which I will spend half an hour in these exercises, on such subjects as I think most suitable to the present occasion.

3. 'At the close of every week and month, I will spend some time in the review of it, that I may see how time has been improved, innocence secured, duties discharged, and whether I get or lose in religion.

4. 'When I have an affair of more than ordinary importance before me, or meet with any remarkable occurrence, merciful or afflictive, I will set apart some time to think of it, and seek God upon it.

5. 'I will devote some time every Friday evening more particularly to seek God, on account of those who recommend themselves to my prayers, and of public concerns, which I never will totally exclude. In all the duties of the

oratory, I will endeavor to maintain a serious and affectionate temper. I am sensible that I have a heart which will incline me to depart from God. May his Spirit strengthen and sanctify it, that I may find God in his retirement; that my heavenly Father may now see me with pleasure, and at length openly reward me, through Jesus Christ. Amen.'

It will not be unpleasing nor unprofitable to the serious reader, if I insert some specimens of the manner in which he preached over his sermons to his own soul; heartily wishing that it may excite ministers to do the like.

'July 23, 1727. I this day preached concerning Christ as the Physician of souls, from Jer. 8:22, and having, among other particulars, addressed to those sincere Christians, who, through the neglect of a gospel remedy, are in a bad state of spiritual health, it is evident to me, upon a serious review, that I am of that number. Therefore, with humble shame and sorrow for my former indifference and folly, I would now seriously attempt a reformation. To this purpose I would resolve, 1. That I will carefully examine into my own soul, that I may know its constitution, and its particular weakness and distempers. 2. I would apply to Christ, as my Physician, to heal these distempers, and restore me to greater vigor in the service of God. 3. I would remember that he heals by the Spirit, and would therefore pray for his influences to produce in me greater devotion, humility, diligence, gravity, purity, and steadiness of resolution. 4. I would wait on Him in the use of appointed means for this purpose; especially prayer, the study of the Scriptures, and the Lord's supper. *Lord, if thou wilt, thou canst make me clean.* Thou hast given me a degree of bodily health and vigor far superior to what, from the nature of my constitution, I had reason to expect. Yet I here record it before thee, that I desire spiritual health abundantly more. I would further consider my concern in this subject as a minister. God has provided a remedy. He has appointed me to proclaim, and, in some measure, to apply it. Yet many are not recovered. And why? I can appeal to Thee that I have faithfully warned them. I have endeavored to speak the most important truths with all possible plainness and seriousness; but I fear, 1. I have not followed them sufficiently with domestic and personal exhortations. 2. I have not been sufficiently careful to pray for the success of my ministerial labors. It has rather been an incidental thing, than matter of solemn request. 3. I have lived so as to forfeit those influences of thy Spirit, by which they might have been rendered more effectual. I resolve, therefore, for the time to come, to be more close in applying to them in their own houses, to pray for them more frequently, to set a greater value on thy coöperating Spirit, and take care to avoid every thing which may provoke Him to withdraw Himself from my ministrations. Such caution may I always maintain; and, O, may the health of my people be recovered.'

'Nov. 12, 1727. I preached this day from these words: *I know you, that ye have not the love of God in you.* I endeavored to fix on unconverted sinners the charge of not loving God, and described at large the character of the Christian, in several expressions of that affection. My own heart condemned me of being deficient in many of them. I humbled myself deeply before God, and do now, in the divine strength, renew my resolutions as to the following particulars: 1. I will endeavor to think of God more frequently than I have done, and to make the thought of Him familiar to my mind in seasons of leisure and solitude. 2. I will labor after communion with Him, especially in every devotion through this week. For this purpose, I would recollect my thoughts before I begin, watch over my heart in the duty, and consider afterwards how I have succeeded. 3. I will pray for conformity to God, and endeavor to imitate him in wisdom, justice, truth, faithfulness, and goodness. 4. I will rejoice in God's government of the world, and regard his interposition in all my personal concerns. 5. I will pray for zeal in my Master's interest, and will make the advancement of His glory the great end of every action of life. 6. I will cultivate a peculiar affection to Christians, as such. 7. I will study the divine will, and endeavor to practise every duty. 8. I will be diligently on my guard against every thing which may forfeit the favor of God, and provoke His displeasure. I resolve particularly to make these things my care for the ensuing week, and hope I shall find the benefit of it, and perceive, at the close, that my evidences of the sincerity of my love to God are more stable and flourishing than they at present are.' Thus careful was he to maintain the life of religion in his own soul, and among his people. Nor was he less solicitous to improve every

other opportunity of doing good. He showed a pious concern for the welfare of the children and servants in the family where he boarded. From hints in his diary, it appears, that there were few Lord's days but he had some conversation with them in private, concerning the state of their souls and their religious interests.

He was remarkably solicitous to redeem his time, and, with this view, generally rose at five o'clock through the whole year; and to this he used to ascribe a great part of the progress he had made in learning.* He often expresseth his grief and humiliation before God, that he had made some unnecessary visits, and that, in others, he had not used the opportunity of introducing profitable discourse; that there had been many void spaces, which had not been filled with any employment, that might turn to a good account. He was accurate and watchful to trace out the causes of his loss of time, and expresseth the strongest resolution to avoid them. To prevent future waste of time, he laid down, at the beginning of every year, a plan of books to read, and business to pursue; of discourses he intended to compose, and of methods that were to be taken to promote religion in his congregation. At the end of a month, he took a review of the execution of his plan, from his diary; how far he had proceeded, wherein he had failed, and to what the failure was owing. He then set himself to rectify the defect for the next month, and made such alterations in his plan, as present circumstances required. He took a more large and distinct review of the whole twice a year, on his birth-day and New Year's day, attended with proper devotional exercises of humiliation or gratitude, according as he had failed or succeeded in it. These days were entirely devoted to self-examination and devotion. And, on those occasions, he reviewed the catalogue he kept of the particular mercies he had received, of the sins and infirmities into which he had fallen, and the various events relating to him, during the foregoing period. Having expressed before God proper disposition of mind on the review, he renewed his solemn covenant with God, and entered into fresh resolutions of diligence and obedience through the ensuing period. Before he went to visit his friends, and especially before he undertook a journey, it was his custom to employ some time in seriously considering what opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what temptations he might be exposed, that he might be armed against them: and, on his return, he examined himself, what his behavior had been, and whether he had reason for pain or pleasure on the reflection; and his previous and subsequent reflections were attended with correspondent devotions.

In October, 1725, he removed his abode to Market-Harborough, near Kibworth. He continued his relation to the congregation at Kibworth, and preached to them, except when Mr. David Some, minister at Harborough, (who had taken this small society under his pastoral care, together with his own,) went to administer the Lord's supper to them; and then Mr. Doddridge supplied his place. 'In him,' to use his own words, 'he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance than from any person, except Dr. Clark, in the affair of his education.' This truly reverend and excellent man died May 29, 1737. 'God was pleased to favor him with a serene and cheerful exit, suited to the eminent piety and usefulness of his life. I am well satisfied, that, considering how very generally he was known, he has left a most honorable testimony in the hearts of thousands, that he was one of the brightest ornaments of the gospel and the ministry, which the age hath produced; and that all who had any intimacy with him, must have esteemed his friendship amongst the greatest blessings of life, and the loss of him amongst its greatest calamities.'†

During this period, in April, 1727, two young ministers in the neighborhood, who had been his fellow-pupils and intimate friends, died. The loss of them was very distressing to him, but helped to quicken his diligence and zeal in his ministerial work. Concerning the death of one of them, the only son of Mr. Some of Harborough, he thus writes to a person of quality, who, in that early part of life, honored him with her friendship:—'It hath pleased God to remove my dear friend, Mr. Some, after he had lain several days in a very serene and comfortable frame of mind, and,

a few minutes before his death, expressed a very cheerful hope of approaching glory. He appointed me to preach at his funeral, from Ps. 73:26.' The day after he had attended Mr. Some's funeral, he received the news of the death of the other friend, Mr. Ragg, and was invited to his funeral. These repeated afflictions pressed heavy on his affectionate spirit; but it appears, from his letters and papers, written at this time, that they had a happy tendency to increase his seriousness and fervor.

In 1729, he was chosen assistant to Mr. Some, at Harborough, the congregation there being desirous to enjoy his labors more frequently than before; and he preached there and at Kibworth, alternately. It was highly improbable that such a burning and shining light should be long confined to a narrow sphere. Some large congregations, having heard much, and known something, of his worth, sought his settlement with them. But his regard to Mr. Some, love to his own congregation, and desire to have more time for study than he could have had in a populous town and large society, led him to decline their application. In 1723, he had an invitation to the pastoral care of a large congregation in London; but he thought himself too young to undertake it, and was also discouraged by the unhappy differences which at that time subsisted between the dissenting ministers there, about subscribing or not subscribing to articles of faith in the words of man's device, as a test of orthodoxy; a majority of them being non-subscribers. In his answer to the gentleman who transmitted the invitation to him, after mentioning some other objections to the proposal, he adds, 'I might also have been required to subscribe, which I am resolved never to do. We have no disputes on that matter in these parts. A neighboring gentleman once endeavored to introduce a subscription; but it was effectually overruled by the interposition of Mr. Some, of Harborough, Mr. Norris, of Welford, and Mr. Jennings, my tutor. I shall content myself here with being a benevolent well-wisher to the interests of liberty and peace.'

In 1728, he received a pressing invitation from one of the dissenting congregations at Nottingham, and, a few months after, from the other. There were many recommending circumstances in these invitations. The affection many of the people had expressed for him, and the prospect of greater opportunities of usefulness in such a situation, led him to take some time to consider the affair. It appears, from some account he hath left of it, that he proceeded in the deliberation with much caution, and carefully examined his heart, lest any mean, unworthy motives should influence him. He foresaw some inconveniences attending a settlement there, but professeth his readiness to expose himself to them, if he were convinced that duty required it. After he had weighed all circumstances, consulted his wisest friends, and sought divine direction, he chose to decline both these applications, though a settlement at Nottingham would have been greatly favorable to his worldly interest. 'I desire,' saith he, 'on the whole, to make this use of the affair, to be so much the more diligent in study, and watchful in devotion; since I see that, if ever Providence fixes me with any considerable society, I shall find a great deal to exercise my gifts and graces, and have less time for study and retirement than I have here.'

III. HIS ENTRANCE ON THE WORK OF A TUTOR.—When he left the academy, his tutor, Mr. Jennings, a few weeks before his death, much pressed him to keep in view the improvement of his course of academical lectures, and to study in such a manner, as to refer what occurred to him, to the compendiums which his tutor had drawn up, that they might be illustrated and enriched. Mr. Doddridge did not then suspect, what he afterwards learned, that Mr. Jennings had given it as his judgment, that if it should please God to remove him early in life, he thought Mr. Doddridge the most likely, of any of his pupils, to pursue the schemes which he had formed; and which indeed were very far from being complete, as he died about eight years after he had undertaken that profession.

During this his pupil's settlement at Kibworth, he, agreeably to the advice of his tutor, reviewed his course of lectures with care. An ingenious young gentleman, Mr. Thomas Benyon, a celebrated minister and tutor at Shrewsbury, who died in 1708, had thoughts of attempting to revive the scheme of his deceased father. In conversation one day with Mr. Doddridge, the discourse turned on the best method of conducting the preparatory studies of young men intended for the ministry. Mr. Benyon earnestly desired he would write down his thoughts on the subject. This he did, as a letter to his friend, which grew into a considerable volume. But when he had just finished this work, his friend, for

* Fam. Expos., Ro. 13:13, note k.

† Doddridge's Sermons and Tracts, vol. 1. p. 125, 12mo.

whose use it was principally intended, died, and the treatise remained in his own hands. The Rev. Mr. Saunders of Kettering, happening to see it in his study, borrowed it, and showed it to the Rev. Dr. Watts, with whom Mr. Doddridge had then no personal acquaintance. Dr. Watts was much pleased with the plan, made some remarks upon it, and showed it to several of his friends, who all joined with him in an application to Mr. Doddridge, to solicit his attempting to carry it into execution. As they were then in a great measure strangers to him, Mr. Some was the person principally employed in managing this affair. He had long been well acquainted with Mr. Doddridge, and knew he had every important and desirable qualification for the instruction of youth. He therefore proposed his undertaking it, and pressed it in the strongest manner. He would by no means allow the validity of his plea of incapacity; but urged that, supposing him less capable than his friends believed, he might improve his time in that retirement, when engaged in such a work with a few pupils, to greater advantage than without them. Mr. Some had likewise, unknown to him, engaged the friends of some young men to place them under his care, and thereby prevented another objection which might have arisen; and Mr. Saunders offered his own brother to be the first pupil of this intended academy. What the state of his mind was, while this affair was in agitation, will appear from this extract:—'I do most humbly refer this great concern to God, and am sincerely willing the scheme should be disappointed, if it be not consistent with the greater purposes of his glory, yea, will not be remarkably subservient to them. I depend on him for direction in this affair, and assistance and success, if I undertake it. While I am waiting his determination, I would apply more diligently to my proper business, and act more steadily by the rules I have laid down for my conduct. May He grant that, in all my schemes relating to public service, I may, as much as possible, divest myself of all regard to my own ease and reputation, and set myself seriously to consider what I can do for the honor of the Redeemer, and the good of the world!'

Before this affair was quite determined, he acknowledgeth it as a kind providence, that the dissenting ministers in that neighborhood agreed to meet at Lutterworth, April 10, 1729, to spend a day in humiliation and prayer for the revival of religion. Upon that occasion Mr. Some preached that admirable discourse, which was afterwards printed, concerning the proper methods to be taken by ministers for the revival of religion in their respective congregations, from Rev. 3:2. Mr. Doddridge appears to have been greatly impressed with that discourse, as many other ministers have been. It led him to form and record some particular purposes, concerning his conduct as a minister, grounded on the advices contained in it. To this assembly Mr. Some proposed the scheme he had concerted for the establishment of an academy at Harborough, under the care of his young friend. The ministers unanimously concurred with him in their sentiments of the propriety and usefulness of the scheme, and Mr. Doddridge's qualifications for conducting it; and promised all the assistance and encouragement in their power. This had great weight in forming his determination. He consulted some of his brethren and friends at a distance, particularly Dr. Clark. They likewise urged his undertaking this design, and at length he consented to it. One thing which much encouraged him to enter on this office was, the circumstance of his retreat at Harborough; the pastoral care of the congregation there and at Kibworth Mr. Some diligently fulfilled; so that he had little to do as a minister, but to preach once a week. These were some of his reflections on the undertaking:—'Providence is opening upon me a prospect of much greater usefulness than before, though attended with vast labor and difficulty. In divine strength I go forth to the work, and resolve upon the most careful and vigorous discharge of all the duties incumbent on me, to labor for the instruction, and watch for the souls of my pupils. I intend to have some discourse with them on the Lord's day evenings on subjects of inward religion. I will endeavor to give a serious turn to our conversation at other times, and always bear them on my heart before God with great tenderness and affection. I will labor to keep such an inspection over them, as may be necessary to discover their capacities, tempers, and failings, that I may behave in a suitable manner to them. In all, I will maintain a humble dependence on divine influences, to lead me in the path of duty and prudence; and enable me to behave in a way answerable to the character in which I appear, and those agreeable expectations, which many of my friends have entertained of me. Considering the work before me, I would set myself with

peculiar diligence to maintain and increase the life of religion in my own soul, and a constant sense of the divine presence and love. For I find, when this is maintained, nothing gives me any considerable disquiet, and I have vigor and resolution of spirit to carry me through my labors. When I am conscious of the want of this, and any inconsistency of behavior towards the Divine Being, it throws a damp on my vigor and resolution; yea, on all the other pleasures of life. In order to maintain this habitual, delightful sense of God, I would frequently renew my dedication to Him, in that covenant, on which all my hopes depend, and my resolutions for universal, zealous obedience. I will study redeeming love more, and habitually resign myself and all my concerns to the divine disposal. I am going to express and seal these resolutions at the Lord's table: and may this be the happy period, from which shall commence better days of religion and usefulness than I have ever yet known!'

He now reviewed his plan of academical studies, with Dr. Watts's remarks, and corresponded with him on the subject. He read every valuable book on the education of youth, which he could meet with, and made such extracts as he thought might be serviceable in carrying on his design. Besides which, I find he wrote many letters to ministers of different denominations, with whom he was acquainted, desiring their advice in this great undertaking; particularly the Rev. Dr. Samuel Wright, of London, who favored him with his sentiments at large, especially on the subject of divinity lectures.* He thought it his wisdom to make trial first in a more private way, with two or three pupils, declining to receive others that offered.

Accordingly, at midsummer, 1729, he opened his academy. His first lecture to his pupils was of the religious kind; showing the nature, reasonableness, and advantages of acknowledging God in their studies. The next contained directions for their behavior to him, to one another, to the family, and all about them; with proper motives to excite their attention to them: then he proceeded to common lectures. The wise observers of Providence will see the loving kindness of God to the church, in thus leading him into an office which he discharged in so honorable and useful a manner. What hath been observed likewise shows the great caution with which he undertook this charge, and the deep sense he had of its weight and importance; and for these reasons I have been so particular in relating the progress of this affair.

IV HIS SETTLEMENT AT NORTHAMPTON.—Mr. Doddridge had been employed as a tutor but a few months, when Providence directed him to a station of greater ministerial usefulness. The dissenting congregation at Castle-hill, in Northampton, being vacant by the removal of the pastor, Mr. Tingey, to London, he preached occasionally to them, with other neighboring ministers. His services were so acceptable to the people, that they invited, and strongly urged him, to accept the pastoral charge of them. Some of his brethren, particularly Mr. Some, advised his continuance at Harborough, as he would, by his connection with Mr. Some, have more time to apply to his work as a tutor, than if he had the sole care of a large congregation; and there was another minister, who, they thought, would supply the vacancy at Northampton, though not equally to the satisfaction of the congregation. I find, in his papers, the arguments for and against his settlement there, stated at large, and his own thoughts upon them; which show with how much caution he proceeded in this affair. The arguments urged by his friends above mentioned, and their opinion, had so much weight with him, that he resolved to continue at Harborough. But the supreme Disposer determined otherwise. Mr. Some, in pursuance of his view of the case, went to Northampton to persuade the people to waive their application. But instead of this, when he saw their affection and zeal in the affair, and heard the motives on which they acted, and the circumstances in which they were, he was, as he expressed it, like *Saul among the prophets*, and immediately wrote to Mr. Doddridge to press his acceptance of the invitation. Dr. Clark strongly urged him to it. He was, nevertheless, on many accounts, averse to it; but was willing to show so much respect to that congregation, as to give them his reasons for declining it, in person.—As this was his last settlement in life, his own account of the manner in which he was conducted to it will, I hope, be agreeable and instructive, particularly to his friends. 'While I was pleasing myself with the view of a continuance at Harborough, I little thought how few days would lead me to a

* Mr. Clark committed to him various transcripts from the lectures of Mr. Jones, who had been a tutor of distinguished ability and learning at Tewksbury in Gloucestershire.—K.

determination to remove from it. But Providence had its own secret designs, at that time invisible to me. I went to Northampton the last Lord's day in November, 1729, to take leave of my good friends there, as gently as I could; and preached a sermon, to dispose them to submit to the will of God, in events which might be most contrary to their views and inclinations, from Acts 21:14, *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* On the morning of that day, an incident happened, which affected me greatly. Having been much urged on Saturday evening, and much impressed with the tender entreaties of my friends, I had, in my secret devotion, been spreading the affair before God, though as a thing almost determined in the negative; appealing to Him, that my chief reason for declining the call, was the apprehension of engaging in more business than I was capable of performing, considering my age, the largeness of the congregation, and that I had no prospect of an assistant. As soon as ever this address was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, *And as thy days, so shall thy strength be.* Though these words were strongly impressed on my mind, and remained there with great force and sweetness, yet I persisted in my refusal. But that very evening, happening to be in company with one of the deacons of that congregation, he engaged me to promise to preach his father's funeral sermon, from a particular text, on timely notice of his death; which it was imagined would be in a few weeks. It pleased God to remove him that night, which kept me there till Wednesday. Going, in the interval, to some houses where I had been a stranger, and receiving visits from persons of the congregation, whom I had not so much as heard of, I was convinced, beyond all doubt, of the earnest desire of my friends there to have me settled among them. I saw those appearances of a serious spirit, which were very affecting to me. Several attended the funeral, who were not stated hearers there, and expressed much satisfaction in my labors. Before I went away, the young persons came to me in a body, earnestly entreated my coming among them, and promised to submit to all such methods of instruction as I should think proper. This last circumstance he acknowledgeth, in his dedication of his sermons to young people, was the consideration which turned the scales for his going to Northampton, after they had long hovered in uncertainty. 'Upon the whole, I was persuaded it was my duty to accept the invitation. It was indeed with great reluctance; as I had gone contrary to the advice of some friends, for whom I had a high regard, and it was breaking my very agreeable connections at Harborough. I thought there was a prospect of doing good at Northampton, equal to what I could ever hope to have as a minister; and was much afraid, if I declined the invitation, the congregation would be greatly injured. There were some steps in the leadings of Providence, which seemed to me exceedingly remarkable; and though some of my friends have much blamed and discouraged me, I could not refuse, without offering the most apparent injury to my own conscience.' Some of his friends here referred to, quickly saw reason to approve his conduct, and the wisdom of Providence in disposing him to settle there.

Dec. 24, 1729. He removed to Northampton; and about three weeks after entered on house-keeping. Being desirous to begin his new relation, as a head of a family, with God, he engaged several of his friends to spend an evening in prayer with him, for the presence and blessing of God in his new habitation. On that occasion he expounded Psalm 101, and testified before God and them what were his purposes and resolutions as to family government. Upon examining into the state of his own mind, he soon found that religion had been declining in it, through his anxiety about this new settlement, his concern to leave his Harborough friends, and the hurries attending his removal and furnishing his house. As soon, therefore, as he was fixed in it, he set himself to revive religion in his heart; and, among other methods, he determined to set apart one whole day for fasting, humiliation, and prayer, to animate his own soul, and engage the divine blessing on his family, studies, and labors. It may not be unprofitable to insert the scheme he pursued on such days, in his own words. 'The Saturday immediately preceding the Lord's day, on which the Lord's supper is to be administered, I propose to spend as a day of extraordinary devotion. I will endeavor to have despatched all my business, and whatever is necessary to my preparation for such a day, on Friday night; particularly I will look over my diary and other memorandums, which may be of use to me in the fast itself. I will rise early; endeavor,

while rising, to fix on my mind a sense of God and my own unworthiness, and will then solemnly address myself to God for his assistance in all the particular services of the day, of which I will form a more particular plan than this. I will then read, and afterwards expound in the family, some portion of Scripture peculiarly suitable to such an occasion, and will make a collection of such lessons. After family worship I will retire and pray over the portion of Scripture I have been explaining. I will then set myself, as seriously as I can, to revive the memory of my past conduct; especially since the last season of this kind. I will put such questions as these to myself, — What care have I taken in the exercises of devotion? What regard have I maintained to God in the intervals of it? What diligence have I used in regarding Providence and redeeming time? What command have I exercised over my appetites and passions? What concern have I had to discharge relative duties? How have I relished the peculiar doctrines of the gospel? And, upon the whole, how am I advancing in my journey to a better world? I will then record my sins, with their peculiar aggravations, that I may humble myself before God for them; and my mercies, with the circumstances that set them off, that I may return fervent thanks for them. Having made a catalogue of hints on both these subjects, I will spend some time in meditation upon them; and having read some psalms or hymns, which speak the language of godly sorrow, I will go into the presence of God, particularly confessing my sins and the demerit of them, solemnly renouncing them, and renewing my covenant against them. I will then consider what methods are proper to be taken that I may avoid them for the future. A devotional lecture to my pupils will be an important part of the work of this day. I will, after that, spend some time in prayer for them, my family, and people. The remainder of my work shall be praise, with which I think I ought to conclude even days of humiliation; though sometimes a larger or smaller space of time shall be allotted to this work, as peculiar circumstances require. After a little refreshment, I will converse with some of my pupils privately about inward religion; which I may do with some peculiar advantages, after having been lecturing to them on such a subject, and so particularly praying for them. I would spend the evening in grave conversation with some pious friends, with whom I can use great freedom as to the state of their souls; and at night review the whole, and conclude the day with some religious exercises, suited to the work in which I have been engaged, and the frame of my own soul; and will keep an account of what passeth at these seasons. My God! assist me in this important duty. Make it so comfortable and useful to me, that I may have reason to praise thee, that my thoughts were directed, and my resolutions determined to it.' With these pious exercises, and in this solemn manner, did he enter on his ministry at Northampton.

That he might be better qualified for, and quickened to, that large pastoral work now devolved on him, he employed some of the time, between his settlement and ordination, in reading the best treatises of the qualifications and duties of ministers; particularly Chrysostom on the Priesthood, Bowles's Pastor Evangelicus, Burnet on the Pastoral Care, and Baxter's Gildas Salvianus. He likewise read the lives of some pious active ministers; particularly of Mr. P. Henry, which he often spoke of as affording him much instruction and encouragement. He selected the most important advices, reflections, and motives contained in these books, which he frequently reviewed. He likewise at this time made a collection of those maxims of prudence and discretion, which he thought demanded a minister's attention, if he desired to secure esteem and usefulness.

About two months after his settlement at Northampton, it pleased God to visit him with a dangerous illness, which gave his friends many painful fears that the residue of his years of usefulness to them and to the world would be cut off. But, after a few weeks of languishing, God mercifully restored his health. While he was recovering, but yet in a very weak state, the time came, which had been fixed for his ordination. Of the transactions of that day, he has preserved the following account: — 'March 19, 1729–30. The afflicting hand of God upon me hindered me from making that preparation for the solemnity of this day, which I could otherwise have desired, and which might have answered some valuable end. However, I hope it hath long been my sincere desire to dedicate myself to God in the work of the ministry; and that the views, with which I determined to undertake the office, and which I this day solemnly professed, have long since been fixed. The work of the day was carried on in a very honorable and agreeable manner.

Mr. Goodrich of Oundle began with prayer and reading the Scriptures. Mr. Dawson of Hinkley continued the exercise. Then Mr. Watson of Leicester preached a suitable sermon from 1 Ti. 3:1, *This is a true saying, if a man desire the office of a bishop, he desireth a good work.* Mr. Norris of Welford then read the call of the church, of which I declared my acceptance: he took my confession of faith, and ordination-vows, and proceeded to set me apart by prayer. Mr. Clark of St. Alban's gave the charge to me, and Mr. Saunders of Kettering the exhortation to the people. Then Mr. Mattock of Daventry concluded the whole solemnity with prayer.* I cannot but admire the goodness of God to me, in thus accepting me in the office of a minister, who do not deserve to be owned by Him as one of the meanest of his servants. But I firmly determine, in the strength of divine grace, that I will be faithful to God, and the souls committed to my charge; and that I will perform what I have so solemnly sworn. The great indisposition under which I labor, gives me some apprehension, that this settlement may be very short; but, through mercy, I am not anxious about it. I have some cheerful hope, that the God, to whom I have this day been, more solemnly than ever, devoting my service, will graciously use me either in this world or a better: and I am not solicitous about particular circumstances, where or how. If I know any thing of my heart, I apprehend I may adopt the words of the apostle, that it is *my earnest expectation and hope, that in nothing I shall be ashamed, but that Christ shall be magnified in my body, whether it be by life or by death; that to me to live is Christ, and to die unspeakable gain.* May this day never be forgotten by me, nor the people committed to my charge, whom I would humbly recommend to the care of the great Shepherd.

The annual return of his ordination-day was observed by him with some peculiar solemnity in his secret devotions. Thus he writes upon it: — 'It is this day, fifteen years, since I have borne the pastoral office in the church of Christ. How many mercies have I received in this character! But alas! how many negligences and sins have I to be humbled for before God! Yet I can call him to record upon my soul, that the office is my delight, and I would not resign the pleasures of it for any price which the greatest prince upon earth could offer me.'

V. HIS DISCHARGE OF HIS MINISTRY AT NORTHAMPTON. — Mr. Doddridge having entered on the pastoral office with so much seriousness and solemnity; we are now to see with how much faithfulness and zeal he performed his vows, and fulfilled the ministry he had received of the Lord Jesus. — It was his first care, as a pastor, to know the state of his flock. As it was large, and lay dispersed in most of the neighboring villages, he had frequent meetings with the deacons and a few other persons belonging to it, of whom he made particular inquiries concerning the members and stated hearers, their names, families, places of abode, connections, and characters. He entered in a book the result of these inquiries, and what other intelligence of this kind he could honorably procure. This book he often consulted, that he might know how, in the most prudent and effectual manner, to address them in public and private; and made such alterations from time to time in this list, as births, deaths, additions, as his increasing acquaintance with his people required. By this list he was directed in the course of his pastoral visits, and could form some judgment what degree of success attended his labors. Here he inserted the names and characters of the lowest servants in the families under his care, that he might remember what instructions, admonitions, and encouragements they needed; what hints of exhortation he had given to them or others, how they were received, what promises they had made him, and who wanted Bibles, or other religious books, that he might supply them. By this list he was directed how to pray for them. He likewise wrote down particular hints of this kind, as they occurred, which were to be taken notice of in the historical register of his congregation; especially when the many revolutions of one kind or another made it necessary for him to renew it.

It hath been already observed what care and pains he took in composing his sermons, when he first entered on the ministry. His work as a tutor, and the pastoral care of a

* It is rather surprising that we do not meet with the name of Mr. Some on this occasion. Some particular incident, now not known, perhaps a sudden illness, might have deprived Mr. Doddridge of the assistance of so valuable and intimate a friend. That the cause should not have been mentioned by Mr. Orton in his Memoirs, or by Mr. Doddridge in his diary, is an omission that could scarcely have been expected. K

large congregation, rendered it next to impossible that he should be so exact and accurate afterwards: nor was it needful: having habituated himself for several years to correct compositions; having laid up such a fund of knowledge, especially of the Scriptures, which was daily increasing by his studies and lectures — he sometimes only wrote down the heads and leading thoughts of his sermons, and the principal texts of Scripture he designed to introduce. But he was so thoroughly master of his subject, and had such a ready utterance and so warm a heart, that perhaps few ministers can compose better discourses than he delivered from these short hints.† When his other important business would permit, when he was called to preach on particular occasions, or found his spirits depressed by bodily infirmities, or other afflictive providences, he thought it his duty to write his sermons more largely. Of what kind they were, the world has had a sufficient specimen in those which have been published. And it is imagined all persons of judgment and candor will allow, that they are well calculated to answer the great end of preaching. The vital truths of the gospel, and its duties, as enforced by them, were his favorite topics. He never puzzled his hearers with dry criticisms and abstruse disquisitions; nor contented himself with moral essays and philosophical harangues, with which the bulk of his auditory would have been unaffected and unedified. He seldom meddled with *controversial points* in the pulpit; never with those with which he might reasonably suppose his congregation was unacquainted; nor set himself to confute errors with which they were in no danger of being infected. When his subject naturally led him to mention some writers, from whom he differed, he spoke of them and their works with candor and tenderness; appealing constantly to the Scriptures, as the standard by which all doctrines are to be tried. He showed his hearers of how little importance most of the differences between Protestants are, and chose rather to be a *healer of breaches*, than to widen them. He always spoke with abhorrence of passionately inveighing against our brethren in the pulpit, and making Christian ordinances the vehicle of malignant passions. He seldom preached topical sermons, to which any texts of Scripture relating to the subject might be affixed; but chose to draw his materials and divisions from the text itself; and this gave him an opportunity of introducing some uncommon striking thoughts, arising from the text, its connection, or the design of the sacred writer. When his subject was more comprehensive than could be well discussed on one Lord's day, he generally chose a new text, in order to supply him with fresh materials, keep up the attention of his hearers, and increase their acquaintance with their Bibles. He chose sometimes to illustrate the Scripture histories, and the character of persons there recorded. He selected the most instructive passages in the prophets, relating to the case of the Israelites, or some particular good man among them, and accommodated them to the circumstances of Christians, where he thought there was a just and natural resemblance. In these discourses he had an opportunity of explaining the designs of the prophecies, displaying divine wisdom, faithfulness, and grace, and suggesting many important instructions. This method produced a variety in his discourses, and was pleasing and edifying to his hearers. He thought himself fully justified in these accommodations by the practice of the inspired writers of the New Testament.

He was always warm and affectionate in the application of his sermons, and experimentally described the workings of the heart, in the various circumstances which he had occasion to treat of. Thus he came home to his hearers' bosoms, and led them to see their real characters, wherein they were defective, and how far they might justly be comforted and encouraged. He gives this reason for that warmth of devout affection with which he addressed his hearers: — 'While I have any reverence for Scripture, or

† When he had leisure to draw out his plan and the hints of what he proposed to say to a considerable extent, his discourses were often excellent in a high degree. But at other times, when he could but just lay down his scheme, with only a very few thoughts under it, his sermons, especially if he was not in a full flow of spirits, were less valuable. Once, during my residence with him, a number of pupils complained, through the medium of Mr. Orton, that, though their revered tutor's academical lectures were admirable, they had not in him a sufficiently correct model of the pulpit composition. The consequence of the intimation was, that his sermons became far superior to what they had sometimes formerly been; for he was the most candid of all men to the voice of gentle admonition. When, however, he took the least pains, he was always perspicuous in his method, and natural and orderly in the arrangement of his sentiments; and hence he furnished an example, from which many of the young men educated under him derived no small benefit in their future labors. — K.

any knowledge of human nature, I shall never affect to speak of the glories of Christ, and of the eternal interests of men, as coldly as if I were reading a lecture of mathematics, or relating an experiment in natural philosophy. It is indeed unworthy of the character of a man and a Christian to endeavor to transport men's passions, while the understanding is left uninformed, and the judgment unconvinced. But so far as is consistent with a proper regard to this leading power of our nature, I would speak and write of divine truths with a holy fervency. Nor can I imagine that it would bode well to the interest of religion to endeavor to lay all those passions asleep which surely God implanted in our hearts to serve the religious, as well as the civil life, and which, after all, will probably be employed to some very excellent or very pernicious purposes.

He thought it a part of ministerial prudence to take public notice of remarkable providential occurrences, affecting the nation, the town, or any considerable number of his hearers; any uncommon appearances in nature, or other events, that were the subject of conversation; the seasons of the year, and especially the mercies of harvest; and he endeavored in his discourses to graft lessons of wisdom and piety upon them. He chose to preach funeral sermons for most of those who died in communion with his church, even the poorest; and for others, where there was any thing remarkable in their character or removal. He imagined the minds of their relations and friends were at such times more disposed than usual to receive advice, and would need and drink in the consolation of the gospel. He never had a stated assistant, but constantly preached twice every Lord's day, when his health permitted; except some of his senior pupils, who had entered on the ministry, were disengaged, and then they performed the services of one part of the day. But even then, so solicitous was he not to *do the work of the Lord negligently*, that he often preached in the evening. A set of sermons against Popery, the last of which, viz. on 'the absurdity and iniquity of persecution,' is published, and his discourses on *Regeneration* were in the number of his evening lectures. Whatever services he had performed on the Lord's day, when there was no evening lecture, he repeated his sermons to his own family, and as many of his people and neighbors as chose to attend, at his own house; and then sometimes entered into a few critical remarks on his texts, and learned reflections on his subject, for the benefit of his pupils, which would have been unprofitable to a popular auditory. It was his usual custom, on a Lord's day morning, before sermon, to expound some portion of the Scriptures and draw practical instruction from it: directing his hearers, at the same time, in what manner they should read and reflect on the word of God. He had an extraordinary gift in prayer, cultivated with great diligence; and on particular as well as common occasions, expressed himself with ease, freedom, and variety, with all the evidences of a solid judgment, amidst the greatest seriousness and fervor of spirit. In the administration of the Lord's supper, he was remarkably devout and lively. He endeavored to affect the hearts, and excite the graces of his fellow Christians, by devotional meditations, on some pertinent passages of Scripture, that the substance of what he had said might be more easily recollected. He took the same method in administering the ordinance of baptism. The hymns which he composed to assist the devotions of his congregation have been published, and are another instance of the pains he took to promote their piety.

Besides his stated work on the Lord's day, and his lectures preparatory to the Lord's supper, he maintained a religious exercise every Friday evening at his meeting-place, or his own house, as the season of the year, or the circumstances of his health, rendered most convenient. On these occasions he went through the Psalms in a course of exposition; afterwards, the prophecies of the Old Testament relating to the Messiah and his kingdom; the promises of the Scripture; and sometimes repeated sermons he had formerly preached, as his friends particularly desired, or might best tend to keep up an agreeable variety. For several winters he preached a lecture every Thursday evening, at another meeting-house in the town, which, lying nearer the centre of it, was more convenient than his own. There he preached a set of discourses on the parables of Christ; and another, on the nature, offices and operations of the Holy Spirit. As a great part of his congregation came from the neighboring villages, he used to go once or twice a year to each of them, and to some oftener, and preach among them. He chose to make these visits at the usual festivals and their respective wakes, as the inhabitants at those seasons had leisure to attend his services, and were in

some peculiar danger of having their sense of religion weakened. At these visits he had opportunities of conversing and praying with the infirm and aged, who could seldom attend his labors at Northampton. When any of them died, he chose to preach their funeral sermons in the villages where they had lived, that their neighbors and acquaintance might have the benefit of them.

While I am mentioning his abilities, diligence, and zeal, as a preacher, I would add, that he was much esteemed, and very popular. He had an earnestness and pathos in his manner of speaking, which, as it seemed to be the natural effect of a strong impression of divine truths upon his own heart, tended greatly to affect his hearers, and to render his discourses more acceptable and useful, than if his delivery had been more calm and dispassionate. His pronunciation and action were, by some judges, thought rather too strong and vehement; but to those who were acquainted with the vivacity of his temper, and his usual manner of conversation, they appeared quite natural and unaffected.

He was very exact in the exercise of Christian discipline, and in separating from the church those who were a reproach to their Christian profession. To this painful work he was sometimes called, and a congregational fast was kept on the sad occasion. When the work of religion seemed to be at a stand; when few or none appeared to be under serious impressions and convictions, or there was a visible coldness and remissness among his hearers, his heart was much affected; he labored and prayed more earnestly both in public and private; and days of prayer were set apart by the church, in order to obtain of God an effusion of his Spirit to revive religion among them.

He had a deep concern and affectionate regard for the rising generation. Besides an annual sermon to young persons on new year's day, he often particularly addressed them in the course of his preaching; and in his conversation, also, discovered that sense of the importance of the rising generation, which he hath expressed in his sermon upon that subject, and which he hath so warmly exhorted parents to cultivate, in his *Sermons on the Education of Children*. He much lamented the growing neglect of ministers to catechize the children of their congregations; and to this neglect imputed many of the irregularities which are to be seen in youth. Many parents are hardly capable of it; and many who are, neglect it. He therefore looked upon this as a most important part of his pastoral work, and pursued it during the summer seasons, through the whole course of his ministry, notwithstanding his many avocations. He was so sensible of the usefulness of this work, and the skill and prudence necessary to conduct it, that I find this, among other resolutions, formed at his entrance on the ministry: — 'I will often make it my humble prayer, that God would teach me to speak to children in such a manner as may make early impressions of religion on their hearts.' He had much satisfaction in these pious attempts. Several children, who died while they were under his catechetical instructions, manifested such a deep sense of religion, such rational views and lively hopes of glory, as were delightful and edifying to their parents and friends. He established and encouraged private meetings for social prayer; especially religious associations among the young persons of the congregation, who used to meet weekly for reading, religious discourse, and prayer; and entered into engagements to watch over one another in the spirit of meekness, and to animate and encourage each other in their Christian course. These societies were formed according to their different ages; and there was one society of young men, in which some of his younger students were joined, to which he used to propose some practical question weekly, and they returned an answer in writing the next week. These answers he threw together, enlarged upon, and delivered on Friday evening, instead of his usual exposition or sermon, as above mentioned. He was very solicitous to bring sober and serious young persons into communion with the church, and obviate their objections against it. His reasons for this, and the arguments by which he urged it, may be seen in his discourse to young people, entitled '*Religious Youth invited to early Communion*.'

To those who were acquainted with the large sphere of service in which he was engaged, it was matter of surprise, that he could spare so much time as he did for pastoral visits; as there were few days in which he was not employed in visiting the sick and afflicted, and other persons, with a view to their spiritual interest. He knew the value of time too well to spend it in formal, unprofitable, or long visits. He was careful to turn the discourse into a religious channel, and leave an impression of piety behind him. He

seriously exhorted heads of families to mind religion as the main concern, to guard against the love of the world, and to *command their children and household to keep the way of the Lord*. He took notice of the children and servants in families, gave them hints in advice and encouragement, proposed to them some texts of Scripture to remember and reflect upon, and furnished them with Bibles and practical books. He visited the poor, and addressed them with so much condescension and familiarity, that they would be free in their conversation with him on religious concerns and the state of their souls. No visits gave him more satisfaction than these; and he often expressed his wonder and grief that any minister should neglect such persons, out of too much regard to those who were rich, or to any studies not essential to usefulness. But finding that, with his utmost diligence, he could not visit all the families in so large and scattered a society, so often as he wished, he, on December 4, 1737, proposed to the congregation to choose four persons of distinguished piety, gravity, and experience, to the office of elders; which they accordingly did. He thought there was a foundation for that office in Scripture; at least, that the circumstances of some pastors and churches rendered it expedient that there should be such officers chosen, who should inspect the state of the church, and assist the pastor in some part of his work.* These elders divided the congregation among them, visited and prayed with the sick, took notice of, and conversed with those, who seemed to be under religious impressions, or were proposed to communion; and were sometimes employed in admonishing and exhorting. They met together weekly, and he generally attended them, that he might receive the observations they had made, and might give them his assistance and advice, where cases of peculiar difficulty occurred. These meetings always concluded with prayer. He found great comfort and advantage from their services, and the church thought itself happy in them.

It was a grief to him to find, that the children of some of his hearers had never been taught to read, through the ignorance or poverty of their parents. Therefore, in 1738, he persuaded his people to concur with him in establishing a charity school. To this end, they agreed to contribute certain sums weekly or yearly, as their respective circumstances would admit. He had the satisfaction to find that this benevolent design met with so much encouragement, that there was a foundation laid for instructing and clothing twenty boys. These were selected and put under the care of a pious, skilful master, who taught them to read, write, and learn their Catechism, and brought them regularly to public worship. An anniversary sermon was preached, and a collection made for the benefit of the school. Several of the doctor's friends at a distance often gave generous benefactions of money or books for the use of the school; by which, and from himself, the children were supplied with Bibles, Catechisms, and other proper books. He often visited the school, to support the master's authority and respect, to examine the proficiency of the children, catechize, instruct, and pray with them; and the trustees visited it weekly by rotation, to observe the behavior and improvement of the children, and to receive the master's report concerning them. This institution has been serviceable to the temporal and eternal interest of many, who might otherwise have been exposed to great ignorance and wretchedness; and it is still kept up by the congregation on the same plan, though it wants some of those advantages which it derived from the doctor's large acquaintance and influence. These are some sketches of the manner in which he fulfilled his ministry; and I have insisted the more largely on this subject, as it may furnish some hints which may be useful to those who are engaged in the same important work, or are training up for it.

The doctor took great pains to preserve on his mind a deep sense of the importance of his office, that he might discharge it in the best manner possible; and to maintain a fervent affection for his people, as what would contribute to make his labors easy to himself, and acceptable and useful to them. He kept a memorandum-book on his desk, in which he set down hints, as they occurred to him, of what might be done for the good of the congregation; of persons to be visited, the manner of addressing them, and many such particulars. At the close of every year, he took a large and distinct view of its state, wrote some remarks upon it, and laid down rules for his future conduct in his relation to it. He was pleased when he had opportunities of attending the ordinations of his brethren; and when he returned from

them, considered his own concern in them as a minister, and renewed, before God, his engagements to fidelity. After one of these services, he thus writes:—‘At this ordination, I preached from He. 13:17, *They watch for your souls, as they that must give account*. It was a solemn, useful day, and left some deep impressions on my heart. I would remember that, teaching others, I teach myself. I have many cares and labors. May God forgive me, that I am so apt to forget those of the pastoral office! I now resolve, 1. To take a more particular account of the souls committed to my care. 2. To visit, as soon as possible, the whole congregation, to learn more particularly the circumstances of them, their children, and servants. 3. I will make as exact a list as I can of those that I have reason to believe are unconverted, awakened, converted, fit for communion, as well as those that are in it. 4. When I hear any thing particular relating to the religious state of my people, I will visit them and talk with them. 5. I will especially be careful to visit the sick. I will begin immediately with inspection over those under my own roof, that I may with the greater freedom urge other heads of families to a like care. O my soul, thy account is great. It is high time that it be got into better order. Lord, I hope thou knowest I am desirous of approving myself a faithful servant of thee, and of souls. O, watch over me, that I may watch over them; and then, all will be well. Continue these things on the imagination of my heart, that my own sermon may not another day rise up in judgment against me.’ This is a specimen of his reflections and resolutions on such occasions, which were answered in his general conduct.

The reader will not wonder, that, amidst such great and uncommon pains to serve his congregation, and promote their present and eternal happiness, he should be *esteemed by them highly in love for his work's sake*; and indeed, few ministers have been more esteemed and beloved by their people, than he was by his. At his first settlement among them, his ministry was attended with extraordinary success, and many were added to the church; and during the whole course of his services, it continued very numerous and flourishing. In some of them, indeed, he had grief; but God overruled these disappointments for his good. When he had recorded some of these trials, he adds, ‘God hath sanctified all these grievances to me; hath made me more humble, more watchful, more mortified to this vain world, and its interests and enjoyments, than I ever remember to have found myself. He has visited me from time to time with such strong consolations, with such delightful effusions of his love, that, in this connection, I am his debtor for all these afflictions; and from this growing experience of his goodness, I am encouraged, and have determined to leave myself with Him, and to have no will, no interest of my own, separate from his. I have been renewing the dedication of myself and services to Him, with as entire a consent of heart as I think myself capable of feeling; and with that calm acquiescence in Him, as my portion and happiness, which I would not resign for ten thousand worlds.’ But in far the greater part of the church under his care he had much comfort, and daily *rejoiced over them in the Lord*. So entire was the friendship that subsisted between them, that he declined invitations to settle in other places, particularly in London, where his secular interest would have been much advanced, out of the love he bore to his Northampton friends. His great concern was to do as much service for them, and be as little burdensome to them, as possible; for he sought not theirs, but them. And most of them, in return, studied to honor and serve him, to strengthen his hands, and encourage his labors. He reckoned the providence which fixed him with them among the most singular blessings of his life; and in his last will, where he could not be suspected of flattery, he bears testimony to their character, observing ‘that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful and as deserving a people, as perhaps any minister ever had the honor and happiness to serve.’

VI. HIS METHOD OF EDUCATION AND BEHAVIOR AS A TUTOR.—It has been already observed (sect. iii.) what pains Dr. Doddridge took to furnish himself for this important and difficult office, on what principles he had undertaken it, and what encouragement he met with in it, before his removal to Northampton. Upon his settlement there, and his worth being more known, the number of his pupils increased, so that, in the year 1734, he found it needful to have an assistant in this work, to whom he assigned part of the care of the junior pupils, and the direction of the

* Theological Lectures.

academy, during his absence.* He was solicitous to maintain the esteem of his successive assistants in the family, by his own behavior to them, and the respect which he required from the students to them; and they thought themselves happy in his friendship, and the opportunities they had, by his converse, instructions, and example, to improve themselves, while they were assisting in the education of others.

As the method of education in the seminaries of Protestant dissenters is little known, it may be proper to give some general account of his; which bears a near resemblance to others of the kind. He chose to have as many of his students in his own family as his house would contain, that they might be more immediately under his eye and government. The orders of this seminary were such as suited a society of students; in a due medium between the rigor of school discipline and an unlimited indulgence. As he knew that diligence in redeeming their time was necessary to their attention to business, and improvement of their minds, it was an established law, that every student should rise at six o'clock in the summer, and seven in the winter. A monitor was weekly appointed to call them, and they were to appear in the public room, soon after the fixed hour. Those who did not appear were subject to a pecuniary penalty; or, if that did not cure their sloth, to prepare an additional academical exercise; and the monitor's neglect was a double fine. Their tutor set them an example of diligence, being generally present with them at these early hours. When they were thus assembled, a prayer was offered up, suited to their circumstances, as students, by himself when present, or by them in their turns. Then they retired to their respective closets till the time of family worship. The doctor began that service with a short prayer for the divine presence and blessing. Some of the students read a chapter of the Old Testament from Hebrew into English, which he expounded critically, and drew practical inferences from it; a psalm was then sung, and he prayed. But on Lord's day morning, something entirely devotional and practical was read instead of the usual exposition. In the evening, the worship was conducted in the same method, only a chapter of the New Testament was read by the students from Greek into English, which he expounded; and the senior students, in rotation, prayed. They who boarded in other houses in the town, were obliged to attend his family worship, and take their turns in reading and prayer, as well as to perform it in the several houses where they lived. Those who were absent from it were subject to a fine, and, if it were frequent, to a public reprehension before the whole society. By this method of conducting the religious services of his family, his pupils had an opportunity, during their course, of hearing him expound most of the Old Testament, and all the New Testament, more than once, to their improvement as students and Christians. He recommended it to them to take hints of his illustrations and remarks, as what would be useful to them in future life, especially if their situation or circumstances prevented their having the works of the best commentators. The Family Expositor sufficiently shows how worthy his remarks were of being written and retained, and how his family was daily entertained and instructed. Soon after breakfast, he took the several classes in their order, and lectured to each about an hour. His lectures were generally confined to the morning; as he chose to devote the afternoon to his private studies and pastoral visits. His assistant was employed at the same time in lecturing to those whom he had more immediately under his care. He has given some general account of the course of his pupils' studies in his short Memoirs of the life and character of Mr. Thomas Steffe, so that I have little more to do on this head than transcribe it.

One of the first things he expected from his pupils was to learn Rich's short-hand, which he wrote himself, and in which his lectures were written; that they might transcribe them, make extracts from the books they read and consulted, with ease and speed, and save themselves many hours in their future compositions. Care was taken, in the first year of their course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school, and gain such knowledge of Hebrew, if they had not learned it before, that they might be able to read the Old Testament in its original language; a care very important and necessary. To this end, besides the course of lectures in a morning, classical lectures were read every evening, generally by his assistant, but sometimes by him-

self. If any of his pupils were deficient in their knowledge of Greek, the seniors who were best skilled in it were appointed to instruct them at other times. Those of them who chose it, were also taught French. He was more and more convinced, the longer he lived, of the great importance of a learned, as well as a pious education for the ministry; and finding, that some who came under his care were not competently acquainted with classical knowledge, he formed a scheme to assist youths in their preparations for academical studies, who discovered a promising genius and a serious temper. Systems of logic, rhetoric, geography, and metaphysics, were read during the first year of their course, and they were referred to particular passages in other authors on these subjects, which illustrated the points on which the lectures had turned.† To these were added lectures on the principles of geometry and algebra. After these studies were finished, they were introduced to the knowledge of trigonometry, conic sections, and celestial mechanics.‡ A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was read to them; with references to the best authors on these subjects. This system was illustrated by a neat and pretty large philosophical apparatus; part of which was the gift of some of his friends, and the remainder purchased by a small contribution from each of the students, at his entrance on that branch of science. Some other articles were touched upon, especially history, natural and civil, the anatomy of the human body, and a large system of Jewish antiquities. In this branch of science, likewise, they were referred to the best writers on the subject. Lampe's Epitome of Ecclesiastical History was the groundwork of a series of lectures on that subject; as was Buddei Compendium Historiæ Philosophicæ of lectures on the doctrines of the ancient philosophers in their various sects.

But the chief object of their attention and study, during three years of their course, was his system of divinity, in the largest extent of the word; including what is most material in pneumatology and ethics. In this compendium were contained, in as few words as perspicuity would admit, the most material things which had occurred to the author's observation, relating to the nature and properties of the human mind, the proof of the existence and attributes of God, the nature of moral virtue, the various branches of it, the means subservient to it, and the sanctions by which its precepts, considered as God's natural law, are enforced; under which head the natural evidence of the immortality of the soul was largely examined. To this was added some survey of what is, and generally has been, the state of virtue in the world; from whence the transition was easy to the need of a revelation, the encouragement to hope for it, and the nature of the evidence which might probably attend it. From hence the work naturally proceeded to the evidence produced in proof of that revelation which the Scriptures contain. The genuineness, credibility, and inspiration of these sacred books were then cleared up at large, and vindicated from the most considerable objections which infidels have urged. When this foundation was laid, the chief doctrines of Scripture were drawn out into a large detail; those relating to the Father, Son, and Spirit, to the original and fallen state of man, to the scheme of our redemption by Christ, and the offices of the Spirit, as the great agent in the Redeemer's kingdom. The nature of the covenant of grace was particularly stated, and the several precepts and institutions of the gospel, with the views which it gives us of the concluding scenes of our world, and of the eternal state beyond it. What seemed most evident on these heads was thrown into the propositions, some of which were problematical; and the chief controversies relating to each were thrown into the scholia; and all illustrated by a very large collection of references, containing, perhaps, one lecture with another, the substance of forty or fifty octavo pages, in which the sentiments and reasonings of the most considerable authors on all these heads, might be seen in their own words. It was the business of the students to read and contract these references, in the intervals between the lectures; of which only three were given in a week, and sometimes but two. This was the author's capital work, as a tutor. He had spent much labor upon it, and was continually enriching

† The logic was Dr. Watts's, which was very fully pursued. On rhetoric the lectures were slender and imperfect, being only a slight enlargement of a small compendium that had been drawn up by Mr. Jennings. Geography was better taught; but of metaphysics there was given at this time only a brief epitome, as the great objects it presents were afterwards more amply considered. — K.

‡ A collection of important propositions, taken chiefly from Sir Isaac Newton, and demonstrated, independent on the rest. They relate especially, though not only, to centripetal and centrifugal forces. — K.

* Among Dr. Doddridge's assistants, besides Mr. Orton, may be named the late Rev. Dr. Aikin, and the Rev. Mr. James Robertson, who has been for many years professor of Oriental literature in the university of Edinburgh. — K.

it with his remarks on any new productions on the several subjects handled in it. This system his pupils transcribed. It is now published; and the world will judge of its value and suitableness to answer the end proposed, and will observe how judiciously it was calculated to lead the students gradually on from the principles to the most important and difficult parts of theological knowledge. His heart was much set on their diligent application to the study of this system; and the rather as he thought the study of divinity was too much neglected in many seminaries, and other branches of science of infinitely less importance in themselves, especially to persons intended for the ministry, were too closely pursued.* Besides the expositions in the family, above mentioned, critical lectures on the New Testament were weekly delivered, which the students were permitted and encouraged to transcribe, to lead them to the better knowledge of the divine oracles. These contained his remarks on the language, meaning, and design of the sacred writers, and the interpretations and criticisms of the most considerable commentators. Many of these he has inserted in the Family Expositor. Polite literature he by no means neglected; nor will it be despised by any but those who know not what it is: yet 'he could not think it the one thing needful: he thought the sacred Scriptures were the grand magazine, whence the most important, and therefore by far the greatest number, of academical lectures were to be drawn.'—In the last year of the course, a set of lectures on preaching and the pastoral care was given. These contained general directions concerning the method to be taken to furnish them for the work of preaching; the character of the best practical writers and commentators on the Bible; many particular rules for the composition of sermons, their proper style, the choice and arrangement of thoughts, and the delivery of them; directions relating to public prayer, exposition, catechizing, the administration of the sacraments, and pastoral visits. To these were added many general maxims for their conversation and conduct as ministers, and a variety of prudential rules for their behavior in particular circumstances and connections in which they might be placed.—While the students were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of non-conformity, and the principles on which a separation from the Church of England is founded.† The tutor principally insisted on those laid down by Dr. Calamy, in his introduction to the second volume of his *Defence of Moderate Non-conformity*; being of the same opinion with Mr. Locke, who sent Dr. Calamy word, that 'he had read his introduction, and that, while the Protestant dissenters kept close to those principles, they would sufficiently maintain their ground, and justify their separation from any established national church, if that church should assume an authority to impose things which ought to be left indifferent.'‡

One day in every week was set apart for public exercises. At these times the translations and orations of the junior students were read and examined. Those who had entered on the study of pneumatology and ethics, produced, in their turns, theses on the several subjects assigned them, which were mutually opposed and defended. Those who had finished ethics, delivered homilies (as they were called, to distinguish them from sermons) on the natural and moral perfections of God, and the several branches of moral virtue;§

* I am no stranger to the character that was given of this work in the Monthly Review. But that account of it was drawn up in so very injudicious and uncandid a manner, and the author of that article appeared to be so utterly unacquainted with the subject he wrote upon, that no intelligent reader could be much influenced by it. The doctor's friends, therefore, thought it needless to enter into a particular confutation of it, and chose to trust the work to make its way by its own merit and the character of its author.

† It may not be amiss to suggest, that it would be extremely useful to enlarge the list of references, by introducing the names and productions of those writers who have treated on the several matters in question since the doctor's decease. To a person conversant in the history of controversies this would be no very difficult task; and it might, in particular, easily be executed by any gentleman, who, as a tutor, has made use of the lectures as a text-book, and who, consequently, has been in the habit of referring to succeeding authors.

‡ Such lectures might, I doubt not, be occasionally read; but they made no stated and regular part of the academical course. None of them, excepting those on non-conformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture, until the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance, as an occasional preacher.

§ Mayo's Funeral Sermon for Dr. Calamy, p. 26.

¶ But no such homilies, as distinct from orations and theses, occur to my recollection. Indeed, I am convinced that the distinction did not take place in my time.—K.

while the senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the examination and correction of their tutor. In this part of his work he was very exact, careful, and friendly; esteeming his remarks on their compositions more useful to young preachers than any general rules of composition which could be offered them by those who were themselves most eminent in the profession. In this view, he furnished them with subordinate thoughts and proper scriptures for proof or illustration, retrenching what was superfluous, and adding what was wanting.

It was his care, through the whole course of their studies, that his pupils might have such a variety of lectures weekly, as might engage and entertain their minds without distracting them. While they were attending and studying lectures of the greatest importance, some of less importance, though useful in themselves, were given in the intervals. These had generally some connection with the former, and all were adapted to make *the man of God perfect, thoroughly furnished unto all good works*. He contrived that they should have as much to read, between each lecture, as might keep them well employed; allowing due time for necessary relaxations, and the reading of practical writers. He recommended it to them, and strongly insisted on it, that they should converse with some of these daily, especially on the Lord's day, in order to subserve at once the improvement of the Christian and the minister; and he frequently reminded them, that it argued a great defect of understanding, as well as of real piety, if they were negligent herein.—He often examined what books they read, besides those to which they were referred in their lectures; and directed them to those which were best suited to their age, capacities, and intended profession; and in this respect they enjoyed a great privilege, as they had the use of a large and valuable library, consisting of several thousand volumes. Many of them the doctor had purchased himself; others were the donation of his friends, or their several authors; and each student at his admission contributed a small sum towards enlarging the collection. The student's name was inserted in the book or books purchased with his contribution, and it was considered as his gift. To this library the students had access at all times, under some prudent regulations as to the time of keeping the books. The tutor was sensible that a well-furnished library would be a snare, rather than a benefit, to a student, except he had the service of a more experienced friend in the choice of those he should read; as he might throw away his time in those which were of little importance, or anticipate the perusal of others, which might more properly be reserved to some future time. To prevent this, he sometimes gave his pupils lectures on the books in the library; going over the several shelves in order; informing them of the character of each book and its author, if known; at what period of their course, and with what special views, particular books should be read; and which of them it was desirable they should be most familiarly acquainted and furnished with, when they settled in the world.|| His pupils took hints of these lectures, which at once displayed the surprising extent of his reading and knowledge, and were in many respects very useful to them.

The doctor's manner of lecturing was well adapted to engage the attention and love of his pupils, and promote their diligent study of the lectures. When the class was assembled, he examined them in the last lecture; whether they understood his reasoning; what the authors referred to said on the subject; whether he had given them a just view of their sentiments, arguments, and objections, or omitted any that were important. He expected from them an account of the reasoning, demonstrations, scriptures, or facts, contained in the lecture and references. He allowed and encouraged them to propose any objections which might arise in their own minds, or which they met with in the authors referred to, of which they did not think there was a sufficient solution in the lecture; or to mention any texts that were misapplied, or from which particular consequences might not be fairly drawn; and to propose others, which either confirmed or contradicted what he advanced; and if at any time their objections were petulant or impertinent, he patiently heard and mildly answered them.

He was solicitous that they should thoroughly understand his lectures, and what he said for the illustration of them. If he observed any of them inattentive, or thought they did not sufficiently understand what he was saying, he would

|| His observations were not only instructive, but pleasant; being often intermixed with anecdotes of the writers who were mentioned. My mind still retains with advantage and pleasure the impression of many of his remarks.—K.

ask them what he had said, that he might keep up their attention, and know whether he expressed himself clearly. He put on no magisterial airs, never intimidated nor discouraged them, but always addressed them with the freedom and tenderness of a father. He never expected nor desired that they should blindly follow his sentiments, but permitted and encouraged them to judge for themselves. To assist them herein, he laid before them what he apprehended to be the truth, with all perspicuity; and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on both sides, without hiding any from their inspection. He frequently and warmly urged them not to take their system of divinity from any man or body of men, but from the word of God. The Bible was always referred and appealed to on every point in question to which it could be supposed to give any light. Of his honesty and candor in this respect, the world has had a sufficient proof in his theological lectures. — He resolutely checked any appearances of bigotry and uncharitableness; and endeavored to cure them by showing the guilty persons the weakness of their understandings, and what might be said in defence of those principles which they disliked; reminding them at the same time of the great learning and excellent character of many who had espoused them. He much discouraged a haughty way of thinking and speaking; especially when it discovered itself in a petulant inclination to employ their talents at satire, in ridiculing the infirmities of plain, serious Christians, or the labors of those ministers who are willing to condescend to the meanest capacities, that they may be *wise to win souls*.

It was his great aim to give them just and sublime views of the ministry for which they were preparing, and lead them to direct all their studies so as to increase their furniture and qualifications for it. To this end he endeavored to possess them with a deep sense of the importance of the gospel scheme for the recovery of man from the ruins of the apostasy, and his restoration to God and happiness, by a Mediator; to show them that this was the great end of the divine counsels and dispensations; to point out what Christ and his apostles did to promote it; to display before them those generous emotions of soul, which still live and breathe in the New Testament; and then, when their minds were warmed with such a survey, to apply to them, as persons designed by Providence to engage in the same work, to support and carry on the same interest, who therefore must be actuated by the same views, and imbibe the same spirit. He thought such as these the most important lectures a tutor could read; tending to fill the minds of his pupils with noble and elevated views, and to convince them that the salvation of one soul was of infinitely greater importance than charming a thousand splendid assemblies with the most elegant discourses that ever were delivered. He thought such a zeal and tenderness would arise from these views, as would form a minister to a popular address abundantly sooner and more happily than the most judicious rules which it is possible to lay down.* — He frequently inculcated on them the necessity of preaching Christ, if they desired to save souls; of dwelling much on the peculiarities of the gospel scheme, and the doctrines of Christ and the Spirit; of considering their own concerns in them, and endeavoring to feel their energy on their own spirits, that they might appear to their hearers as giving vent to the fulness of their hearts on its darling subjects.

He was desirous that his pupils should be experimental preachers, and have those peculiar advantages which nothing but an acquaintance with cases, and an observation of facts, can give; that they should be well acquainted with the various exercises of the soul, relating to its eternal concerns, by reading the best writers on the subject, and carefully observing the workings of their own hearts. He recommended it to them frequently to handle these subjects with seriousness and tenderness, which would increase a people's esteem for them and their labors, encourage them to be free in communicating the state of their souls, and contribute to edify and comfort their pious hearers. To qualify them for this part of their work, he not only gave them the best directions, but often took them with him, if the circumstances of the case and the family rendered it proper, when he went to baptize children, to visit persons under awakenings of conscience, religious impressions, or spiritual distress; or those that were sick and dying; that they might see his manner of conversing and praying with them, and have their own hearts improved by such affecting

scenes. With the same view he introduced them to the acquaintance of some serious persons of his congregation. He thought a knowledge of their hidden worth and acquaintance with religion, and hearing their observations concerning the temper, character, and labors of deceased ministers, would improve the minds of his pupils, and increase their esteem for the populace in general. He imagined that from their remarks on books and sermons, and their account of the various exercises of their own minds, where politer persons are generally more reserved, they might learn how to address to those of a low education, and be formed to an experimental strain of preaching. It was his frequent caution, that they should not despise the common people, nor think condescension to them to be mean and unworthy of a scholar; that they should not refuse settlements where they might be useful, because there were few wealthy, judicious, and polite, in the congregation. It was his advice, that, in such situations, they should endeavor to improve the understandings of their hearers, and make company of them; assuring them, from his own observation and experience, that they would find plain, serious Christians some of their most steady, affectionate friends, and their greatest joy. He exhorted them to study the temper of their people, that they might, so far as they could with conscience and honor, render themselves agreeable to them in their ministrations and converse. Thus they might hope gradually to bring them off from their attachment to particular phrases and modes, prevent differences, and so far secure their affections, that they would not be disposed to differ with, or complain of a minister, who showed himself moderate and condescending, and at the same time applied himself diligently to his great work, though their sentiments and his should in some respects disagree. — That they might be qualified to appear with esteem and honor in the world, and preside over politer societies with acceptance, he not only led them through a course of polite literature, but endeavored to form them to an agreeable behavior and address; maintaining the strictest decorum in his own family, and animadverting on every trespass of it. To this end, likewise, he observed their way of speaking, instructed them in the proper manner of pronunciation, and labored to prevent their contracting any unnatural tone or gesture; and while he was cautioning them on this head, he had the humility to warn them not to imitate himself in an error of this kind, which he was sensible of, but could not entirely correct. To assist them herein they often read to him; and he was desirous that they should sometimes preach before him, that he might put them into a method of correcting what was improper in their manner, before it was formed into a habit.

Another method taken to render them able ministers of the New Testament, was this: The senior students for the ministry, before they began to preach, used, on the Lord's day evenings, to visit the neighboring villages, and hold private meetings for religious worship in some licensed houses there. Two of them generally went together: a serious sermon on some uncontroverted and important subject of religion was repeated, and one of them prayed before, and the other after it, with proper intervals of singing. This custom was very useful, both in exercising the gifts of the students, giving them a proper degree of courage when they appeared in public assemblies; abating the prejudices some have entertained against the way of worship amongst dissenters; spreading the knowledge of divine things; and instructing and comforting some, whose circumstances prevented their attending where they would have chosen to spend the Sabbath. When the assembly was dismissed, a few serious people would often stay, and spend some time in religious discourse with the persons who had been officiating. In such schools as these they learned what no academical lectures alone could have taught them with equal advantage.

It was an instance of the doctor's great concern for his pupils' improvement, that, as often as his other business would permit, he allowed them access to him in his own study, to ask his advice in any part of their studies, to mention to him any difficulties which they met with in their private reading or the lectures, and which they did not choose to propose in the lecture-room. He encouraged them to ask his opinion of any texts of Scripture they did not understand; and he explained them, and directed them to particular commentators, who threw light upon them. He was solicitous to improve all those moments which he spent with them for their advantage. He therefore used frequently at meals to inquire of them, in order, what they had been reading, or what texts they had, according to his general direction, chosen for the subject of that day's pious medita-

* Sermons and Tracts, vol. ii.

tion; and would make such reflections on them as might be serviceable to them all, as students and Christians. From these particulars it appears what pains he took that they might be qualified for usefulness in the ministry, or other stations for which they were intended. He sometimes expressed his fears lest some of his pupils, who were intended for trade, should be so fond of books and studies as to neglect a proper application to it; he gave them many friendly cautions on this head, and often suggested to them important maxims, by attending to which they might carry on their business with honor and success, and at the same time improve in a moral and religious character.

But his main care, and what he apprehended essential to their usefulness, was, that they might be pious and holy men. With this view, the strictest regard was paid to their moral character, and their behavior out of the hours of study and lecture was narrowly inspected. Inquiry was made, both of them and his friends in the town, what houses they frequented, and what company they kept. No student was permitted to be from home after ten o'clock at night, under the penalty of a considerable forfeiture. When he found any thing irregular in their behavior, or thought they were entering into temptation, he privately admonished them in the most serious, affectionate manner; and, to enforce the admonition, prayed with and for them. If these private admonitions had not the desired effect, the offender was admonished before the whole society at family worship; and if this proved ineffectual, he was publicly expelled the society.

On one such occasion, I find him thus writing:—'A very melancholy scene opened this day. We had some time spent in fasting and prayer, on account of an unhappy youth, whose folly and wickedness hath obliged me to dismiss him. I pronounced the solemn sentence of expulsion upon him before the whole academy. I thank God, I was carried through this sad work with spirit; yet greatly afflicted to see all that I had endeavored to do for his good thrown away upon him. I had an opportunity of seeing in him the treachery of the human heart, the necessity of keeping near to God, and the tendency of bad practices to debauch the principles. God has exercised me in this instance with great trouble and disappointment; but *the disciple is not above his Master*. Lord, may I approve my sincerity and zeal in thy sight, though it should be in every instance unsuccessful! Let me but hear thee saying, *Well done, good and faithful servant!* and none can hinder my joy.' But it pleased God so to succeed his pious care, that there were very few instances in which he was obliged to have recourse to so painful an expedient to secure the honor of his family and the safety of his other pupils.

But he could not be satisfied with their external regular behavior, except he saw in them the genuine evidences of real religion. He thought no one ought to be encouraged to undertake the Christian ministry who was not a pious man: therefore he advised some of his pupils, of whose real character he was doubtful, to apply themselves to secular business; while he grieved that any, who had this best qualification for ministerial usefulness, should decline it. He often inculcated on them the absolute necessity of a heart thoroughly engaged for God and holiness, in order to pursue their work with comfort, acceptance, and success.* 'It is my heart's desire and prayer to God,' saith he, 'that not one may go out from me without an understanding enlightened from above, a heart sanctified by divine grace, quickened and warmed with love to Jesus, and tenderly concerned for the salvation of perishing souls. What are all our studies, labors, and pursuits, to this?' For this purpose, he endeavored to bring them early into communion with the church under his care, if they had not been admitted elsewhere, that they might renew their baptismal engagements, and publicly avow their resolution to be the Lord's. He took pains to prepare them for an intelligent, devout approach to the Lord's supper, and often reminded them of their consequent privileges and engagements. In order to preserve and increase vital religion in their hearts, all common lectures were omitted on the Saturday preceding the Lord's day on which the sacrament was administered; and the greatest part of that day was spent in devotional exercises. All the pupils assembled in the lecture-room; he prayed with them, and then delivered a devotional lecture, or a discourse, particularly suited to their circumstances, concerning the nature, duties, difficulties, encouragements, or rewards of the ministry; the nature of Christian communion; their obligations to diligence, prayer, watchfulness, brotherly love; or such other topics as were most

proper for such an assembly. His discourse on 'The evil and danger of neglecting the souls of men,' was delivered on one of these occasions. After this lecture was finished, and singing, he concluded with prayer. Never did his heart appear more strongly affected and devoutly raised, than at these seasons. He considered of how much importance, to the present and eternal interest of thousands, the temper and behavior of so many young men, intended for the ministry, was. His heart overflowed with benevolence, and he appeared like an affectionate father addressing his children, and commending them and their concerns to the favor of Heaven. Many of his pupils have acknowledged that they reaped more advantage by these lectures than all the other methods used to promote their improvement. The latter part of the day was spent by the pupils themselves in religious exercises, agreeably to a plan which they had laid down, with their tutor's approbation and encouragement. The Lord's day was most strictly and religiously observed in his family; and after the public and domestic services of it, he often took them separately into his study, conversed with them concerning the state of religion in their souls, and gave them suitable advice.

He endeavored to behave to them in such a manner as to gain their affections, and engage them to open their hearts to him without reserve. He often reminded them how much his own comfort and happiness depended on their good behavior, diligence in their studies, and improvements in knowledge and piety. When, in the year 1736, the two colleges of the university of Aberdeen, in Scotland, had concurred in conferring on him the degree of doctor in divinity, his pupils thought it a proper piece of respect to congratulate him in a body on the occasion. He thanked them for their compliment, and told them, that 'their learning, piety, and zeal, would be more his honor, and give him ten thousand times more pleasure, than his degree, or any other token of public esteem.' He heard their discourses and prayers with great candor; passed over little imperfections, which he thought growing years and experience would rectify; and encouraged them by commending what was good and pertinent. When he thought it his duty to hint to them their defects, he did it privately, and in the most soft and friendly manner. None but a pious, benevolent mind can conceive the pleasure it gave him to hear some of the first sermons of his pupils, who set out with good qualifications and right views. Concerning one of them, he thus writes, in some private memorandums he kept of the state of his own soul: 'This day, Mr. — preached one of the best sermons I ever heard, concerning the happiness of the children of God. I had preached one on the subject some time before; but when I considered how much superior his was to mine, it shamed and humbled me; yet, I bless God, it did not grieve me. If any stirrings of envy moved, they were immediately suppressed; and, as soon as I came home, I solemnly returned my acknowledgments to God, for having raised up such a minister to his church, and honored me with his education. I recommended him to the divine blessing, with the tenderest affection; leaving myself in the hand of God; acquiescing in the thought of being eclipsed, of being neglected, if he shall so appoint; at the same time adoring Him, that, with capacities inferior to a multitude of others, I have been providentially led into services superior to many of those, in comparison with whom my knowledge and learning is but that of a child.' He was tenderly careful of his pupils when they were sick; and when some of them, who seemed qualifying for eminent usefulness, died, he felt for them, and wept over them as a father for his child: he endeavored, from such events, to excite superior diligence and piety in their surviving brethren, and wrote many excellent letters of advice and consolation to the mourning parents and friends of the deceased.

After this account of his behavior to his pupils, and concern for their usefulness and happiness, the reader, who knows any thing of human nature and the attractive influence of love, will not wonder to be told, that they, in general, revered and loved him as a father; and that his paternal advices and entreaties weighed more with them than the commands of rigid authority, or the arguments of a cooler mind, where the affection of the heart was not felt, or not tenderly expressed. They were most of them his honor and joy. His principal defect in this capacity was, that he had not sufficient resolution of temper to govern some untractable youths, who would not be won upon by mild and gentle addresses; and he was sometimes deceived by the appearance of humiliation and penitence, and fair promises of a more orderly behavior. The natural softness

* See his Theological Lectures, Introduction, ad fin.

and gentleness of his temper made it painful to censure and reprove, on every important occasion; indeed, he resolutely submitted to this disagreeable task, and performed it in a manner most likely to be effectual: yet in lesser instances, where he thought the character and improvement of his pupils not so much concerned, he was, perhaps, too easy in admitting excuses, and not strict enough in exacting an observance of his established laws. This, as we shall hereafter observe, he perceived, and acknowledged to be an error. He found it a great inconvenience, and the source of some disorders in his family, to have young gentlemen of great fortunes, intended for no particular profession, and young men intended for the ministry, as students together.

It was difficult to establish general laws, which would not bear hard on one or the other. Some of those who had large allowances from their parents or guardians, were sometimes a snare to the other students, especially the divinity students, whose allowance was generally small; though it is but justice to add, that many of the former behaved in the most unexceptionable manner. He often expressed his wish, that different places of education could be provided for persons intended for the ministry, and those for other professions; as he thought it would be a better security for the religious character of the former; and some indulgences might be allowed to the others, especially those of rank and fortune, that were not proper for divinity students, as few of them were likely ever to be in affluent circumstances. But whatever their rank and circumstances were, he treated them with equal regard; they were alike subject to the discipline and religious orders of his family. — When any of his pupils, who had behaved well, left his academy, he parted with them with great regret, and, by fervent prayer, commended them, in their future concerns and connections, to the blessing of God. It was usual, when some of them entered on the ministry together, and also when they were removing to their respective stations, to have some time spent in public prayer, to recommend them to the grace of God, and engage his blessing on their studies and labors. The elders of his church, together with himself and his assistant, conducted these religious exercises, and sometimes he had the concurrence of his brethren in the neighborhood. He interested himself in their comfortable settlements, corresponded with many of them, and was ready to advise any of them in cases of difficulty, in which they desired his assistance. He employed his interests with his friends for their benefit, and was glad to serve them in their temporal, spiritual, or ministerial concerns. When they had an opportunity of visiting him at Northampton, his house and his heart were always open for their reception: he desired them to consider it as a father's house, and he treated them there as a good father would a beloved child, who came from a great distance to visit him. He had the pleasure to see many of them unanimously and affectionately chosen by large congregations as their pastors; amongst whom they labored with great acceptance and success. Since his decease, three of them have been chosen to preside over seminaries of this kind, and are widely diffusing the benefits they received from his instructions and example.

So great was his reputation as a tutor, that the number of his pupils was large; *communibus annis*, thirty-four, and generally increasing. He had sustained this office about twenty-two years, and during that time had about two hundred young men under his care; of whom one hundred and twenty, as far as I can learn, entered on the ministry, and several, intended for it, died while under his instructions. He had several pupils from Scotland and Holland. One person, that was intended for the ministry in the Church of England, chose to spend a year or two under his instructions, before he went to the university; others, whose parents were of that church, were placed in his family, and they were readily admitted as pupils, and allowed to attend the established worship; for the constitution of his academy was perfectly catholic. Some young divines from Scotland, who had studied and taken the usual degrees in the universities there, and had begun to preach, came to attend his divinity lectures, and receive his instructions, before they settled with parishes in their native country. During their residence with him, they preached occasionally in the dissenting congregations in that town and neighborhood, and two of them were ordained there.

When he had published some hints of his method of education, in his short *Memoirs of Mr. Steffe's Life*, he received letters from some eminent divines of the Church of England, expressing their high approbation of his plan, as affording students intended for the ministry superior advan-

tages for appearing with honor in the ministerial character, than were enjoyed in some more public seminaries.

Before I conclude this chapter, it may be proper to observe, that the account here given of the doctor's lectures and plan of education is taken from what they were between twenty and thirty years ago. He might, in some circumstances, change his method afterwards; but, I believe, in no material point. I mention this, lest any, who have been under his care since that period, should perceive that my account does not exactly correspond with their knowledge of his academy, while they belonged to it.

Thus have I endeavored to give some idea of the manner in which this excellent person filled up this difficult and honorable station; and I am persuaded the pious reader will, from this survey, be inclined to join with me in acknowledging the wisdom and goodness of Providence, which gradually prepared him for, and, by the several steps already pointed out, led him into, so large a sphere of usefulness. May the same divine hand, that so richly endowed him with those gifts which qualified him for this important service, raise up, through every succeeding period of the church, others, who may discover a like spirit; and who may be honored as the instruments of forming the minds of their younger brethren, and, by this means, of transmitting the knowledge and power of religion through the most distant ages.

VII. DR. DODDRIDGE'S GENIUS, LEARNING, AND WRITINGS. — Though I am chiefly solicitous, in this work, to represent Dr. Doddridge under the character of a Christian and a minister, as an example worthy the imitation of others, yet I cannot, without great injustice, pass over in silence his character as a man of genius and a scholar. Nor will this view of him be foreign to my main design; as it will tend, in the opinion of many, to set his other qualities in a more striking light, and will prove, if indeed it need any proof, that very high attainments in piety and devotion are no way inconsistent with great eminence in learning and knowledge.

The doctor was possessed, in a very high degree, of two qualities, which are rarely united, viz., a natural activity and ardor of mind, joined to invincible resolution and perseverance. The one led him to form an acquaintance with the various branches of science; while the other secured him from the evils attending a boundless curiosity, and kept him steady to those pursuits which he thought deserved his principal attention. His uncommon application, even with moderate abilities, would have enabled him to lay up a large stock of knowledge; it is no wonder, therefore, that, when it was joined with great natural quickness of apprehension and strength of memory, it should enable him to make distinguished advances in the several parts of useful learning. His acquaintance with books was very extensive. There were few of any importance on the general subjects of literature which he had not read with attention; and he could both retain and easily recollect what was most remarkable in them. As he cautioned his pupils against that indolent and superficial way of reading which many students fall into, so he took care that his own example should enforce his precepts. His usual method was, to read with a pen in his hand, and to mark in the margin particular passages which struck him. Besides which, he often took down hints of what was most important, or made references to them in a blank leaf of the book, adding his own reflections on the author's sentiments. Thus he could easily turn to particular passages, and enrich his lectures with references to what was most curious and valuable in the course of his reading. But he was not one of those who content themselves with treasuring up other men's thoughts. He knew, and often reminded his pupils, that the true end of reading is only to furnish the mind with materials to exercise its own powers; and few men knew better how to make use of the knowledge they had gained, and apply it to the most valuable purposes. His mind was indeed a rich treasury, out of which he could, on every proper occasion, produce a variety of the most important instruction. This qualified him for lecturing to his pupils in those several branches of science of which his course consisted; it enriched his public writings, and rendered his private conversation highly instructive and entertaining.

In the younger part of life, he took pains to cultivate a taste for polite literature, which produced a remarkable ease and elegance in his letters; and the marks of it appear in all his writings.* And, considering the natural warmth of

* Mr. Doddridge, in younger life, afforded various proofs of a poetical turn, most of which are in the possession of the present biographer. — K.

his imagination, which must have rendered these kind of studies peculiarly pleasing to him, it was a great instance of his resolution and self-denial, that he did not suffer them to engross a disproportionate share of his time and attention, but made them subservient to the more serious and important ends he had in view. With regard to the learned languages, though he could not be called a profound linguist, he was sufficiently acquainted with them to read the most valuable pieces of antiquity with taste and pleasure,* and to enter into the spirit of the sacred writings. Of this the world has had a proof in his Paraphrase and Notes on the New Testament, in which he has often illustrated the force and beauty of the original with great judgment, and in the true spirit of criticism. He had also nearly completed a New Translation of the Minor Prophets, in which he has shown his critical knowledge of the Hebrew language. Though he seemed formed by nature for cultivating the more polite, rather than the abstruser parts of science, yet he was no stranger to mathematical and philosophical studies. He thought it inconsistent with his principal business to devote any considerable part of his time to them; yet it appeared from some essays, which he drew up for the use of his pupils,† that he could easily have pursued these researches to a much greater length. He was well acquainted with ancient history, both civil and ecclesiastical; but he did not content himself with storing up a number of facts in his memory, but made such observations and reflections on them, as tended either to increase his acquaintance with human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred history.

But his favorite study, and that in which his chief excellency lay, was divinity, as taken in its largest sense. Whatever could tend to strengthen the evidences of natural or revealed religion, to assist our conceptions of the divine nature, or enable us more perfectly to understand the discoveries which revelation has made, he thought deserved the most serious and attentive regard. Though he made himself familiarly acquainted with what others had written on these subjects, he was not guided implicitly by their authority, but thought for himself with that freedom which became a philosopher and a Christian. There were perhaps few men who had more carefully studied the different systems of divinity, and could point out, with more judgment and accuracy, the defects of each. This appears from his Lectures, published since his death—a work which is, of itself, a sufficient proof of the extent of his learning and the soundness of his judgment, and of which some account has been already given. He was not one of those who affect to treat the labors of wise and learned men, who have gone before them, with contempt, but was always ready to receive whatever light they could afford him; yet in forming his opinion on all matters of mere revelation, he took the Scriptures for his guide, and, without any regard to human systems, endeavored to find out the several truths they contained. As he was no slave to the authority of others, so he did not affect to distinguish himself by any of those peculiarities of opinion which learned men are often fond of, and which in most instances are rather ingenious than solid. He chose to represent the doctrines of the New Testament in the same simplicity in which he found them expressed by the sacred writers themselves; and of this the reader may judge for himself by his writings, already referred to. There was no subject on which he had labored with more care, and in which he was a greater master, than in the evidences of revelation. The view he has given of them in his Lectures is, perhaps, the most complete and methodical of any extant. He had read with attention the most celebrated pieces on the side of infidelity, and has comprised in this work a concise view of their principal arguments, with the proper answers to them. As he had himself the fullest conviction, on the most mature and impartial examination, of the truth of the gospel, and the

weakness of all the attempts which its adversaries have made to subvert it; so he could represent his own views in so forcible a light, as was calculated to produce the same conviction in the mind of others.

Upon the whole, it may, I think, with great justice, be said of Dr. Doddridge, that, though others might exceed him in their acquaintance with antiquity or their skill in the languages, yet in the extent of his learning, and the variety of useful and important knowledge he had acquired, he was surpassed by few.

As he had taken so much pains to furnish and adorn his own mind with the most valuable knowledge, he was no less happy in his talent of communicating it to others. He was remarkable for his command of language, and could express himself with ease and propriety on every occasion.‡ In his younger years he studied the English language with great care, and had formed his style on the best models. It was remarkably polite and copious, though perhaps, in his later writings, rather too diffuse. He excelled in the warm and pathetic; and there are, in his practical works, many instances of true oratory, and the most animated moving address. He was well acquainted with all the graces of elegant composition; but he willingly sacrificed a part of that reputation he might have gained, as a fine writer, to the more valuable consideration of promoting the interests of piety and virtue; and often studiously avoided those ornaments of style, which, though easy and natural to him, would have rendered his work less useful to plainer Christians. As his own ideas, on every subject he had studied, were clear and distinct, so his method of arranging his thoughts, when he had occasion to express them in writing, was remarkably just and natural. Perhaps we have few discourses in our language, where the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject, than those which he delivered in his usual course of preaching.

Such, then, were the intellectual endowments with which he was honored, and the valuable acquisitions he had made. They justly entitled him to a considerable rank in the learned world; but, great as they were, it may with the strictest truth be said, that he valued them chiefly as they made him more capable of serving the interest of religion, and contributing to the happiness of mankind; to which great ends he had consecrated all his time and all his talents. He considered himself as a minister of Christ, and therefore thought it to be his principal business to save souls. But he had scope for exerting all his abilities in his office as a tutor, and opening to his pupils his ample stores of literature. By enriching them, he was enriching thousands in different parts of the kingdom, and making his learning more extensively useful than it probably would have been had he published ingenious and learned treatises on speculative or not very interesting subjects.

We are now to consider him as an author; in which character he is in much reputation among many of the friends of virtue and religion, of various persuasions, in these nations, in our colonies, and on the continent. He was not fond of controversy; and was determined, if he could possibly avoid it, never to engage in any of those disputes, which have been, and still are, agitated among Protestants. He had often seen and lamented this, as the event of many a voluminous controversy, that ‘men of contrary parties sat down more attached to their own opinions than they were at the beginning, and much more estranged in their affections.’ He therefore left this work to others.

The first piece he published (except some papers on the present state of the republic of letters) can scarcely be called controversial, though it was an answer to another. This was entitled ‘Free Thoughts on the most probable Means of Reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay; addressed to the Author of that Inquiry.’ 1730.§ He treats the author with great civility, and, instead of criticising on his performance, offers some remarks which may be of general use and they deserve the regard of all ministers. He points out the principal reasons why many learned and good men are so unpop-

* Dr. Doddridge was well acquainted with the Greek philosophers and orators, among the last of whom he was particularly devoted to Demosthenes. To the poets of Greece he was far from being a stranger; but he was not, I think, deeply conversant with its tragedians. I remember, while I resided with him, his having read Pindar with much admiration. With the Latin classics he was largely acquainted. As became a divine and a theological tutor, he diligently studied the ancient fathers, especially of the three first centuries. He paid particular regard to the apologists for Christianity, and was a great master of Origen and Eusebius. Beyond the fourth century his knowledge of this species of literature did not, I believe, widely extend, though it did not wholly stop there. — K.

† In this number was a Treatise on Algebra, in which the rules both of numeral and universal arithmetic were demonstrated with great conciseness and clearness.

‡ He used to descant, in his lectures, on the subjects treated of, with surprising perspicuity and freedom; and the same perspicuity and freedom attended him when he took the pen in hand. This was owing to the orderly disposition in which things lay in his mind.

§ The writer of the Inquiry was for a time supposed to be some lay gentleman; but, in fact, it came from the pen of a young dissenting minister, of the name of Gough, who afterwards conformed to the church; and who, in 1750, published a volume of Sermons, which have considerable merit, as judicious and elegant compositions.

ular and unsuccessful; and hath shown great knowledge of human nature, and what careful observations he had made on the dispositions of mankind. This tract is little known, especially by our brethren of the established church; but, at its first publication, it met with a favorable reception among persons of different parties and sentiments; and it deserves to be read, as a model of a candid, polite manner of remarking on another author's writings and opinions.

The only proper controversy he was ever engaged in was with the author of a treatise entitled 'Christianity not founded on Argument, &c.,' published in the year 1742, to whom he wrote three letters, which were published soon after one another in 1743. The author of this treatise, under the form of a most orthodox and zealous Christian, pretends to cry up the immediate testimony of the Spirit, and asserts its absolute necessity in order to the belief of the gospel; while at the same time he endeavors to expose all kind of rational evidence by which it could be supported, and advances several very cunning insinuations against the truth of it in the most pernicious view. Dr. Doddridge therefore chose to publish some remarks on it; not only to defend Christianity in general, but to explain and support some important truths of it, particularly the agency of the Divine Spirit, which some had denied, because others had misrepresented. He thought this treatise affected the foundations of natural as well as revealed religion; and that the ludicrous turns given to Scripture in it, and the air of burlesque and irony which runs through it, were very unbecoming a wise and benevolent man, or the infinite moment of the question in debate. But, while he thought himself called by Providence to 'plead the cause of the gospel, in the name of the God of truth, he was careful to do it in a manner worthy of Him, and which might not offend Him, as the God of love.' He therefore addresses the author with the greatest calmness, seriousness, and compassion; endeavoring to awaken his conscience, while he confuted his arguments. These answers met with much acceptance in the world, and he had letters of thanks for them from some persons of distinguished rank and abilities. The third part was esteemed, by many judicious persons, the best illustration, and the most rational, full defence of the Spirit's influences on the human heart, which had been published.

In 1747, he published 'Some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at the Battle of Preston-Pans, Sept. 21, 1745.' He designed, by this work, 'not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to God and his fellow-creatures; as he had a cheerful hope that the narrative would, under a divine blessing, be the means of spreading a warm and lively sense of religion. He thought the colonel's character would command some peculiar regard, as it shone amidst the many temptations of a military life.' This piece has gone through several editions; and the author had the pleasure to hear of some instances, in which it had answered his desires and hopes; though many thought, and perhaps justly, that he too much indulged the emotions of private friendship and affection in the composition.

These were all the writings our author published, except his practical ones. 'He esteemed an endeavor to set a man right in religious opinions, which we apprehend to be important, the second office of Christian friendship, and that of attempting to reform his morals undoubtedly the first.' And he attempted the second in this public manner no further than he thought it necessary to secure the former. He gives this weighty reason why he published so many things on practical subjects, which had been handled by various writers: 'Because I know the gospel to be true, and, through divine grace, feel in my heart an ardent concern for the salvation of men's souls. As, in this view, other cares appear trifling, so the limits of one congregation or country, and the little time which I must spend in life, seem too narrow. I would speak, if possible, to the ends of the earth, and the end of time. I esteem it my great felicity to be engaged with other worthy authors in assisting men's minds to a scriptural religion and a Christian temper; and though many provinces may appear much more splendid in the eyes of the learned and polite world, I trust ours will be at least as favorably remembered in the presence of the Lord Jesus Christ, at his coming; and I would have no standard of honor, wisdom, and happiness, which will not stand the test of that important day.'*

The first practical piece he published was 'Sermons on the Education of Children.' 1732. This he intended principally for the use of his own congregation, to supply, in some

measure, that want of more frequent personal instructions on the subject, which his care of his pupils necessarily occasioned. These discourses contain a variety of important advices and affecting motives in a little compass, and have been very useful to assist parents in this difficult work.

His tender concern for the rising generation showed itself in his 'Sermons to Young People,' published in 1735, and in his 'Principles of the Christian Religion, in Verse, for the Use of Children and Youth,' published in 1743. In this composition, which was drawn up by the desire of his friend Dr. Clark, he hath happily united ease, plainness, and elegance.† And here I may also mention his prefixing a recommendatory preface to a small piece, entitled 'Familiar Dialogues for Children,' which is well adapted to instruct them in their duty to God and man, and preserve them from the vices and follies of childhood and youth, at the same time it agreeably entertains and amuses them.

In 1736, he published 'Ten Sermons on the Power and Grace of Christ, and the Evidences of his glorious Gospel.' The three last, on the evidences of the gospel, were, in some later editions, by the particular desire of one of the first dignitaries of the Church of England, printed so as to be had separate from the former. They contain a sufficient defence of Christianity, and are well adapted to the use of those whose office calls them to defend it. It gave the author singular pleasure to know that these sermons were the means of convincing two young gentlemen of a liberal education and distinguished abilities, who had been deists, that Christianity was true and divine; and one of them, who had set himself zealously to prejudice others against the evidences and contents of the gospel, became a zealous preacher, and an ornament of the religion he had once denied and despised.

In 1741, the doctor published some 'Practical Discourses on Regeneration.' He was 'very sensible of the importance of the subject at all times; and knowing that several controversies had, about that time, been raised concerning it, he chose to treat it more largely than he had done before, lest these controversies should have been the means of unsettling men's minds, and have led them into some particular errors, and into a general apprehension that it was a mere point of speculation, about which it was not necessary to form any judgment at all.' These lectures, being preached on Lord's day evenings, were attended with uncommon diligence by many persons of different persuasions; and God was pleased to make them the means of producing and advancing, in some who heard them, the change which they described; and, since their publication, they have been useful to the same purpose.

In 1745, he published another practical treatise, entitled 'The Rise and Progress of Religion in the Soul,' illustrated in a course of serious and practical addresses, suited to every character and circumstance, with a devout meditation or prayer added to each chapter. Dr. Watts had projected such a work himself; but his growing infirmities prevented his execution of it. He recommended it therefore to Dr. Doddridge, imagining him the fittest person of his acquaintance to execute it in a manner that would be acceptable and useful to the world. It was with some reluctance he undertook such a work, amidst his many other weighty concerns. But Dr. Watts's heart was so much set on the design, and he urged his undertaking it with so much importunity, that he could not deny his request, after having been honored with his friendship for many years, and receiving much assistance and encouragement from him in several of his undertakings for the good of the church.

After this work was finished, Dr. Watts revised as much of it as his health would admit. It is indeed a body of practical divinity and Christian experience; and contains, as it were, the substance of all the author's preaching; and, considering how comprehensive it is, there is hardly any single treatise, which may be more serviceable to young ministers and students, if they would make it familiar to their minds, and form their discourses upon this model. This book was received with much esteem by several persons of great eminence for rank, learning, and piety, both clergy and laity, in the established church; and who, in a very respectful manner, returned the author their thanks for this attempt to revive religion. A person of distinguished learning and goodness always carried it with him, declaring that it was every thing on the subject of serious and practical religion. The many editions it has gone through in a few years, with the author's consent, not to mention a pirated edition or two,

* Ten Sermons. Preface.

† There is some reason to believe that they were made use of in the education of the royal children. -- K.

and its having been reprinted in America and Scotland, show how well it has been received in the world. The author was favored with many letters from different parts of these kingdoms, America, and Holland, giving him an account how useful it had been for the conversion, edification, and comfort of many persons; and perhaps there is no practical book better calculated for general usefulness.

Besides these, he published two sermons on Salvation by Grace; several single sermons; some on particular occasions; and charges, delivered at the ordination of some of his brethren. There were circumstances relating to each, that led him to believe they might be useful to the public; especially to those who desired the publication, or to whom they were first addressed. He thought that, 'as we are so near the eternal state, and must so soon be silent in the dust, nothing should be neglected, which looked like a call of Providence, directing any opportunity of doing good; though some might think that such publications were an addition to the number of unnecessary books, with which the world was before encumbered.'—His 'Plain and Serious Address to the Master of a Family, on the important subject of Family Religion,' deserves particular notice, as it hath passed through several editions, been very serviceable to ministers, who, by putting it into the hands of masters of prayerless families, might excite them to their duty, without being exposed to those inconveniences with which a personal admonition might, in some cases and with some tempers, be attended; and as the author's reasoning is so plain and forcible, as to leave those inexcusable, who, after reading it, will continue in this shameful and pernicious neglect.—Since his decease his lesser pieces have been reprinted in three small volumes.

But his capital work was 'The Family Expositor, containing a Version and Paraphrase of the New Testament, with Critical Notes, and a Practical Improvement of each Section.' He had been preparing for this work from his entrance on the ministry, and kept it in view in the future course of his studies. The large list of subscribers to the two first volumes, and the names of noble, honorable, and learned persons, which stand in it, show their esteem for the author, and concern for the advancement of religion. It is natural to expect, that, after an author's death, his friends might be less solicitous to encourage the remaining part of a work, than that which the author had published; and that others, who had no connection with him, might neglect a posthumous work, which was not designed to help a needy family: yet the three last volumes, printed since the author's decease, met with great encouragement; and in this view the list of subscribers to them is a more honorable testimony to the merit of the work than the former was. It is in so many hands, and daily instructing and entertaining so many devout Christians and their families, that I need not enlarge on its excellency and usefulness, and the spirit of piety and love which breathes through the whole.*

It has been already observed, that his works have been much read and esteemed in these kingdoms and our colonies. I would add, that the most considerable of them have been translated into foreign languages, and published abroad. His sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ, and his Letter on Family Prayer, have been translated into Dutch; the Memoirs of Colonel Gardiner into the Dutch, French, and German languages; the Rise and Progress of Religion into Dutch, German, Danish, and French. It is observable, that the translation of it into French was undertaken by the particular encouragement of the late prince and princess of Orange, and

* Happily, he had finished the whole of the copy, in short hand, a few slight notes towards the conclusion excepted, and the larger part had been transcribed for the press.

Of all our author's writings, the Family Expositor is the most important and valuable. It is the work in which he took the greatest pains, and on which his literary reputation principally depends. Many of his notes display a sagacious and judicious spirit of criticism, and the practical reflections are of general utility. How well this work has been received by the learned and pious world, is apparent from the continued demand for it down to the present time; nor is its popularity likely to decrease.

One part of Dr. Doddridge's Family Expositor, which must have cost him uncommon pains, was his having every where interwoven the text with the paraphrase, and carefully distinguished the former from the latter by the Italic character. By this method it is impossible to read the paraphrase without the text; and every one may immediately see, not only the particular clause to which any explication answers, but also what are the words of the original, and what merely the sense of the commentator. Nor was our author content with barely inserting the old translation, but gave an entire new version of the whole Testament, the merit and usefulness of which will in many respects be acknowledged. This translation was extracted from the paraphrase, and published in 1765, in two volumes, 12mo., with some alterations and improvements by the editor, together with an introduction, and a number of very short notes.—K.

many of the gentry in Holland. A Protestant prince of the empire wrote to the undertaker of it, promising to recommend it to those about him. Many persons of quality and rich citizens in Germany and Switzerland were subscribers to it. A pious minister in Wales translated it into the Welsh language, that it might be read by those of his congregation who did not understand English; and it would have been printed, could sufficient encouragement have been procured.—Some learned men undertook to translate the former volumes of the Family Expositor into German; but an opposition was made to its publication by one of the Lutheran clergy, from an apprehension that his interpretation of particular passages, and his reflections on them, might not agree with their established principles or form of church government. Therefore the persons concerned in the translation first published his sermons on Regeneration in that language; and the moderation and candor expressed in them quieted the opposition, and the work was completed. These writings, thus translated and published, have been well received abroad, particularly in Holland, Germany, and Switzerland, and, it is hoped, have been the means of spreading a spirit of piety and charity in those parts of the world.

Since the author's death, a volume of his Hymns hath been published, and his Theological Lectures, of which some account was given above. He intended, had God spared his life, to have published a new translation of the Minor Prophets, with a Commentary on them; a Sermon to Children; some Sacramental Meditations; and a Dissertation on the Jewish Proselytes, defending that opinion concerning them which he mentions in some of his notes on the Acts of the Apostles. In this last tract he had made considerable progress; but it is too imperfect to appear in the world.

Besides his works above mentioned, he published a short Account of the Life of Mr. Thomas Steffe, one of his pupils, prefixed to some of his sermons, which were printed by the earnest desire of the congregation where he settled; and a dedication of an abridgment of Mr. Brainerd's Journal of his Mission among the Indians of New Jersey and Pennsylvania, to the Honorable Society for promoting Christian Knowledge in the Highlands of Scotland, and in Popish and infidel parts of the world; by which society Mr. Brainerd was employed in this work, and of which society our author was one of the corresponding members. He also published a small piece of Mr. Some's, concerning Inoculation for the Small Pox, which was written and published principally with a view to remove the common objection from a religious scruple.

In 1748, he revised the Expository Works and other remains of Archbishop Leighton, and translated his Latin Prelections; which were printed together in two volumes at Edinburgh. The preparing these two volumes for the press took up some of his time for several months, in the intervals of other business. But he was far from repenting his labor. The delight and edification he found in the writings of this wonderful man, whom he calls an adept in true Christianity, he esteemed a full equivalent for his pains; separate from all the prospect of that effect which they might have on others. He acknowledges, in his preface, that he never spent a quarter of an hour in reviewing any of them, but, amidst the interruption which a critical examination of the copy would naturally give, he felt some impressions which he wished always to retain. He found in them such heart-affecting lessons of simplicity and humility, candor and benevolence, exalted piety without the least tincture of enthusiasm, and an entire mortification to every earthly interest without any mixture of splenetic resentment, as he thought could hardly be found any where else but in the sacred oracles. He had a cheerful hope that God would make these pieces the means of promoting the interest of true Christianity, and also that spirit of catholicism for which the archbishop was so remarkable, and extending it among various denominations of Christians in the northern and southern parts of our island. In this view he says, 'If the sincerest language or actions can express the dispositions of the heart, it will here be apparent that a diversity of judgment with regard to Episcopacy, and several forms both of discipline and worship connected with it, have produced in my mind no alienation, no indifference towards Archbishop Leighton, nor prevented my delighting in his works and profiting by them. In this respect, I trust my brethren in Scotland will, for their own sakes and that of religion in general, show the like candor. On the other side, as I have observed, with great pleasure and thankfulness, how much many of the established clergy in this part

of Britain are advancing with moderation towards their dissenting brethren, I am fully assured they will not like these excellent pieces the worse for having passed through my hands.'

In confirmation of what I have said in this chapter of Dr. Doddridge's literary character, I shall here subjoin a letter from Dr. Watts to Mr. David Longueville, minister of the English church at Amsterdam. Such an honorable testimony to Dr. Doddridge's merit, from so distinguished a person as Dr. Watts, especially as written without his knowledge, may very properly have a place in this work. — 'Rev. Sir, It is a very agreeable employment to which you call me, and a very sensible honor you put upon me, when you desire me to give you my sentiments of that reverend and learned writer, Dr. Doddridge, to be prefixed to a translation of any of his works into the Dutch tongue. I have well known him many years, and have enjoyed a constant intimacy and friendship with him ever since the providence of God called him to be a professor of human sciences, and a teacher of sacred theology to young men amongst us, who are trained up for the ministry of the gospel. I have no need to give you a large account of his knowledge in the sciences, in which I confess him to be greatly my superior; and as to the doctrines of divinity and the gospel of Christ, I know not any man of greater skill than himself, and hardly sufficient to be his second. As he hath a most exact acquaintance with the things of God and our holy religion, so far as we are let into the knowledge of them by the light of nature and the revelations of Scripture, so he hath a most happy manner of teaching those who are younger. He hath a most skilful and condescending way of instruction; nor is there any person of my acquaintance with whom I am more entirely agreed in all the sentiments of the doctrine of Christ. He is a most hearty believer of the great articles and important principles of the reformed church; a most affectionate preacher and pathetic writer on the practical parts of religion; and in one word, since I am now advanced in age, beyond my seventieth year, if there were any man to whom Providence would permit me to commit a second part of my life and usefulness in the church of Christ, Dr. Doddridge should be the man. If you have read that excellent performance of his, the *Rise and Progress, &c.*, you will be of my mind; his dedication to me is the only thing in that book I could hardly permit myself to approve. Besides all this, he possesseth such a spirit of charity, love, and goodness, towards his fellow-Christians, who may fall into some lesser differences of opinion, as becometh a follower of the blessed Jesus, his Master and mine. In the practical part of his labors and his ministry, he hath sufficiently shown himself most happily furnished with all proper gifts and talents to lead persons of all ranks and ages into serious piety and strict religion. I esteem it a considerable honor, which the providence of God hath done me, when it makes use of me, as an instrument in his hands, to promote the usefulness of this great man in any part of the world; and it is my hearty prayer, that our Lord Jesus, the Head of the church, may bless all his labors with most glorious success, either read or heard, in my native language or in any other tongue. I am, reverend sir, with much sincerity, your faithful humble servant, and affectionate brother in the gospel of our common Lord,

ISAAC WATTS.'

VIII. HIS PRIVATE CHARACTER. — Having considered Dr. Doddridge in his public and more important relations, as a minister, tutor, and author, we are now to take a view of his temper and behavior in private life, and the many virtues which adorned his domestic and social character.

In December, 1730, he married Mrs. Mercy Maris, a native of Worcester, in whom he found a prudent, religious, and affectionate companion, and whom God was pleased to continue to him through his whole life; * though he had often been exercised with painful apprehensions of losing her by some threatening disorders. It were easy to enlarge on the affection and tenderness with which he filled up this relation, if the subject were not of too delicate a nature to admit of a particular detail. It is sufficient to say, that his behavior in it was founded on the same excellent principles which influenced the rest of his conduct; and discovered, in a high degree, that sweetness and benevolence of temper for which he was so remarkable. I shall only add, as it may be a model to others, that I find him, just before his marriage, spending a day in extraordinary devotion, that by the exercises of repentance, faith, and prayer, he might

bring no guilt into that new state to lessen its comfort, and that he might engage the divine blessing in it; and among some maxims, which he drew up for his conduct in his various relations, in the advance of life, this is inserted: 'As a husband, it shall be my daily care to keep up the spirit of religion in my conversation with my wife, to recommend her to the divine blessing, to manifest an obliging, tender disposition towards her; and particularly to avoid every thing which has the appearance of pettishness, to which, amidst my various cares and labors, I may in some unguarded moments be liable.' He kindly interested himself in the concerns of her relations; and when some of them were in circumstances of very great affliction, he exerted himself for their assistance and relief.

In the education of his children, he endeavored to act upon the advices which he recommended to others in his sermons on that subject. He behaved to them in an affectionate and condescending manner, encouraged them to use a proper degree of freedom with him, and carefully to avoid that forbidding air which would have kept them in a distance, and rendered his instructions less pleasing and acceptable. — Though, through the multiplicity of his business, especially in the latter part of his life, he had less time to employ in their education than he could have wished, yet he was very solicitous to take every opportunity of impressing their minds with pious and virtuous sentiments. What his resolutions with regard to the discharge of this important duty were, will appear from the following extract from his papers: — As a father, it shall be my care to intercede for my children daily; to converse with them often on some religious subject; to drop some short hints of the serious kind, when there is not room for large discourse; to pray sometimes with them separately; to endeavor to bring them early to communion with the church; to study to oblige them, and secure their affection.' He was particularly solicitous to form his children to a catholic, mild, and friendly disposition, which he thought of the utmost importance to their own comfort, and their esteem and usefulness in the world. He had observed, that 'too many, from their tenderest years, have been taught to place a part of their religion in the severity with which they censure their brethren; and that a peccant humor, so early wrought into the constitution, will not easily be subdued by the most sovereign medicines.' He was therefore very careful not to convey unkind prejudices into their minds, but to educate them in open and generous sentiments; that they might learn to reverence true Christianity, wherever they saw it, and to judge of it by essentials rather than by circumstances.

He behaved to his servants with affability and kindness. Reviling and chiding, his nature abhorred; and that abhorrence increased the more he studied the gospel. When any thing was greatly amiss in their behavior, he privately and calmly argued the matter with them, admonished them, and attended the admonition with prayer. He was especially concerned that they might be truly pious: for this end he gave them Bibles and practical treatises, and often on the Lord's day evening discoursed seriously with them by themselves, and prayed with them. Thus did he *walk before his house with an upright heart*, and labored that they might serve the Lord, and, when they left his family, might be blessings to other families in which they might be fixed. Nothing severe, sour, or peevish, was seen in his deportment to any of his domestics. He considered them all as his children, and endeavored to draw them to their duty with the cords of love.

It would be unpardonable, in this account of Dr. Doddridge, to omit his character as a friend, in which he shone so illustriously. He had a sublime idea of friendship, and a heart turned to relish its noblest joys. He used often to say, 'Blessed be God for friendship, and the hope of its being perfected and eternal above! If it be so delightful on earth, amidst our mutual imperfections, what will it be in heaven!' God honored him with many valuable and faithful friends; and were it proper to mention their names, it would appear to all who know them, how justly he valued them, and thought himself happy in their esteem and affection. His learning, piety, and politeness, recommended him to the esteem and friendship of several of high rank and distinguished learning, both among the clergy and laity, with whom he kept up a correspondence. From them he received very obliging letters, expressing, in strong terms, the regard they had for his works, and the benefit they had found from them. The esteem of such persons for one in

* And survived him a great number of years.

his station, was an ample testimony to his great merit; as nothing but his personal qualifications could recommend him to their notice. He often improved his acquaintance with persons of superior rank and fortune, to obtain assistance for some distressed objects, whose case he knew; but solicited no favors for himself. In his plan of secret devotion his friends had a considerable share; and on days of extraordinary devotion, he prayed for them separately, if there was any thing peculiar in their circumstances that required his remembrance. He esteemed it the duty of friends daily to pray for one another, as a proper expression and the firmest support of their friendship; and he counted the prayers of his friends among his most valuable treasures. When he had occasion to mention some persons of eminence as his friends, he would sometimes add, 'Though I do not merit such friends, I know how to value them, and I bless God for them. I am not insensible of the blessing, and I hope ingratitude does not secretly lurk in any corner of my heart.' He always esteemed it the truest act of friendship to use mutual endeavors to render the characters of each other as blameless and as valuable as possible. He often acknowledged that he looked upon it as a singular mercy of his life that God had raised him up, from time to time, wise and judicious friends, who had his interest at heart; and their prudent cautions were the means of preserving him from many temptations and indiscretions, to which the natural gayety and sprightliness of his temper, especially in younger life, exposed him. No one had a juster sense of the worth of such friends, and would more readily hearken to their admonitions; and he always owned the goodness of God in giving him a heart to make a proper use of them. 'I have never felt,' saith he, 'a more affectionate sense of my obligations, than when those worthy persons, who have honored me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct.' When one of his friends had made an apology for his freedom, in giving him a hint of this kind, he answered:—'I thank God I have not that delicacy of temper, that a friend should need to make an apology for saying and doing a kind and proper thing, when there is, what the foolish taste of the present age may sometimes call, a freedom taken in it. Freedom in friendship is the very soul of it, and its necessary test and support.' Many of his friends well know what pains he took, in his correspondence with them, to maintain in their hearts a pious disposition and an active zeal to promote the interest of religion. He longed for opportunities of personal converse with them, that his own heart and theirs might be quickened thereby in the service of their common Lord. He often used to express the pleasure he had in the enjoyment of his friends, as giving him a delightful foretaste of the happiness of the heavenly world; and the snares and afflictions which arose even from friendship, as increasing his desire of that perfect state. He thus wrote to one of his most esteemed friends, in the year 1722:—'Your reflections on the love of God and the vanity of creature-love, are just and pathetic, and I enter fully into the spirit of them.'

'And certainly, if we could but persuade ourselves to love the blessed God as we ought, the happiness of this life, as well as the hopes of the next, would be fixed on the most solid, unshaken basis. We should have all the transports of the most unbounded passion, without any of the anguish and perturbation of it. He has no sorrows to be consoled, no unkindness to be suspected, no change to be feared. The united power of the creation cannot give one moment's uneasiness, nor separate us one moment from his presence and favor; but the great object of our wishes and hopes would be forever happy and forever our own. We might converse with Him in the most intimate and endearing manner, in every place and in every circumstance of life. Every affliction would then be light, and every duty easy. How ardently should we embrace every opportunity of doing some little matter to testify our respect and affection for Him! What a relish would it give to every common enjoyment of life, to consider it as coming from his hand; and that He sends it as a small token of his love, and as the pledge of something infinitely more valuable! Death itself would be unspeakably desirable, when we could consider it in this view, as retiring with the best of our friends into a nobler apartment, to spend an eternity in his delightful company, without the least interval of sorrow, absence, or indifference. It is a happy state; but, alas! my friend, when shall we arrive at it? In the mean time, let us cherish this love to Him, and labor after more elevated devotion; but we can-

not expect it, at least for any constancy, until we have subdued or regulated every meaner passion.'

Having endeavored to lead my readers into Dr. Doddridge's private and domestic character, and laid open as much of his connections and correspondence as may be useful, I shall now proceed to give some account of the manner in which he employed his time, his leading views, his habitual temper, the graces for which he was most eminent; and mention some circumstances and incidents, by which, it is generally allowed, a person's real character may be best known. I hope, by this means, to carry on my principal design, which is, to propose a good example to the world, especially to those who are honored with the Christian ministry; and furnish them with some maxims of wisdom and prudence, which will result from the various lights in which we are to consider him, and the several scenes through which he passed.

[To prevent some inconveniences arising from the unavoidable length of this chapter, it may be proper to divide it into sections.]

1. *His uncommon Diligence, Activity, and Resolution, in the Despatch of Business.*—This was the most striking part of his character, and must be in general visible to every one who is acquainted with his writings, and considers his relations as pastor of a numerous congregation, and an instructor of youth intended for the ministry. With what assiduity he applied himself to his studies, while a pupil, and during his retirement at Kibworth, has been shown, (chap. i. and ii.) Yet so intent was his heart on the great work in which he was engaged, that while others applauded his diligence in that period, he deeply lamented his mispending of much time. I will insert one of his mournful reflections on this subject, as a specimen of others, and to subserve my main intention:

'Upon reviewing the last year, I find that I have trifled away a great deal of time. Not to speak of that which hath been lost in formal devotion, and an indolent temper in the despatch of business, I find, on computation, that I have lost some hundred hours by unnecessary sleep. I have lost many in unnecessary visits, journeys of pleasure, or of business prolonged to an unseasonable length, and by indulging vain, roving thoughts, while travelling. A multitude of precious hours have been lost in unprofitable discourse, when I have been necessarily engaged in company, for want of taking care to furnish myself with proper subjects of conversation, or not making use of them, or not attending to opportunities of introducing profitable discourse.'

In following years he laments the mispense of time in his youth; and reflects what superior improvements he might have made in learning and piety, and how much more useful he might have been, had he exerted more diligence in those days when he had fewer avocations than when he lived in a large town, appeared under a more public character, and his labors and connections were increased. He endeavored then to make up what he thought his culpable deficiency, by habitual diligence in this proper business. In this view he rose early and sat up late. He reckoned the smallest parcels of time precious, and was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in the work he was about. Doing nothing was his greatest fatigue. He thought, and often told his pupils, that one good work was the best relaxation from another; and therefore he would not allow any chasm between the several kinds and branches of business he was to transact. He found it an infelicity to have his thoughts divided between two affairs which lay before him; and observed, that as much time had been sometimes spent in deliberating which of the two should be entered on first, as would have finished one, if not both. To prevent this, he laid as exact a plan of business as he could at the beginning of every year; but as this alone was too complicated and extensive, he had also his plan for every month, and sometimes for every week, besides what was to be done in his stated course of lectures and public services. He contrived to have a few hours every week, to which no particular business was allotted; these he set down as a kind of cash account, in which any unexpected affair was to be transacted, or the time lost by accidental hinderances might be in some measure retrieved, without breaking in upon his general plan.

Through all his riper years he kept an exact account how he spent his time; when he rose; how many hours had been employed in study, or the more public duties of his station; how much time was really, at least in his apprehension, trifled away, and what were the causes of its loss. Under this last particular, I find him lamenting taking up a

book, with which he had no immediate concern, and which yet engaged his attention, and so broke in upon the proper duties of his study. He laments, on another occasion, pursuing too long some abstruse mathematical inquiries, the advantages of which were by no means an equivalent to the time employed in them. He often complains of the loss of time by some visits which civility and good manners obliged him to pay; and resolves not to make himself such a slave to the customs of the world, as to neglect more important duties out of regard to them. He found even friendship a snare to him; and that the company of his friends produced some ill effects, with regard to his business and religious frame. 'While I have had company with me,' he writes, 'my work hath been interrupted; secret devotion straitened; the divine life reduced to a low ebb, as to its sensible workings, though my heart continued right with God.' At another time: 'Too much company, though very agreeable to me, led me to neglect some part of my business, and turned that, in which I so much rejoiced as a very pleasing circumstance, into a mischief rather than a benefit. Had I been resolute to have commanded an hour or two in the morning, I should have been less embarrassed through the day. I will therefore be more watchful and self-denying on this head.' He was desirous to do the work of every day in its day, and never defer it till the morrow; knowing there would be business enough remaining for that day, and all the days and hours of his life. He thought (and his own temper showed it) that activity and cheerfulness were so nearly allied, that one can hardly take a more effectual method to secure the latter, than to cultivate the former; especially when it is employed to sow the seeds of an immortal harvest, which will be rich and glorious, in proportion to our present diligence and zeal.

So solicitous was he to improve every moment, that one of his pupils generally read to him when he was dressing and shaving. In these short intervals he was improving himself and them by remarking on their manner of reading, and pointing out to them the excellences or defects of sentiment and language in the book read. When he was on a journey, or occasional visits to his friends, where he spent the night, he took his papers with him, and employed all the time he could seize, especially his morning hours, in carrying on some good work for his people, his pupils, or the world. While he was preparing his Family Expositor for the press, he did something at it daily. When an intimate friend had expressed some fear, lest his academy should be neglected, while he was preparing some works for the public, he thus wrote to him:—'So far as I can recollect, I never omitted a single lecture on account of any of the books that I have published. The truth is, I do a little now and then; something every day, and that carries me on. I have wrote some of my pieces in short-hand, and got them transcribed by my pupils, and thus I do by many letters. This is a help to me, and some considerable advantage to those whom I employ. I scarce fail being in the lecture-room three hours every morning; that carries me through my stated work, and, with the concurrence of my assistant, I oversee the academy pretty well.' So great was his diligence in his Master's work, that he often preached several days in the week in different villages about Northampton, and chose the evening for those services, that his lectures might not be omitted. During his annual vacation, which continued two months, one of them was usually spent in close study, pastoral visits, or making little circuits among the neighboring congregations, by the desire of their respective pastors; preaching to each in his way, not excepting some of different sentiments and denominations from himself. In the other month, he visited his friends in London, and other parts of the kingdom, finding such excursions and journeys serviceable to his health; yet he pursued his studies and writings, and frequently preached occasional sermons, especially in London and its environs, almost every day. I find that in some years he preached one hundred and forty times, in others more; besides his repetitions, expositions, and devotional lectures at home. So that the exhortations he gave his brethren, in his discourse on 'The Evil and Danger of Neglecting the Souls of Men,' came with peculiar grace and propriety from him, as they were illustrated by his own example.

Nor must I, in this connection, omit his correspondence; which was almost large enough to have taken up the whole time of a person of common abilities and industry.* His

* Sometimes he lightened his burden, by making use of the pen of his pupils, to whom he dictated his letters, while he himself went on with his Family Expositor, or any other work in which he was employed. I was not infrequently either his amanuensis on these occasions, or read to him while he answered his correspondents.—K.

letters were principally on business, and that of the most important kinds. Besides his correspondence with the parents and guardians of his pupils, he had many letters to write in answer to questions of moment, proposed to him by his brethren, especially those who had been his pupils, and by congregations at a distance, who applied to him for direction and assistance. His judgment was often desired by learned men, concerning critical difficulties, or works which they were preparing for the press; and his own publications would naturally enlarge a work of this kind. His correspondence with some persons of the first rank for wisdom and learning in the established church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, sought his epistolary acquaintance, and corresponding with them in Latin or French required some particular application. It is surprising to find how many hundred letters he received and answered in the space of one year.† I may say of him, as Pliny of his uncle, 'When I consider his despatch of so much business, I wonder at the multiplicity of his reading and writing; and when I consider this, I wonder at that.' But his resolution was indefatigable, and God had given him a happy facility in the despatch of business. He was master of the contents of a book on a summary view, and could readily express his thoughts on the most abstruse questions with ease and perspicuity. It is wonderful that his tender constitution should for so many years support such an intense application to business, so unfavorable to health. His friends were often expressing their painful apprehensions that it would impair his health and shorten his days, and addressing him with that carnal advice, *Master, spare thyself*; and, with regard to his last illness in particular, it might have been happy for them and the world, had he regarded it. But love to God and man, and zeal for the salvation of souls, bore him on. He needed no recreation; for his work was his highest pleasure. When he saw any success of his labors, and found that his writings were useful to many, it gave him fresh spirits and resolution. When he was advised by a friend to relax a little, and not preach so often, his answer was, 'Be in no pain about me. I hope that we have the presence of God among us, and that he is bearing testimony to the word of his grace. I take all the care of my health which is consistent with doing the proper duties of life; and when I find myself refreshed rather than fatigued with these attempts of service, I cannot think myself fairly discharged from continuing them.' To another friend he thus writes: 'I am indeed subject to a little cough, but I never preached with more freedom or pleasure. I am generally employed, with very short intervals, from morning to night, and have seldom more than six hours in bed; yet such is the goodness of God to me, that I seldom know what it is to be weary. I hope my labors are not in vain. There are those who drink in the word with great eagerness; and I hope it will be found, that it is not merely as the barren sand drinks in the rain, but rather that it falls on ground which divine grace will make prolific. This animates me to my labors.' In short, he lived much in a little time; and thought it was better to wear himself out in his Master's service, than rust in literary indolence, or drag on a longer life, when his vivacity and activity might be so much diminished, as in the course of nature they generally are. The motto of his family arms was, *Dum vivimus vivamus*; under which he wrote the following lines very expressive of his general temper:—

'Live while you live,' the epicure would say,
'And seize the pleasures of the present day.'[†]
'Live while you live,' the sacred preacher cries,
'And give to God each moment as it flies.'[§]
Lord, in my views let both united be:
I live in pleasure when I live to thee.||

2. *His Attempts to do Good, and to promote and encourage the Zeal of Others, beyond the Limits of his own Congregation and Family*—We have seen what uncommon and almost unparalleled diligence Dr. Doddridge exercised, and with what care he applied himself to the duties of his station, as a pastor and a tutor. But that zeal for God and pious concern for the salvation of men, which glowed in his breast, and led him to this diligence, carried him yet further; and excited him to embrace every opportunity of doing good to the souls of his fellow-

† A very honorable part of Dr. Doddridge's correspondence was that which he maintained with some of the brightest ornaments both among the clergy and laity of the established church. There is apparent from the collection of letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age.—K.

† 1 Co. 15:32.

§ Ec. 11:10.

|| Dr. Johnson's opinion of these lines was, that they constituted one of the finest epigrams in the English language.

creatures. He often conversed with strangers whom he accidentally met with, about their religious concerns, in a prudent and friendly manner. There are some instances of this kind mentioned in his papers, where he had reason to hope that a serious, lasting impression was made on their hearts by such conversation. He generally attended the condemned malefactors at Northampton, with a compassionate view to promote their salvation. Besides conversing and praying with them, he expounded and preached to them; and once he expounded the fifty-first Psalm to several who were to suffer together, with which they seemed to be much affected. Moreover, he labored to quicken all, to whom he had access, to pious and benevolent services, and to assist and encourage those who were employing their time and abilities in them. He thought a prudent, active zeal for the interest of religion one of the best evidences of a pious heart.

He greatly lamented the indolence of many Christian ministers; even some that were most distinguished for their philosophical and critical learning. While he saw no evidence that was applied to the grand ends of the ministry, he looked upon it as little better than laborious trifling. One of his brethren of great abilities was so fond of retirement and study, that he was averse to settling with a congregation, and to any public services: to him he thus addressed in 1724: 'I am sorry that you think of spending your life in a hermitage, in this learned and polite luxury. God hath endowed you with capacities which are not always to be buried in retirement. I hope, therefore, and believe, it is your constant care to make all your studies subservient to the views of such services. When Providence calls you to a more public appearance, I hope you will be willing to quit your cell, charming as it is, that you may enter on employments at least more important, if not more delicate, than those which you now pursue. This is a piece of self-denial which duty requires us to submit to; and which will be acceptable to God in proportion to our fondness for those elegances which we are contented to interrupt and postpone, that we may attend to the advancement of his kingdom and interest. We know the applause of our heavenly Master will be an abundant recompense for all the pleasures we have given up for his sake; and before we receive that public remuneration, we shall find such entertainment in the exercise of benevolence to our fellow-creatures, and the hope of promoting their everlasting felicity, as we shall never find in conversing with Virgil, or Tully, Pliny, or Addison, or any of the favorite attendants of our solitude.' — When he saw any of his pupils or younger brethren indolent, or not applying their time and talents to the care of souls, he would freely expostulate with them; and if ever his zeal was excessive, it was here. When he saw how much was needful to be done for Christ and souls, and how little really was done, by many persons of great abilities and religious characters, his spirit was moved within him. He took occasion, therefore, when he preached before his brethren, to urge every consideration and motive that was likely to increase their activity. His discourse on 'The Evil and Danger of Neglecting the Souls of Men,' contains many forcible arguments on this head, sufficient to rouse the spirit of every minister that is not sunk into stupidity.

He esteemed it a fault in some worthy ministers, that they were backward to engage in public services, at the stated assemblies of ministers, and on occasional days of prayer or thanksgiving. The multiplicity of his business, and the importance of his domestic engagements, might have been a reasonable apology for his absence from such meetings, or for being generally excused from performing any part of the service; yet he was seldom absent, unless hindered by sickness, and made no difficulty of complying with the desire of his brethren to take a share of the work. He thought that for ministers to decline, or to need much entreaty to engage, on such occasions, was disrespectful to their brethren, and was setting a bad example before their young associates; while it seemed to furnish their hearers with something of a plausible pretence for refusing to engage in a social prayer, or never to pray in their own families. On this principle he was determined to act, though he might be, as he sometimes was, charged with vanity and love of applause, for so doing. In order to make the meetings of ministers turn to a better account than he feared they had generally done, he endeavored to promote more regular associations; that the hands of each other might be strengthened by united consultation and prayer, and that they might concur in some schemes for the revival of religion. What he attempted of this kind may be seen in the preface to the sermon above mentioned; and the attentive reader of it will perceive how well it was adapted to pro-

mote piety, zeal, and love, among ministers and their congregations.

He was solicitous that something more might be done, among the dissenting churches, towards the propagation of Christianity abroad, and spreading it in some of the darker parts of our land. His scheme for this purpose may be seen in the same preface: it would too much swell this work to insert either of the plans in it. I mention them in this connection, as evidences of his fervent zeal to serve the cause of Christianity and vital religion; and it is hoped the publication of them hath tended to inspire a like zeal into others. With the same views he generously contributed towards publishing some practical books in the Welsh language. He was a hearty friend to the success of a society in Scotland, for propagating Christian knowledge, especially in North America, of which he was a corresponding member. He lamented that there were so few missionaries among the Indians near our settlements there; and was very desirous to train up some serious youths, of good health and resolution, to be employed in that capacity. Two of his pupils were educated with this view, and would cheerfully have gone on the service; but their nearest relations would not permit them.

'Such,' saith he, 'is the weakness of their faith and love! I hope I can truly say that, if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were to see him no more. What are the views of a family and a name, when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ?'

He was desirous to countenance and encourage all those who appeared to have the interest of religion much at heart, and to be zealous to instruct and save souls, though they were of different sentiments and persuasions from himself. [Here the Life alludes to Count Zinzendorf and the Methodists, and details accounts of the doctor's candor and courtesy on the one hand, and of his prudence and caution on the other. ED.] By acting in this tender, candid manner, he might, perhaps, commend and encourage some, who appeared to be zealous for the salvation of souls, before he had sufficient opportunities of knowing what their principles and views were; or the accounts he had received of the success of their labors might be exaggerated; or they might represent him as encouraging them more than he did. He might also think some of their errors of much less consequence than his brethren did. But these are often the weaknesses of the best minds; and, as a good judge of human nature says, '*Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.*' The better a man himself is, the less will he be inclined to suspect others of bad designs.

3. *His Catholicism, Moderation, and friendly Behavior to Persons of different Sentiments and Persuasions.* — Dr. Doddridge had diligently studied the gospel, and had just ideas of the extent and importance of Christian liberty. He had impartially examined the controversy between the established church of England and the Protestant dissenters, and thought it his duty to adhere to the latter. He thus wrote to one of his fellow-students on this subject: 'I am now more fully studying the business of conformity; and for that purpose am reading the controversy between Bishop Hoadly and Dr. Calamy; as indeed I think it necessary to examine into the affair, before I determine on being ordained among the dissenters. Upon the whole, I must say that, as nothing hath had a greater tendency to confirm my belief of Christianity than the most celebrated writings of Jews and deists; and my adhering to the Protestant cause than apologies of many of the Roman Catholics; so the study of the best defenders of the Church of England, which I have yet seen, hath added a great deal of weight to my former persuasions, not only of the lawfulness, but expediency of a separation from it. Yet when I see how many plausible arguments may be advanced on the contrary side, I am not inclinable to censure those who yield to the force of them.' His generous heart never confined truth and goodness to one particular sect, nor in any other respect appeared bigoted to that, or uncharitable to those who differed from him. The principles on which he acted will be seen by the following extracts from his writings: — 'I look upon the dissenting interest,' saith he, 'to be the cause of truth, honor, and liberty; and, I will add, in a great measure the cause of serious piety too. It was not merely a generous sense of liberty, (which may warm the breast of a deist or an atheist,) but a religious reverence for the divine authority, which animated our pious forefathers to so resolute and so expen-

* Cic. Ep. ad Q. Fratr.

sive an opposition to the attempts which were made in their days to invade the rights of conscience, and the throne of God, its only sovereign. And if the cause be not still maintained on the same principles, I think it will hardly be worth our while to be much concerned about maintaining it at all.*

In this dedication of a sermon to the pious Mr. Hervey, he thus expresseth himself:—‘You being, I doubt not, persuaded in your own mind that diocesan episcopacy is of divine original; and that ‘the church hath power to decree rites or ceremonies and authority in controversies of faith,’ have solemnly declared that belief; and, in consequence of it, have obliged yourself to render canonical obedience to those whom you thereby acknowledge as governing you by an authority delegated from Christ; that thus you may be *subject to every ordinance of man for the Lord’s sake*, and thereby approve your submission to Him. I have declined that subjection; not from any disrespect to the persons of the established ecclesiastical governors, and least of all from an unwillingness to yield subjection, where I apprehend Christ to have appointed it; for, so far as I know my own heart, it would be my greatest joy to bow with all humility to any authority delegated from Him; but I will freely tell you, and the world, my non-conformity is founded on this, that I assuredly believe the contrary to what the constitution of the Church of England requires me to declare, on the above-mentioned heads and some others, to be the truth. And I esteem it much more eligible to remain under an incapacity of sharing its honors and revenues, than to open my way to a possibility of obtaining them, by what would in me, while I have such an apprehension, be undoubtedly an act of prevarication, hypocrisy, and falsehood; reverencing herein the authority of God, and remembering the account I must shortly give in his presence.’—Yet he behaved with the utmost candor to the members of the established church, and always spoke of the established religion of his country with respect.

In explaining those texts of Scripture, in his Family Expositor, in which he could not avoid showing his sentiments, in some points of discipline, different from those which generally prevail, he conscientiously abstained from all reproaches; ‘To which indeed,’ saith he, ‘I am on no occasion inclined, and which I should esteem peculiarly indecent, where the religious establishment of my country is in question; and, above all, where a body of men would be affected, many of whom have been, and are, amongst the ablest advocates and brightest ornaments of Christianity. I have been also careful to adjust my expressions with as much tenderness and respect, as integrity, and that reverence which an honest man would owe to the judgment of his own conscience, were it more singular than mine, would admit.’† He heartily wished and prayed for a greater union among Protestants; and longed for the happy time, when, to use his own words, ‘the question would be, not how much we may lawfully impose, and how much may we lawfully dispute; but, on the one side, what we may waive, and, on the other, what may we acquiesce in, from a principle of mutual tenderness and respect, without displeasing our common Lord, and injuring that great cause of original Christianity which he hath appointed us to guard.’

One of his correspondents had informed him of a report spread in London in 1750, that he was about to conform to the Church of England, to which he thus answereth:—‘Assure those who may have heard of the report, that though my growing acquaintance with many excellent persons, some of them of great eminence in the establishment, increases those candid, respectful sentiments of that body of Christians which I had long entertained; yet I am so thoroughly persuaded of the reasonableness of non-conformity, and find many of the terms of ministerial conformity so contrary to the dictates of my conscience in the sight of God, that I never was less inclined to submit to them; and I hope I shall not be willing to buy my liberty or my life at that price. But I think it my duty to do my part towards promoting that mutual peace and good will, which I think more likely than any thing else either to reform the church, or at least to promote true Christianity, both in the establishment and separation; to strengthen the Protestant cause, and defeat the designs of our common enemies. And, conscious that I speak and act from these principles, and that I am approved of God in it, I do not fear the resentments of any narrow-spirited persons. I would not be a knight-errant in the cause of candor itself; nor would I so fear the imputation of mean and unworthy designs, as to be deterred, by the apprehension of it, from what is in

itself right. For, at that rate, from what may we not be deterred? I am much more solicitous to deserve well of the public, than about the returns I may meet with for doing it.’

I am persuaded that nothing ever appeared, in his lectures, correspondence, or private discourse, inconsistent with these sentiments, which he hath publicly avowed; especially in his sermon on Christian candor and unanimity. He labored to promote a like candid and friendly spirit in his pupils. He exhorted them to treat their brethren of the establishment with respect; never to utter any invectives against the constitution or forms of the Church of England; and if Providence should fix them near humble, peaceable, pious clergymen, to honor and love them, to cultivate a friendship with them, to study to serve them, and promote their reputation and interest. These were the advices of the lecture-room; and I have the pleasure to know, that those of his pupils with whom I am acquainted, have acted on these catholic instructions, and have been remarkable for their candor and moderation, in consequence of the pains he took, by his instructions and example, to instil these virtues into them, and his laying before them the arguments on both sides of contested questions. A rigid spirit, and a stiffness about indifferent things, he very much disliked; especially when attended with uncharitableness. He thought ‘there was always reason to suspect those persons and principles, that would alienate our hearts from any of the faithful servants of Christ, because they do not agree with our sentiments about the circumstantialia of religion; and that Christians had need to be cautious, lest they abuse their liberty to gratify those irregular passions, which, to whatever high original they may pretend, were indeed to be traced no higher than a carnal principle, and to be numbered among the *works of the flesh*.’ It grieved him to see impositions on conscience any where; especially among dissenters, as they were so evidently contrary to their own principles. ‘Our interest,’ saith he, ‘hath received great damage by unscriptural impositions and uncharitable contentions with each other.’

It appears, from what was said above of his behavior to his pupils, that he thought it unjust in itself, and very injurious to the interest of religion, to be rigorous with young ministers and students about their particular sentiments, and to tie them down to profess their assent to formularies, containing points of a very abstruse or a very doubtful nature: he thought it also foolish in the imposers, as being likely to prejudice them against those points, and drive them into the opposite, and perhaps worse extreme.

He thought separations in churches very seldom happened but there were errors and faults on both sides. In some instances of this kind, both parties made their appeal to him, and, on the most impartial survey of the grounds of the difference, he sometimes saw reason to blame, and therefore often displeased both.

There was a congregation in Northampton, which chiefly consisted of those who had separated from his before he settled there; nevertheless, he lived on the most friendly terms with them, as he believed they acted agreeably to the convictions of their own consciences. He rejoiced when they had a worthy minister of moderate principles, treated him in a brotherly manner, and did him all the service in his power: particularly, he procured for him an annual allowance towards his better support, by the favorable representation he made of his temper and character, and by assuring those who were concerned in the allowance that he should take it as no offence to himself. He was desirous to turn the zeal of his brethren into a right channel; to persuade them to suspend at least their debates on smaller matters, that they might with united efforts concur in prosecuting that great design for which the gospel was revealed, the Spirit given, and their office instituted.

While he was thus candid and moderate towards his Protestant brethren, he had a just abhorrence of the tenets of Popery, and especially its persecuting spirit; as he hath shown in his comments on those passages of the New Testament which refer to this great apostasy, and in his much admired sermon on ‘The Absurdity and Iniquity of Persecution for Conscience’ Sake, in all its Kinds and Degrees.’ How he considered and estimated the difference between the churches of England and Rome will be seen in the following passage from one of his sermons against Popery, showing how reasonable and necessary the Reformation was, and how justifiable our continued separation from the Romish church is. ‘My brethren, pardon the freedom of my speech. I should have thought it my duty to have separated from the church of Rome, had she pretended only to

* Free Thoughts, &c. † Expositor, v. 3, Pref. p. 3, 4to. ed.
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determine those things which Christ has left indifferent; how much more, when she requires a compliance with those which He hath expressly forbid! When she has the insolence to say, You shall not only confine yourself to a prescribed form of words, but you shall worship in an *unknown tongue*: you shall not only bow at the venerable name of our common Lord, but you shall worship an image: you shall not only kneel at the communion, but kneel in adoration of a piece of bread: you shall not only pronounce, or at least appear to pronounce, those accursed words which do not believe what is acknowledged to be incomprehensible, but those who do not believe what is most contrary to our reason and senses;—when these are the terms of our continued communion, *the Lord judge between us and them!* Had nothing but indifferent things been in dispute, we should have done, as we do by our brethren of the Church of England, take our leave of them with decency and respect; we should have loved them as *our brethren*, while we could not have owned them as *our lords*. But when they require us to purchase our peace by violating our consciences and endangering our souls, it is no wonder that we escape as for our lives; retiring, not, as in the former case, from an inconvenient lodging, where we are straitened for want of room, but from a ruinous house, where we are in danger of being crushed to pieces; or, rather, we retire with indignation and horror, as from a *den of thieves*, where we must be either the associates or the sacrifices of their wickedness. And to all their terrors and threatenings we oppose the awful voice of God,—*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.*’ *Re. 18:4,5.*

4. *His Benevolence, Affability, Public Spirit, and Liberality.*—Dr. Doddridge was very much of the gentleman, understood the decorum of behavior, and was solicitous to treat others with those forms of civility and complaisance which are usual among well-bred people. The waspishness of some learned and good men, and the acrimony with which they treat others, whom they think their inferiors in knowledge and science, or who differ from them in sentiments, were very disagreeable to him. He had contracted none of that moroseness and distance, which persons of great reading, and those who are engaged in a constant hurry of business, are apt to discover in their converse, especially with their inferiors. There was nothing uncivil or forbidding in his behavior, nothing overbearing or harsh in his language. He was easy of access to the poorest, when they came to him about their afflictions or religious concerns, and would leave his most favorite studies to hear their complaints, to counsel, comfort, and pray with them; he treated them with tenderness, yet lessened not himself by unbecoming familiarity. He thought such a deportment peculiarly incumbent on the ministers of the gospel and the instructors of youth; out of regard to their general character, the influence of their example, and from a concern to lead all with whom they conversed, especially those under their care, to entertain a favorable opinion of their humility and readiness to serve them. In consequence of such an opinion, they will be more free in their conversation with them, especially in communicating their spiritual concerns, than they would be if they saw them difficult of access, or austere in their manner of conversing.

His temper was unsuspicious, mild, and sweet; and *in his tongue was the love of kindness*. This, it must be owned, was sometimes carried to an excess, especially in younger life. His candor led him to think more favorably of some persons than they deserved; particularly those who possessed some shining talents or qualities, especially if they appeared to be active for the advancement of religion. At the same time, the openness of his temper, and a kind of natural complaisance, led him to say civil and obliging things of their characters and views; but, in some instances, he afterwards saw reason to alter his judgment of them, and be on the reserve in his behavior to them. This produced some inconveniences; for a few, who did not know him, suspected his sincerity, and the persons in question thought themselves injured by his declining an intimacy with them, or a recommendation of them, from which they expected some advantage; while those who were most intimately acquainted with his real character, and the motives on which he acted, knew him to be incapable of that dissimulation or inconsistency with which he was charged. I mention this, the rather that it may serve as a caution to the good-natured reader to restrain the excesses of civility and compliment; agreeably to the advice of a

noble writer,—‘Be cautious in all declarations of friendship; as the very common forms of civility are too often explained into undesigned engagements.’*

But the benevolence of the doctor’s temper was not shown in word and tongue only, but in deed and in truth; and the effects of it were substantial, lovely, and extensive. His zeal to do good to the souls of men, arising in part from this benevolent principle, hath already been mentioned. I am now to add, that his heart was touched with the miseries of the poor, and this led him to *devise liberal things*. No man was more free from a covetous spirit. He never sought great things for himself and his family, nor was he ambitious to leave them rich in this world. He often quoted that saying of his Master, as a true and precious monument of apostolic tradition: *It is more blessed to give than to receive*. He inquired after and relieved distressed objects; pleaded the cause of the poor and needy in his sermons and private discourses, and used all his interest with his friends to induce them to *do good and to communicate*. But he never laid any burden of this kind on others, (if, perhaps, they might think it so,) without bearing more of it himself than some may think, in justice to his family, he ought to have done. He exhorted others, agreeably to the directions of the New Testament, to appropriate some certain part and proportion of their estate and revenues to charitable uses, with a provisional increase, as God should prosper them in any extraordinary instances. By this means, they would always have a fund at hand, and probably communicate, when they looked upon what was so deposited as not in any sense their own, but as already given away to such uses, though not yet affixed to particular objects. He exhorted Christians to make a trial for one year, on such terms as they thought in their consciences would be most pleasing to God; and, by their observation on that, to fix their proportion for the next. He exhorted them to spare, to retrench superfluities, and deny themselves some of the elegancies of life; not that they might have more to hoard up, but have more to give.† And on these maxims he acted himself.

In one of his annual reflections on the providences of God to him, his views, resolutions, &c., he writes: ‘I have this day, in secret devotion, made a vow that I would consecrate a tenth part of my estate and income to charitable uses, and an eighth part of all that shall this year come in from my books to occasional contributions; unless any circumstances arise which lead me to believe that it will be injurious to others to do it.’ At the beginning of the following year, he thus writes:—‘Having fully discharged the charitable account last year, I renew the like resolution for this; and desire to observe how God prospers me, that I may do in proportion to it.’ His accounts show how punctually he fulfilled this engagement, and that he often exceeded it; so that, considering his family, and the precariousness of most of his income, his liberality will appear very remarkable. He often lamented that, in his youth, he had not been sufficiently frugal, so as to leave room for contributing more to relieve the necessities of others; though, while he was at school and the academy, as he hath sometimes informed his pupils, he never contracted any debts, nor spent money in unnecessary articles. This he reckoned a piece of justice to his benefactors, and a preparatory discipline for appearing respectably, and maintaining good economy, when he entered upon public life; and, though his income was small, he had always a little cash in hand at the close of every year. Yet he afterwards thought he might have been more frugal, and thereby have had more to have done good with.

Besides the proportion he devoted to charitable uses, he was a *lover of hospitality*, entertained his brethren and friends with great respect and kindness, and supplied many necessitous persons and families. After a considerable legacy to the poor in his will, he adds, ‘I am persuaded my dear family will not be, on the whole, the poorer for this little kindness to those whom I hope they will consider as the friends of Christ, and will delight, as they can, in doing them good. I have thought it my duty to lay up but very little for my own children, while I have seen so many of the children of God—and some of them most excellent persons—in necessity.’ He had great compassion for the industrious poor, visited their families, inquired into their circumstances, and particularly whether they had Bibles and practical books; and he bestowed on them, or endeavored to procure for them, those which he judged most necessary and useful. He gave away a great number of his

* Lord Orrery’s *Life of Swift*, p. 221.

† *Rise and Progress*, chap. 23, sect. 10.

smaller pieces, among the poor of the town and neighborhood where he lived, without distinction of parties.

He drew up and printed, at his own expense, 'A Friendly Letter to the Private Soldiers of a Regiment of Foot,' one of those engaged in the important and glorious battle of Culloden, concerning the detestable vices of swearing and cursing, to which they were addicted. It is now printed with his other small pieces; and it is much to be wished that officers, and other gentlemen of fortune, would distribute it among soldiers, with the same benevolent design.

Many wealthy persons, from a conviction of his integrity and prudence, and a desire to gratify his benevolent temper, put considerable sums into his hands for charitable purposes; and he kept a most faithful and circumstantial account how that money was distributed. He was very active in setting on foot the county hospital at Northampton: he not only contributed generously to it himself, but spent much time (more valuable to him than money) in ripening that excellent design. He preached and printed a sermon in favor of it, in which he pleads its cause with forcible and insinuating arguments. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and the good effects he had seen of it, in relieving so many, who are the worthiest objects of charity, and promoting a social and catholic spirit among persons of different parties and persuasions, by their union in carrying on a benevolent design. It gave him particular pleasure to reflect, that the souls of the patients might be instructed, awakened, and improved, by the religious advantages with which they were favored in the hospital, while the cure of their bodily disorders was proceeding.

As a further instance of his benevolence and public spirit, I might mention the part he acted at the rebellion in 1745; exerting himself with great zeal and at considerable expense in the cause of his king and country. I may add, that he took pains to cherish in his pupils a hearty loyalty and affection to his late majesty, and embraced the many opportunities his lectures of civil and ecclesiastical history gave him, for that purpose. Those who knew him best are fully convinced, that what he said on this subject, in his sermons on some public occasions, which were published, and the dedication of his Family Expositor to the Princess of Wales, was the genuine sentiment of his heart; and there was nothing inconsistent with it in any of his lectures or private discourses.

I have already taken notice of his establishing a charity-school at Northampton; to which I have now only to add, that he was a constant contributor to it, besides the pains he took to superintend and assist the education of the scholars. He educated several young men of good genius and dispositions for the ministry, in a great measure at his own expense; and had the satisfaction to see them entering on the work with proper furniture and great acceptance; and to receive from them such grateful returns as was in their power.

But his generous heart was most open to encourage any schemes for propagating religion, and spreading the gospel among those who were strangers to it.* Here he led the way, and exerted all the force of persuasion to engage others to concur in them. Thus, writing to a friend, concerning his plan for propagating the gospel, he saith, 'It is much better and more delightful to do a little for our Redeemer, than to do nothing. Who, that considers what a precious jewel he possesseth in that best of friends, would not wish that all the world shared with him in it? What is our time, or what our money worth, but that some considerable part of both may be employed for Him? O, when shall *his knowledge cover the earth, as the waters cover the sea*, and carrying along with it richer treasures and blessings than the sea ever bore! May it in the mean time rule in our hearts; and may we have the pleasure of wishing, praying, and laboring for the spread of his kingdom, though we cannot advance it as we would!'

* The following note, extracted from Prof. N. W. Fiske's Memoir of Doddridge, prefixed to the edition of his work published at Amherst, 1833, will show that he had thus early caught the missionary spirit:

'The document is said still to exist, containing the names of Doddridge and 150 members of his society, appended to several articles of agreement. One of them is, that they will meet in their place of public worship, at least four times a year, to pray for the advancement of the gospel in the world, especially among the heathen; and another, that, at these times, every one should contribute something for "sending missionaries abroad, printing Bibles or other useful books in foreign languages, establishing schools and the like." Doddridge, in urging such a plan upon the dissenting ministers around him, remarks, "It is a feeble essay, and the effects of it in our congregation can be but very small; but if it were generally to be followed, who can tell what a harvest such a little grain might at length produce? May God multiply it a thou and fold!"'

An event of a public, uncommon nature, in which he was particularly concerned, deserves to be related here, as an evidence of his great benevolence, and for the sake of the useful reflections he makes on it. 'April 5, 1741. At our assize last month, one Bryan Connell, an Irish Papist, was convicted of the murder of Richard Brynley of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine no one person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons with whom he was, when the murder was committed, I was so struck with the affair, that I obtained time of the under-sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitchurch and Chester, to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested that he was in Cheshire when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprove him, as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed. I had labored with unwearied pains and zeal, both for the deliverance of his life and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, and nothing more cheerful than his hope of deliverance had been. Among other things, I remember he said, "Every drop of my blood thanks you, for you have had compassion on every drop of it." He wished he might, before he died, have leave to kneel at the threshold of my door, to pray for me and mine; which indeed he did on his knees in the most earnest manner, as he was taken out to be executed. "You," saith he, "are my redeemer in one sense; (a poor, impotent redeemer!) and you have a right to me. If I live, I am your property, and I will be a faithful subject." The manner in which he spoke of what he promised himself from my friendship, if he had been spared, was exceedingly natural and touching.

'Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lessons:— 1. To adore the awful justice of God in causing this unhappy creature thus infamously to fall by her with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2. To acknowledge the depths of the divine counsels; which, in this affair, when I think on all the circumstances of it, are to me impenetrable. 3. To continue resolute in well-doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part in my whole life. 4. May I not learn from it gratitude to Him who hath redeemed and delivered me? In which, alas! how far short do I fall of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he express his gratitude; that he should be mine; that I might do what I pleased with him; that I had bought him; spoke of the delight with which he should see and serve me; that he would come once a year, from one end of the kingdom to the other, to see and thank me, and should be glad never to go out of my sight! O, why do not our hearts overflow with such sentiments on an occasion infinitely greater! We were all dead men. Execution would soon have been done upon us: but

Christ has redeemed us to God with his blood. We are not merely reprieved, but pardoned; not merely pardoned, but adopted; made heirs of eternal glory, and near the borders of it. In consequence of all this, we are *not our own*, but *bought with a price*. May we *glorify God in our bodies and spirits, which are his!*[†]

There was no instance in which the benevolence of his temper appeared in a more striking light than in the tenderness and affection with which he sympathized with others, and especially his friends, under their distresses. His heart felt for them: he entered into their sorrows, bore their burdens, and was ever ready to assist and relieve them to the utmost of his power; and, where the case admitted of no other relief, to support and comfort them. [A letter illustrative of his character in this respect is omitted, being too extended to be here retained. Ed.]

5. *His Humility, and Dependence on Divine Assistance.* — Dr. Doddridge, with all his furniture, esteem, and success, was truly humble. He thought, to use his own words, ‘the love of popular applause a meanness, which a philosophy, far inferior to that of our Divine Master, might teach men to conquer. But to be esteemed by eminently great and good men, to whom we are intimately known, is not only one of the most solid attestations of some real worth, but, next to the approbation of God and our own consciences, one of its most valuable rewards.*’ This happiness he enjoyed. He was solicitous to secure the esteem of others, out of regard to his usefulness in the world; and this he sought, not by destroying or disparaging the reputation of others, nor by any sinful or mean compliances, but by a friendly, condescending behavior to all, and faithful endeavors to serve them. He disliked the temper of those who indulged their own humor, and pursued their own schemes, without caring what the world said or thought of them. He reckoned this an affront to mankind; and such an evidence of pride, as not only defeated the ends they intended to answer, but exposed them to general contempt. A sensible writer hath so well expressed what I know were his sentiments on this head, and which he often inculcated upon his pupils, that I shall insert his words:—‘Reputation is in fact the great instrument by which a man is capable of receiving any good from the world, or doing any good in it. His most generous, tenderest designs will be censured, his best actions suspected, his most friendly advices and gentlest reproofs misconstrued and slighted, unless his person be esteemed and his character revered. So valuable a property, then, as a good name, may well deserve to be guarded with care. Nay, we may surely be allowed to seek for eminent degrees of regard from those about us, in order to be of more eminent advantage to them. This consideration pleads with peculiar force for a degree of tenderness and even jealousy of reputation in those who are the *salt of the earth*. Much regard must be paid by them to the sentiments, some even to the prejudices, of those that they have to do with.’† These maxims Dr. Doddridge endeavored to keep in his view; and there were few persons in his station who enjoyed so great a share of the public esteem, and whose writings were in so much reputation; and therefore few in whom some degree of self-complacency might have been more easily excused.

The desire of extending his usefulness falling in with the natural courteousness of his temper, might perhaps incline him to set too high a value on the good opinion of the world in general, and render him too solicitous to obtain it. How far this was the case, it is impossible for any one to say, unless he could have looked into his breast, and seen the secret springs of his actions. I am fully persuaded that the grand and governing principles on which he acted were those of the noblest kind; and that no desire of popularity or applause could influence him in any case in which he thought the interest of truth or religion concerned. These he always held sacred; and, compared with these, he considered even reputation and esteem as of no account. This I may venture to assert, from a long and intimate acquaintance with him; and from a view of his private papers, in which he lays open, with the greatest impartiality, all that passed in his own mind, on a variety of occasions. In them, the secret springs of his actions do, in effect, appear; and from them it is evident that the esteem of the world, instead of elating his mind, produced deeper humiliation before God and higher admiration of divine favor and grace manifested to him.

He had a deep sense of the weight of his undertakings, and the necessity of divine assistance to strengthen him for his

labors, and make them successful. ‘I hope,’ saith he, ‘I can truly say, my God is exciting in my heart some growing zeal for his service, both as a minister and a tutor. But really a sense of the vast weight of these offices, when united, is sometimes more than I know how to bear. It is of such infinite importance that young ministers come out in the spirit of the gospel, which is humility, simplicity, love, zeal, devotion, and diligence, in a degree far beyond what is commonly seen; and it is so difficult to bring them to it, and keep them in it, through the pride and folly of the human heart, that sometimes I am almost ready to sink under the discouraging scene. I hope God will keep me under a constant sense of my own imperfections; and, if he calls me out to any particular services, show his strength in my weakness, and his grace in my unworthiness. I know that, with regard to academical and ministerial labors, all depends on the increase which God is pleased to give. He has taught me this by briars and thorns, though I thought I was sensible of it before. He has showed me, by some painful instances, how precarious the most promising hopes are; that I may trust, not in myself, nor in man, but in his grace in Christ Jesus, on which I desire to live more and more myself, and to which I would daily recommend my pupils, my children, and all my friends.’

I am sensible that some may be apt to think that some very humbling expressions, when used by a person in his letters to his friends, savor too much of an affectation of humility, which, it must be owned, is widely different from the thing itself. But when it is considered that the same language is used by him in those papers which he intended only for his own perusal, and which relate to what passed between God and his own soul, the candid reader will see no reason to doubt but they both alike expressed his real sentiments.

While he had a deep sense of his own defects, he was disposed to do full justice to the abilities and good qualities of others. When he heard of the piety and zeal of other ministers and tutors, it gave him pleasure: he heartily rejoiced in their success, and gave God thanks for it. I find notice taken of some such instances in his *Devotional Exercises*.

I may mention, as an evidence of his humility, his behavior to his pupils, particularly his readiness to hear any objections they had to make to his sentiments, as expressed in his lectures; and his freedom from a dogmatical, imperious, overbearing spirit, for which he was remarkable, and which seems to me a very essential part of humility, especially in a learned man and a teacher; as the contrary is the very essence of pride. In this light also must be considered his relating to his pupils his own juvenile indiscretions, both in his compositions and conduct, as a caution to them. Yea, so great was his humility, that he desired his friends, the elders of his church, and even his pupils, freely to inform him what they thought amiss in his conduct; and he thankfully accepted their admonitions; being sensible that, amidst the variety of his cares, some important business might be neglected, or have too little of his time; some errors might escape his notice, and some irregularities of temper be indulged, which he would be glad to rectify. Patience of reproof is certainly a branch of humility, and a very important one; and this he discovered. When he had once received an admonition from a faithful friend, he thus writes to him: ‘I do such justice to your experienced friendship, that you need not to give yourself the trouble of gilding a reproof or caution, but may advance it in the plainest terms, and with the utmost freedom. For indeed I know I have many faults, and I think it one of the greatest felicities of life to be put into a way of correcting any of them; and when a friend attempts this, I place it to the account of the greatest obligations; even though, on the strictest examination, I should apprehend that some mistaken view of things had been the immediate occasion of such a generous and self-denying office of friendship.’ As a stronger evidence that he was possessed of this amiable temper, I would add, that, in one of his diaries, there is an account of an admonition he had received from a friend, concerning an improper gesture in his public prayers, which seemed to denote a want of a due reverence for God; upon which he writes: ‘I would engrave this admonition on my heart. May it not be owing to the want of that habitual reverence for God which I ought to feel in my own mind? I desire to be very thankful for so seasonable a reproof; resolving, by divine assistance, to lay it seriously to heart, and examine myself for the future, in some special regard to it.’ Such was the strong sense this excellent man expressed of his own weakness, imperfections, and defects; at the same that some, who knew him most intimately, were ready to admire the zeal,

* Rise and Progress, Dedication.

† Fothergill’s Sermons, No. X.

activity, and success, with which he exerted himself in his Master's work. In him was eminently fulfilled that saying of our Lord — *He that humbleth himself shall be exalted.*

6. *His Patience, Serenity, and Cheerfulness, under Afflictions; and upon what Principles these Graces were exercised and supported.* — In all ages God hath been pleased to visit those with afflictions who have been dearest to Him, and most active in serving Him. By purging and pruning the branches which bring forth fruit, He hath enabled them to *bring forth more fruit.* This was the case with Dr. Doddridge; and we are now to see how his heart was affected with his afflictions, how he was supported under them, and improved by them.

His health was not often interrupted so as to render him incapable of business; and he frequently recorded and devoutly acknowledged the goodness of God in this respect. But he was visited with some threatening fevers, which might have been prevented, or sooner removed, had he taken due precautions in time. He once lay long under a violent fever, which gave his family and friends many painful fears. But he bore the affliction with great patience; and, as soon as he was able to write, gave an intimate friend an account of his recovery; to which he added, 'It is impossible to express the support and comfort which God gave me on my sick bed. His promises were my continual feast. They seemed, as it were, to be all united in one stream of glory, and poured into my breast. When I thought of dying, it sometimes made my very heart to leap within me to think that I was going home to my Father and my Savior, to an innumerable company of angels, and the spirits of just men made perfect. Animal nature was more than once in great commotion; my imagination, just at the height of the fever, hurried in the strangest manner I ever knew. Yet, even then, Satan was not permitted to suggest one single fear with regard to my eternal state. I can never be sufficiently thankful for this. Assist me in praising God on this account. O, may I come out of the furnace like gold!' Speaking of another illness, some months after, he saith, 'I did not experience so much of the presence of God in this illness as I did in the former; but I bless God, I have not been left either to dejection or impatience.' Concerning another he saith, 'I have been confined of late by a threatening disorder; but, I thank God, through the prayers of my friends and a blessing on the use of means, I am now well. Assist me in acknowledging the divine goodness. He hath filled my soul with joy by the light of his countenance, and given me, I hope, more and more to rise above every thing selfish and temporal, that my soul may fix on what is divine and immortal. The great grief of my heart is, that I can do no more for Him. O that my zeal may increase; that I may know how, on every occasion, to think, and speak, and act, for God in Christ; and may spend all the remainder of my days and hours on earth in what may have the most direct tendency to people heaven. I am so crowded with cares, that they almost bear me down; yet, if they may be but cares for God, they are welcome.'

He had much affliction in the sicknesses and other distresses of his friends and near relations with whom he affectionately sympathized, and for whom he earnestly prayed.

He thus expresseth himself to a friend, concerning the dangerous illness of his wife, and the anxiety he had on her account: 'I bless God, my mind is kept in perfect peace, and sweet harmony of resignation to so wise and gracious a will. And, indeed, the less will we have of our own for any thing but to please Him, the more comfort we shall find in whatever circumstances He is pleased to allot us.' Upon another afflictive occasion he thus expresseth himself: 'I am ready to resign my agreeable circumstances, and to come, if such were the will of my Lord, to bread and water, and to a dungeon, if his name may but be glorified by it, provided He will but look through the gloom, and cheer me with the light of his countenance. Yea, I am willing to submit, in the midst of inward as well as outward darkness, if his name may but be glorified. And when I feel this, as, I bless God, at some times I do, then a living fountain of consolation springs up in my soul, and the waters of life do, as it were, overflow me.' — His heart was so affectionate and tender, that the death of some of his brethren in the ministry, his friends in private life, and his pupils, wounded him deeply.

In his reflections on one of his birth-days he thus writes: — 'Most awful things God hath showed me since the last birth-day; such as all the years of my life can hardly equal; the death of four such valuable friends, that I question whether the whole sum of my remaining comforts could, all

things considered, furnish out such another field of slaughter. My hands are indeed weak this day, and have long been so. How soon He may add me to the number of my fathers and brethren, He only knows. I thankfully own, that I am not solicitous about it. I hereby leave it under my hand before Him, that I am his property; that I have no greater ambition than to be disposed of by Him; to be silent until He commands me to speak; to watch his eye and hand for every intimation of his will, and to do it and bear it as far as my little strength will carry me; waiting on Him for further strength in proportion to renewed difficulties and all my interests and concerns I do most cordially lodge in his hands, and leave myself and them to his wise and gracious disposal.' In one of his reflections on the frame of his spirit in the services of a sacrament day, he writes: 'This day my heart hath been almost torn in pieces with sorrow; yet, blessed be God, not a hopeless, not a repining sorrow; but so softened, and so sweetened, that, with all its distress, I number it among the best days of my life; if that be good which teacheth us faith and love, and which cherisheth the sentiments of piety and benevolence. I desire very thankfully to acknowledge that days of the sharpest trial have often been days of singular comfort. The repeated views I have had of a dear dying friend, who is expressing so much of the divine presence and love, have comforted rather than dejected me. Blessed be God, who hath sealed us both with his grace, as those that are to be companions in eternal glory! a thought which now hath a relish that nothing can exceed, nothing can equal.'

In a letter to one of his pupils, concerning the joy and triumph with which one of his friends had died, he saith: 'O, what a gospel is this! I protest, by our rejoicing in Christ Jesus, that I see and feel more of its excellency; that I esteem it the greatest madness in the world to oppose it; and, next to that, to neglect it. Who would not rejoice in that gospel, which is such a cordial to the soul, when every thing loseth its relish?' At another time he thus writes: 'Such things have lately befallen me in the death of some friends, and the removal of others to a distance, that had I not been peculiarly supported, I know not how I should have borne them; but, through the undeserved goodness of a gracious God, I have found very great consolation. The divine presence hath made my work my joy amidst all its fatigues; and hath caused my soul to overflow with such unutterable delight, that I have hardly known how to quit it.'

But there was no affliction which lay with greater weight on his mind than the death of his eldest daughter, who lived long enough to give him very agreeable hopes as to her pious disposition.* In the sermon he published on that occasion, the world hath seen how his heart was affected, and what considerations supported him under that affliction; and many mourning parents have been comforted and instructed by the arguments and consolations he hath suggested in it.† I wish such may reap a like advantage, from viewing some of the workings of his heart in secret which he recorded at once for his humiliation and thankfulness, and then my design will be answered; though others, who are strangers to the tender feelings of nature on such an occasion, may be unimpressed with his reflections. 'I have been preaching from those words, *Is it well with the child? And she answered, It is well.* But surely there never was any dispensation of Providence in which I found it so difficult to say it. Indeed some hard thoughts of God were ready to arise; and the apprehension of his displeasure against me brought my mind into a painful situation. But it pleased God to quiet it, and lead me to a silent, cordial submission to his will. I see that I doted too much upon her; my heart was opened to her with a fond, flattering delight. And now, O my soul, one of thy earthly delights is gone. Seek thy greatest delight in heaven, where I trust my child is; where I am sure my Savior is; and where I trust, through grace, notwithstanding some irregularities of heart on this occasion, I shall shortly be. This circumstance I must record, that I recollected this day, at the Lord's table, that I had some time ago taken the cup at that ordinance with these words, 'Lord, I take this cup as a public solemn token, that, having received so inestimable a blessing as this, I will refuse no other cup which thou shalt

* A very amiable and hopeful child, of nearly five years of age. — K.

† The sermon which he preached on this event, and which was published in 1736-7, is entitled 'Submission to the Divine Providence on the Death of Children recommended and enforced.' It is an admirable discourse, which displays, in a very strong and striking light, the united piety and tenderness of the author's mind. Few superior instances of pathetic eloquence are to be met with in the English language. — K.

put into my hands.' I mentioned this again to-day, and publicly charged the thought on myself and Christian friends who were present. God hath taken me at my word, but I do not retract it. I repeat it again, with regard to every future cup. Much sweetness is mingled with this bitter potion, chiefly in the views and hopes of the eternal world. May not this be the beauty of this providence, that, instead of her living many years on earth, God may have taken her away, that I may be better fitted for and reconciled to my own dissolution, perhaps nearly approaching? Lord, *thy will be done!* May my life be used for thy service while it is continued, and then put thou a period to it whenever thou pleasest.

The next evening after the funeral, he adds: 'I have now been laying the delight of my eyes in the dust, and it is forever hid from them. We had a suitable sermon from those words, *Dost thou well to be angry for the gourd?* God knows that I am not angry; but sorrowful he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those who were kind to her, and those that weep with me for her: shall I not much more love thee, who art at this moment taking care of her, and opening her infant faculties for the business and blessedness of heaven? Lord, I would consider myself as a dying creature. My first-born is laid in the dust; I shall shortly follow her, and we shall lie down together. But, O, how much pleasure doth it give me to hope that my soul will rest with her and rejoice in her forever! But let me not centre my thoughts here: it is a rest with, and in God, that is my ultimate hope. Lord, may thy grace secure it to me; and in the mean time give me a holy acquiescence of soul in thee; and, now my gourd is withered, shelter me under the *shadow of thy wings*.'

Thus did this good man observe the hand of God in all the afflictive events in which he was concerned; and so careful was he to improve every such occurrence, in order to strengthen his submission to the divine will, to weaken his attachment to the world, and to increase his value for the supports and consolations of religion. And how happy an effect this had to render his trials easy, and to make them subservient to his spiritual improvement, will be easily imagined by every pious reader.

7. *His Temper and Behavior under unjust and unkind Treatment.*—The state of the world must be much altered for the better, and the malice of the accuser of the brethren, and his influence on mankind, much lessened in modern times, if a person who discovered so much piety and zeal for the happiness of men as Dr. Doddridge did, should pass through life without persecution; at least by those milder methods which alone the lenity of our laws allows, but which the law of Christ absolutely condemns. He knew the history of man and the state of the world too well to expect the esteem and good word of all, even for the most upright and friendly intentions and attempts. He thought that the observation of Paul, that *all who will live godly in Christ Jesus shall suffer persecution*, was not to be confined to the primitive age, but was verified in the best of men in every age. He expected his share of this kind of trouble, as many of his fathers and brethren had theirs; and he prepared himself to receive and improve it with a Christian temper. Some account of his sufferings of this kind, his reflections on them, and behavior under them, may properly be given, as they illustrate his character, show his *companions in the tribulation of Christ*, that their case is not singular, and may suggest to them the proper behavior under it.

No sooner was he settled at Northampton, with the pleasing prospect of great usefulness, by his relation to so large a congregation, and the increase of his academy, than he met with injurious treatment from his neighbors. Not to mention some insults he and his family suffered from the vulgar, through the influence of a party spirit, a more formidable attack was made on him from another quarter, whence he expected more candor and moderation. A persecution was commenced against him, in the ecclesiastical court, by some dignitaries of the Church of England, for teaching an academy. Persons of the best sense among different parties were surprised at this step; and several gentlemen of the established church, of considerable rank, and in public characters, warmly declared their disapprobation of it. Nay, the very person, in whose name the prosecution was carried on, came to the doctor to acknowledge his abhorrence of it; and to know, before it commenced, whether he could, with safety to himself, being then churchwarden, refuse to sign the presentment, or in any other way make the matter easy to him. But the clergy seemed determined to carry on the prosecution with vigor; notwithstanding

ing many acknowledgments they made of his learning and moderation, and many compliments they personally paid him on that account. This gave him a painful alarm, lest his usefulness as a tutor should have been entirely prevented, or greatly lessened; or he should have been obliged to remove from his congregation to some other part of the kingdom, where he might have been out of the reach of his prosecutors. But his loyal, peaceable, and moderate principles and character, being fairly represented to his late majesty, by some persons of rank and influence who had access to him, and were acquainted with the doctor, a stop was, by his express order, put to the prosecution; agreeably to the noble and generous maxim he had laid down, that, 'During his reign there should be no persecution for conscience's sake.'

He met with injurious treatment from some who denied the truth of Christianity; which he could no other way account for, than from the zeal he had shown in its defence; while others, on the contrary, were offended at the respect with which he had treated some persons who were thought to make light of the gospel, or deny some of its distinguishing tenets, because he saw in them some amiable qualities, esteemed them valuable members of society, or had commended their writings, as containing many things excellent, and calculated for usefulness. But strange as it may seem, the worst treatment he received, and which continued longest, was from some of his brethren in the ministry; which I believe arose partly from hence, that he set them a pattern of diligence and activity, which they were not disposed to imitate,* but principally from this circumstance, that he was not of their party, or would not run all their lengths in opposing and judging others. Many controversies concerning some Christian doctrines had been warmly agitated; and there had been several divisions in dissenting congregations, arising from different sentiments about them. It is no wonder that each party should be solicitous to number a person of so much learning, piety, and reputation, among their adherents. But he chose not to be distinguished by any party name, and to keep as clear as possible from any invidious distinction; and he imagined himself fully justified in this conduct by the behavior of our blessed Lord and his apostles, by the prudential and pacific maxims of the New Testament.

His sentiments on this head, as he hath published them to the world, deserve, in this connection, a peculiar regard. 'When a fierce and haughty sense of liberty is the reigning, darling character of ministers, and a determination to submit in nothing, to oblige in nothing; as the first elements of the Christian temper seem as yet to be unknown, there is great reason to believe that the doctrines and precepts of the gospel will not, cannot, be successfully taught.'† Again: 'Let none of us be disposed to dispute, merely for the sake of disputing; nor unnecessarily oppose the judgment and taste of our brethren, whether out of an affectation of singularity or of contention; but let us rather labor, so far as with a safe conscience we can, to keep the unity of the Spirit in the bond of peace. Let us avoid, as much as possible, a party spirit, and not be fond of listing ourselves under the name of this or that man, how wise, how good, how great soever. Neither Luther, nor Calvin, nor even Peter nor Paul, were crucified for us, nor were we baptized into any of their names. Happy is he, who, being himself an example of yielding, so far as he conscientiously can, and of not taking on him to censure others, where he cannot yield to them, shall do his part towards cementing in the bonds of holy love all the children of God and the members of Christ. How unsuccessful soever his efforts may be, amidst that angry and contentious, that ignorant and bigoted crowd, who miscall themselves Christians, or by whatever reproachful and suspicious names his moderation may be stigmatized, his Divine Master will neither fail to consider it in its true light, nor to honor it with proportionable tokens of his acceptance and favor. Love is the first and greatest of his commandments; and, after all the clamor which hath been made about notions and forms, he who practiseth and teacheth love best shall be greatest in the kingdom of heaven.'‡ It may at first seem strange that a

* 'It hath been observed, that it is somewhat natural for clergymen to be more easily irritable at such of their brethren as rise above them in apparent concern for religion and zeal for promoting it, than at those who fall below them. The first are a reproach to their own conduct and character; the other are a foil to it. So that every one, who espouses any bold or vigorous measure, may lay his account with a coldness, even from such of his brethren as are in the next immediate degree below him.' Dr. Witherspoon's Essays, v. ii. p. 254

† Family Expositor, Ac. 16:3. Improvement.

‡ Family Expositor, 1 Co. 1:10. Improvement.

person who professed, and, I am well persuaded, always acted agreeably to these sentiments, should be reproached; and the rather as he was an avowed enemy to all pious frauds, as they have been called, and thought (to use his own words) 'that they ought to be hissed out of the world with just abhorrence.'

Those who knew him saw that he was neither fond of money nor power. He was not influenced by a worldly spirit; having refused much more considerable offers in the Establishment than ever could be made him among the dissenters. He was not rash, hasty, and overbearing, which leads many persons into an inconsistent and dishonorable conduct; and then into double-dealing, to vindicate or palliate it. On the contrary, he acknowledged that he had sometimes been restrained from exerting himself as he might have done to serve the cause of religion, by an excess of caution, and a fearfulness of offending and incurring censure. He always treated others, even those from whom he differed, with civility, candor, and tenderness; as appears from his writings, and equally from his private converse. It was therefore natural for him to expect that he should escape unjust censures and opprobrious reflections from his brethren. But, to a person who knows the world, hath read any thing of the history of the church, or observed the nature and effects of most religious controversies, it will not appear strange that the most amiable virtue of moderation should be reckoned a great fault, and a care not to run the lengths of any party should expose a man to the resentment and censure both of that party and its opposite. 'He found by dear experience (as Mr. Pope expresseth it) that he lived in an age in which it was criminal to be moderate.' Some charged him with being too loose in his sentiments; others with being too strict. 'The high Calvinists (to use his own words) on this side, and some of the friends of liberty and catholicism, as by a strange catachresis they call themselves, on the other,' censured him.

He was represented by the bigots on both sides as a trimmer and a double-dealer. So have many, of the greatest eminence for wisdom, holiness, and zeal, been represented; and he used to take comfort in this, that he was no worse treated than those four excellent divines, whose writings, above all others, he admired, — the Archbishops Leighton and Tillotson, Mr. Baxter, and Dr. Watts. 'I confess,' saith the last of these, 'when a party spirit runs high among the different sects of religion, or the different divisions of mankind, this most amiable virtue of moderation is called by the scandalous names of indifference, lukewarmness, or tripping; and it sustains a world of reproaches from both the quarrelling parties. Moderation, though it is the blessed principle which awakens and assists men to become *peace-makers*, yet, at the same time, when it enters into the battle, to divide the contenders, it receives an unkind stroke from either side.' Dr. Doddridge endeavored to act up to that character which his affectionate friend and fellow-sufferer had described in the same discourse. 'When any sect of Christians seems to be carried away with the furious torrent of some prevailing notions or some unnecessary practices, some special superstition or a contentious spirit, the moderate man tries to show how much of truth and goodness may be found among each party, where all agree to hold Christ Jesus the head; though he dares not renounce a grain of truth or necessary duty for the sake of peace, and he would *contend earnestly*, where Providence calls him, for the essential articles of *faith*, which were *once delivered to the saints*,' &c. He saw and lamented the sad deviation of many ministers from, what he thought, important truths of the gospel; insisting on them much less than they should have done; or in such a manner as if they were making concessions to an adversary, rather than opening their hearts to their hearers on a favorite subject. He saw persons refining on a plain gospel, until it was almost evaporated and lost; and therefore he was the most strenuous in the support of its vital truths. 'I hope,' saith he in a sermon before an assembly of ministers, 'we shall never practise so dangerous a complaisance to the unbelievers of the present age, as to waive the gospel, that we may accommodate ourselves to their taste; which if we do, we may indeed preserve the name of virtue, but I fear we shall destroy the thing itself; lose it in our congregations, and probably in our hearts too; for I confess it seems to me much more probable that the doctrines of natural religion alone should be blessed, as the means of reforming heathens, who never heard of Christianity, than that they should have much effect on those, who, under the profession of it, slight its most glorious peculiarities; as if the religion of Jesus were a mere encumbrance, which, while we own it to be true, we might

nevertheless forget, without great danger or much inconvenience.'

In a letter to one of his younger brethren, he thus expresseth himself on this subject: 'Indeed, the gospel is a great thing, or it is nothing. I am more and more convinced of the importance of keeping to the good old evangelical and experimental way of preaching; and look upon most of the new-fashioned divinity, of which some persons, in different extremes, are so fond, as a kind of quackery, which bodes ill to the health of the soul, and of the church in general. You know how cautious I am of troubling the church of Christ with disputes; but my faith in the doctrines I preach is more and more confirmed by studying the Scriptures, by experience and observation. What I have wrote concerning them proceeds not from any sourness of temper, or any want of charity for, or love to, persons of a different opinion; though some of them have, as you well know, laid me under strong temptations to it, by exercising as little charity towards me as if there had been no bond of Christianity or even humanity to unite us.' For such a regard to the peculiar doctrines of the gospel in his preaching and writings he was much censured; and 'neither his moderation, and other personal virtues, nor his zeal for the service of the common cause of Christians, Protestant or Dissenters, could shelter him from the affected contempt and severe reproaches of some angry people, who, amidst all their professions of the most unbounded charity, thought his an excepted case, or chose rather to be injurious to him than consistent with themselves.*' Many instances in which he was treated in this manner might be mentioned; but, as I know he forgave them, I hope his friends, who were acquainted with them, have done the same.

One of his friends had informed him that he had been charged with insincerity; especially in using some particular phrases, in his writings, in a sense different from that in which he himself understood them, in order to please a party. To this he answereth: 'My conscience doth not tell me that I am at all to blame on the head you mention. I write for the public (as I would also do in every private correspondence) as in the presence of God, and in the views of his judgment. I would not purchase that phantom, popularity, which is often owing to the very worst part of a man's character or performances, by any compliances beneath the dignity of a Christian minister; an office of which I think so highly, as to be deeply sensible how unworthy I am to bear it. On the other hand, I do indeed desire to give as little offence as I honestly can; and I have high authorities for it: and though I am, and always declare that I am, in my judgment, greatly against the imposition of human phrases, yet, as some can hardly be avoided on one hand or the other, I choose to adopt and use some that are ambiguous, in what I take to be a fair sense, though not the only sense they might bear; and, by declaring it, to endeavor to fix a good idea to them, rather than absolutely to declare against, or even totally to disuse, them. Others, wider by far in their sentiments than I, are indulged in this, and even applauded for it; I have the misfortune (I cannot use the word more properly) to be condemned. — I do indeed believe that it is generally thought by that part of the world, which, some in jest, and some in sober sadness, are ready to charge with heretical pravity, that I approach much nearer to their sentiments than I really do; and perhaps three causes have concurred to lead them into that apprehension — a general conceit that their notions are so self-evident that none but an extremely weak or ignorant man (which they pay me the compliment of supposing that I am not, though they afterwards fully balance the account) can possibly be of a different opinion; some hints, which I may perhaps have dropped between the years 1723 and 1730, or thereabouts, when I was really more inclined to some of their sentiments than I now am; and my hearing them assert some of them patiently in a mixed company, when I have not been in a humor to dispute.'

'The friendly manner in which I have conversed with and spoken of some of those obnoxious gentlemen, and the honor I have done publicly and privately to those writings in which I think they have deserved well of Christianity in general, though I may have thought them allayed with some considerable mixture of error, may have conducted further to lead them to a conclusion, that I was much more of their mind, in some disputable cases, than I really am. My great care not to judge others, and my using at different times different phrases, which have appeared to me perfectly consistent, though others may have apprehended the contrary, may also

have contributed to produce the same effect. But, on the whole, I know assuredly that I have not on any occasion belied the real sentiments of my heart; and that, by my necessary caution on this head, I have lost many friends, whom I could easily have kept, and whom I speculatively knew the way of cementing to me, much to my own secular advantage; though I could not go to the price of it, when that price was only a few ambiguous words. This, sir, may give you a general view of the matter; but if it occurs to you to mention any particular phrases and modes of expression, charged with the evils of which this condescension is said to be productive, I shall open my heart about them with the utmost freedom; as I know nothing, in my purposes or views, which I would not wish you thoroughly to understand; and if I cannot vindicate such phrases, will for the future lay them aside. I speak on this head without any reserve or any regret, as a man that is inwardly easy, and, being sound, can bear handling; and you are perfectly welcome to show this letter to whom you please.

To another friend, who had informed him of some reports he had heard to the disadvantage of his character, he thus writes: 'I wish every one, whose friendship is worth preserving, would give me such an opportunity as you have done of explaining myself freely with regard to those things which have been so unjustly aggravated. My righteousness is in it; and I am fully persuaded that what I have done, in the various circumstances in which my conduct hath been arraigned, would be found at least the pardonable infirmities of an honest man, who fears God and loves all mankind; and who meant heartily well to the persons who thought themselves most injured by him, in what he did, or did not do, in relation to them. I have, I thank God, a constant sense of the general uprightness of my heart before Him; and can say, with that good man, of whose afflictions God hath caused me in this instance to partake, *Thou knowest that I am not wicked*: nor have I ever, in any instance that I know of, acted a part which my conscience hath condemned as insincere, or that it should afterwards, on reflection, upbraid me with as dishonest. But I may, through an excessive tenderness of displeasing, have left men of different opinions more room to think me of their sentiments, by my not opposing them, than I ought to have done. I may likewise in many instances have seen, or thought I have seen, things not to be inconsistent, which warm men, on one side the question and the other, have thought to be so; and it is possible, too, that in some of these cases they may have thought right, though I believe in more they have been on both sides wrong. I may have had more real esteem and love for persons in very different views and interests, than they (knowing the narrowness of their own hearts in these instances) could easily imagine to be sincere; and among these have been some of the Methodists. Besides all which, a disposition to use some forms of complimentary expressions, especially in younger life, and to tell persons the good things I thought of them and their performances, may have exposed me to censure; though, I may truly say, I have always inwardly thought what I said; for my mind has never been in such a state but that I must have felt a sensible and memorable horror for doing otherwise. These things may have given advantages against me. And they may perhaps be permitted, that I may not be too much exalted by the unreasonable and extravagant applauses I have sometimes met with. I have a persuasion in my own heart, that, if God continue my life for a few years, many of these things will die. I shall be made more cautious by them, and more humbly seek that wisdom from God, which is necessary to *cut off occasion* from some who spitefully seek it. I shall also, while they continue, have opportunities of exercising several graces of the Christian temper, which, though concealed from human eyes, have their value in the sight of God. And I may be made more desirous of leaving a world, where I meet with so much unkindness, for that where love will be perfected.

'While I am conscious that I act on Christian motives, I make little of the censures of men; but I would avoid unnecessary offence. I had rather suffer many of these injuries than offer one. It is my desire to behave under them as becometh a Christian, and to be made more watchful by them. Let but my heart be with God; the visits of his grace made to me, and the prospect of glory presented to my believing eyes, so as to engage my more constant pursuit; let but my temper be becoming a Christian and ministerial profession; and I hope other things will impress me little. I am a weak and a sinful creature, but one who sincerely believes the gospel, who could desire to spread the savor of it, if possible, over all the world, and to bring the

power of it into every heart, that it may grow humble and pure, benevolent and upright; and who heartily wishes every thing opposite to the gospel might fall, *not by might or power, but by the Spirit of the Lord*. Nor am I much concerned, any further than the honor of my Master is interested in it, whether I *go through evil report or good report*. If any think me a deceiver, God knows I am true. If any wish that I were unknown, I bless God I have reason to believe that I am well known to not a few, by tokens which will never be forgotten.' In some of his private reflections he saith:—'These are the favors of my God to me the last year: and may I not also reckon in the number of them the opposition I have met with, I think, undeservedly, for things well intended, and, I believe, for bearing a faithful testimony to the truths of the gospel, which hath occasioned me many enemies, and will, I doubt not, prove an occasion of verifying my Master's words, *Great is your reward in heaven*?'—These are some of his sentiments on the reflections thrown on his character and designs; and whoever attends to the account he gives of his temper and business will easily see how malice, prejudice, or ignorance, might graft aspersions on them.

He had likewise some enemies from his own household. It will not be wondered at, that a person who had educated about two hundred young men, should meet with a few in that number, who behaved ill, and requited him *evil for good*. Some of them proved wicked; and he humbly acknowledged before God, in his private reflections on such a painful circumstance, 'That by a false complaisance he lost much of his authority over them; in consequence of which they grew worse, and he was obliged to expel them.' As to others of them, he was not so well satisfied of their real piety, and being hearty in undertaking the ministerial work, as to be able with a good conscience to recommend them. Some of them had embraced tenets which he knew would render them unacceptable to most dissenting churches; and therefore could not recommend them to some, where they would have chosen to settle. Being therefore carried away with the warmth of their passions, and that pride and impatience of control which is so often found in youth, they charged their tutor with treating them unkindly, though they were on many accounts under great obligations to him, and set themselves to misrepresent his character.

Thus he laments his own case:—'Some have thought themselves injured, because I cannot oblige them, at the expense of my conscience, by granting them testimonials which I know they do not deserve; or by helping them into settlements which would be unhappy to themselves, and the congregations which refer their case to my advice. But this is my comfort, that most of those, who have been my pupils, are my cordial and affectionate friends; and I find all the tenderest and most grateful friendship from those now under my care. I am more and more confirmed in the judgment I passed on those, who are setting out in the church; and am convinced that the part I have acted, in the difference I have made between them, hath been approved in the sight of Him to whom my final account is soon to be rendered. In the mean time, the longer I live, the less I am inclined to enter into debates which I have neither time nor heart for; and perhaps have been too indolent in tracing out injurious reports, and too dilatory in making remonstrances for ill usage. I have generally chosen the shorter way, heartily to forgive and pray for those from whom I have apprehended that I have received the most injurious treatment; and to endeavor to live in such a manner, that they, who intimately know me, may not lightly believe rumors to my disadvantage.

'Methinks the lovers of mankind, and the lovers of Christianity too, should pardon each other some little mistakes in conduct, and should put the gentlest, not the harshest, construction on things which may wear a dubious aspect. I will endeavor to bear these things as a burden, which Providence is pleased to lay in my way. I will remember Him, who bore, in all respects, infinitely worse usage for me; and will comfort myself with looking forward to that day, when every calumny will be wiped off; when Omniscience will attest, as it certainly will, the integrity of my conduct; and when those evil principles, which may in some degree, and at some times, leaven the minds of good men, will be all purged away.'—With regard to those of his pupils, who occasioned the foregoing reflections, I have great reason to believe, that further knowledge of the world and themselves convinced them that they had acted wrong. I assuredly know that some of them deeply repented of it afterwards; and particularly one, who, a little before his death, wrote his tutor a most pathetic and friendly letter, in which he

largely confessed his own guilt; laid open to him many of the sly arts which had been used to hurt his character; and, with all the marks of humility, penitence, and affection, earnestly desired his forgiveness and his prayers.*

I have been larger on this part of the doctor's character than was, perhaps, necessary to illustrate and vindicate it: but probably some yet living may entertain prejudices against him and against his writings in consequence thereof. I was therefore willing to set it in its true light; and to exhibit a noble pattern of a Christian behavior, under such reproaches and slanders, as many good and useful men are yet suffering by, and the best, perhaps, most. I shall only add, that he practised the advice which he gave to others in such circumstances, and did not 'suffer himself to be interrupted, in his generous, worthy course, by the little attacks of envy and calumny which he met with in it. He was still attentive to the general good, and steadily resolute in his endeavors to promote it; and he left it to Providence to guard or to rescue his character from the base assaults of malice and falsehood, which, he had observed and experienced, will often, without a person's labor, confute themselves, and heap upon the authors greater shame, or, if they are inaccessible to that, greater infamy than his humanity would allow him to wish them.*

8. *His Piety towards God, and his Devotion, as the Support of that and every other Virtue.*—It may truly be said of Dr. Doddridge, as it was of Socrates, that his life was a life of prayer.† We have already seen the care he took to maintain a devout spirit, and live near to God in early life. He held on this religious course, and grew stronger and stronger even to the last.‡ He made conscience of presenting serious addresses to God every morning and evening, whatever his business and avocations were, and often employed some moments in the middle of the day in the same manner. That his devotions might be more regular, copious, and advantageous, and his mind be kept in a devout frame through the day, he laid down a plan for this purpose, which I have reason to believe he often reviewed in a morning, as it always lay on his desk; and from thence it appears what pains he took to keep up the life and ardor of religion in his soul. He was careful that his first thoughts in the morning and last in the evening should, in a special manner, be consecrated to God. According to his exhortations to others,§ he selected some one verse of Scripture every morning, to treasure up in his mind, resolving to think of that at any time when he was at a loss for matter of pious reflection in any intervals of leisure. He thought it of great importance, and found it of much advantage, to renew his covenant with God, and make a fresh and solemn dedication of himself, his capacities, time, and strength, to his service every morning; and especially to spend every Lord's day morning in devotional exercises, as the best preparative for the public services of the day. He esteemed devout meditation an important part of a Christian's duty, an excellent means of fitting the heart for prayer, and an exercise which afforded great pleasure. He often lamented the tendency which the variety of his cares, though most important in themselves, had, to make him less serious, copious, and fervent, in secret prayer, than he should have been. In all his addresses to God, he was large in praise and thanksgiving; esteeming it a proper expression of gratitude to God, a necessary and delightful duty on other accounts, and the means of promoting habitual cheerfulness of mind. He carefully watched the frame of his own heart, and recorded the most important particulars relating to it, that they might guide, warn, or encourage him, for the future. It has been already observed, that he began to keep a diary of his life, when he was 14 years of age: in this he noted the business he had despatched; the temper and workings of his mind in the various labors and occurrences of the day, and particularly in his acts of devotion at home and abroad; what he had learned in reading, conversation, or by his own reflections; any remarkable providences relating to himself, his friends, or others, or to the church of God. But in his latter years, when nothing occurred that deserved to be recorded, he contented himself with some particular marks, by which he could afterwards observe what was the frame of his spirit, how he

had performed his devotions and spent his days. By this method very little time was employed in making the particular marks, and the end of a diary was sufficiently answered. The warmth and affection of his natural temper rendered such watchfulness particularly necessary to him, especially in his youth. Many days of humiliation and devotion he employed in that period to subdue and regulate his passions, in which he happily succeeded. When he found his heart enlarged and warmed with devout meditation on divine subjects, he sometimes committed his thoughts to writing, and perused those meditations for his own instruction and comfort, at times when he found his thoughts rambling and confused. Several specimens of this kind the world hath already seen in his 'Rise and Progress of Religion.'

He was a careful observer of the providences of God to himself, his family, friends, and country. He kept a register of the most remarkable interpositions of Providence in his favor. In this are recorded some signal deliverances in his childhood and youth; the recovery of himself, his wife, children, and friends, from threatening disorders; and the preservation of his limbs and life in many hazardous circumstances. He takes particular notice of the goodness of God to him, in preserving him from harm, when, on the day of the coronation of King George II., he plunged himself into unnecessary danger, by going among the mob to see the procession, and was thrown down from a scaffold among the horse guards. The deliverance of his house from being destroyed by fire hath been taken notice of in the preface to the sixth volume of the Family Expositor; concerning which he writes: 'Well may it be said, *Is not this a brand plucked out of the burning?*' A fire was kindled among my papers, which endangered the utter ruin of my affairs. Several sermons, papers, and books, were utterly consumed. Every thing else in my study, and perhaps the whole house, had soon followed it, had it not been for the glance of an eye, by which an opposite neighbor discovered it. This gave me an opportunity of rescuing my books of accounts with my pupils and my ward, one manuscript volume of my Expositor, (of which though there was not a leaf unburnt, not a line was destroyed, which had not been transcribed,) and the rest of the original. The danger was so extreme that one quarter of an hour, if the house had been saved, had almost undone me. I desire to leave it on record that I now have received this wonderful mercy from the Lord, and would consider it as an engagement to devote all I have to him with greater zeal.' This register he reviewed on days of extraordinary devotion, to preserve his gratitude and increase his activity in the service of God.

He traced all the kindness of his friends to him, and all the concern for the support of religion, which he observed in them or others, to the hand of God, who put such things into their hearts. He likewise acknowledged it in his afflictive events, in the death of his friends, the attacks made on his reputation, and his disappointment in some of his schemes of usefulness: and his frequent language was, 'My God is humbling me, and I need it; O that it may quicken me likewise!' It was customary with him, when he recorded any important and instructive occurrence, to add what lessons it was adapted to teach, and he was desirous to learn from it; that when he reviewed it afterwards, his attention to those instructions might be renewed, if the impression which the occurrence made at the time should be worn off. Many instances of this prudent care might be given. The following extract from his papers may serve as a specimen: 'Falling into conversation with some persons of rank, who appeared to be profane and earthly, it imprinted on my mind, and may I ever retain it, a deep sense of the vanity of life, when not governed by religion. I heartily pitied them; and was truly sensible of my obligations to God, who has, in some measure, formed me to sweeter pleasures and nobler expectations.' The affair of Connel, mentioned in section 4, is another remarkable instance of the same kind.

He had a high idea of the efficacy of prayer. He had seen so many glorious effects following it, when there was little hope from human wisdom and power alone; he had read so many well-attested instances, in which God had conferred singular honor and favors upon his praying servants, and found his own spirit so much improved and animated by devotion, that he resolved to continue instant in prayer. I have reason to believe, from some hints in his diary, that, besides his stated devotion, he seldom set himself to study, compose, or write letters of importance, without previous prayer. Before he went to visit persons whom he suspected to be in an unconverted state, who were dan-

* Rise and Progress, &c. chap. 28, sect. 9.

† Max. Tyr. Diss. 30.

‡ The prime and leading feature of his soul was that of devotion. This was the pervading principle of his actions, whether private or public. What Dr. Johnson has observed with regard to Dr. Watts, 'that as piety predominated in his mind, it was diffused over his works, and that whatever he took in hand was, by his incessant solicitude for souls, converted to theology,' may with equal propriety be applied to Dr. Doddridge.—K.

§ Rise and Progress, chap. 19, sect. 18.

generously ill, in spiritual distress, or mourning the death of their friends, he *asked wisdom of God* to conduct his conversation and prayers with them in the most useful manner. It was observed above, that in early life, before he went journeys, he spent some time in serious reflection on the various scenes, labors, temptations, and dangers, through which he was likely to pass, and spread them before the Lord; and, after his return, reviewed the several stages and events of his journeys with suitable devotion. To this may be added, that when he travelled with any of his pupils, or intimate friends, he was solicitous that his conversation with them might be edifying. To prevent the stagnation of good discourse, each of them mentioned some text of Scripture at their entrance on every particular stage, which was to be the subject of their meditation and discourse by the way. Once, before he entered on a long journey for several weeks, he drew up a short plan how a journey might be religiously conducted; and communicated it to his fellow-travellers. Thus was he desirous to lead them forward with him in his journey to the heavenly world. It hath likewise been observed above, that he kept the returns of his birth-day and new year's day with peculiar solemnity; and I will now insert some specimens of his reflections and resolutions on those days.

'Jan. 1, 1726-7. Last night I was seriously reflecting on the year I am come to the conclusion of; and I now look forward to the year which I am entered upon. I see many necessities, which can only be supplied by divine bounty; many duties which I shall be utterly unable to perform without the communications of divine grace; and many uncertain events which I cannot make myself easy about, any other way than by referring them to the divine care. Nothing therefore can be more reasonable than to renew the dedication of myself to the service of God this morning. Accordingly I have done it in secret prayer; and, in order to confirm the impression of it on my heart, I now repeat it by the writing of my hand. To Thee, O glorious and eternal God, the Creator, Preserver, and Ruler of all; to Thee, the invariable Father of lights, and overflowing Fountain of all good, do I devote my unworthy soul. In dependence on the atonement and intercession of thy dear Son, and on the powerful assistance of thine almighty grace, I humbly renew my covenant with Thee. *I call Thee to record upon my soul*, that I am grieved and ashamed to think how wretchedly I have been alienated from Thee; and I do now seriously determine that I will endeavor in every action of life to approve myself in thy sight, and to behave as thy faithful servant. To Thee do I consecrate all that I am and have; all my time, worldly possessions, the powers of my soul, and the members of my body. And, because it may be of use to specify some particulars comprehended in this general engagement, I would especially resolve to be more careful in the improvement of my time, to redeem it from unnecessary sleep, useless visits, impertinent discourse, idle speculations, negligence of business, excessive recreations; and to watch over my actions, words, thoughts, and affections, answerably to these engagements. I will endeavor to conquer pride in my heart, and, with the most vigorous resolution, restrain all the appearances of it. I will endeavor to behave with constant kindness and complaisance, prudence and gravity. I will labor after greater ardor in devotion, and use all proper means to attain it; especially preparing my heart, praying for thy Spirit, keeping up ejaculatory prayer, and using the assistance of Scripture. I will be watchful for opportunities of doing good both to the bodies and souls of my fellow-creatures, and consider all my time and worldly possessions as given me principally for this purpose. In subservience to these general resolutions, I would particularly engage to maintain a constant dependence on thy grace and frequent self-examination; to record remarkable appearances, and to recover from the first declension. I beg that thy grace may enable me to fulfil these engagements. All the unknown events of the year do I put into thy hands; leaving it to thee to determine whether I shall be healthy or sick, rich or poor, honored or dishonored, surrounded with friends or deprived of them; successful in business or incapable of it, or disappointed in it; in a word, whether I shall live or die; only let me be thy servant. Whithersoever thou leadest, I will follow; whatsoever thou takest, I will resign; whatsoever thou layest upon me, I will patiently bear. Only let *thy grace be sufficient for me*; and then call me to what services or sufferings thou plearest.'

[Other specimens are omitted. Ed.]

In the account above given of his settlement at Northampton, the manner in which he proposed to keep private

days of fasting, humiliation, and prayer, was mentioned. He chose those days for that purpose which were set apart for his devotional lectures, and which his pupils employed in the like exercises. I find him often lamenting how much he was interrupted in his converse with God on those days; and so many cares and avocations broke in upon them, that he could not pursue his plan so constantly and regularly as he intended. But, looking upon those cares as a reason why he should contrive, if possible, to be more intent and large in devotional exercises, especially as they too much hindered him in his daily devotions, he determined, in the latter years of his life, to spend a considerable part of those days in the vestry of his meeting-house; as he could there be free from interruption, and use his voice without inconvenience. How his time and thoughts were employed there, the reader will see by some extracts from his own account of it. I shall beg leave first to introduce one instructive memoir, which confirms the reason given for his attention to these exercises.

'March 4, 1748-9. A variety of events, which have lately happened, hath been the means of throwing me very much off my guard, and preventing that self-government and enjoyment of God which I have frequently maintained, and in which I have been much happier than I now am. I have perceived the sensible withdrawals of the Spirit of God from me, owing to much company, which broke in upon my morning and evening devotions, and brought upon me a habit of trifling; so that I have felt little of lively devotion, and been defective in some parts of pastoral duty. My heart smote me for this in the morning; and I determined to keep some particular hints of its frame, that I may judge how I proceed. My first resolution, in order to mend it, was to carry it directly to the throne of grace to complain of it there, and implore divine influences to correct what is amiss, and keep it better for the future. I begged to be led into the cause of my declensions; and I left the matter with the Lord to quicken me and comfort me in his own season; and in the mean time expressed my desire of waiting, though in the least joyful frame, till He shall be pleased to return; only desiring that I might wait in the posture of service; and that, if I should enjoy ever so little, I might do all in my power for my God. My carelessness in self-examination was an evil which also occurred to me in reflection. I formed some good resolutions with regard to these particulars. But when I consider how many of my good resolutions have, as it were, died in embryo, I have been full of fear lest these should do so too. To prevent this, I would renew them in the divine strength, and in that strength would push them forward as fast as I can; remembering that a man of forty-seven is to count upon very little time before him. On the whole, it hath appeared to me, upon the most attentive survey, that I do indeed love the Lord Jesus Christ in sincerity, and that my soul is safe for eternity, should I be ever so suddenly surprised into it; but that there is much to be lamented and much to be corrected, or I shall lose much of that reward which I might else have obtained, and much of that blessing on my endeavors to do good which I might else have expected: that, if I should go on to trifle with the blessed God, as in some instances I have done, particularly by putting off some services, to which He calls me, on slight pretences, and indulging so much idleness and irresolution with regard to the evening and its devotions, I may probably be chastened and wounded in the tenderest part.'

'June 2, 1750. After my devotional lecture, I retired to the vestry, and endeavored to prepare my soul for the work before me. I earnestly implored divine assistance; then reviewed my late conduct, and struggled hard to humble myself deeply before God, which, blessed be his name, I did. I reviewed the dealings of God with me, confessed my sins before Him, earnestly desired the warmer exercises of divine love; renewed, with great sincerity, the entire surrender of myself to God, and thought with unutterable delight on the counterpart of the covenant, that He is my God; resolved in his strength rather to die, than to deal unfaithfully with Him. Neither life nor even heaven appeared desirable, but as for his sake, to serve and enjoy Him. I read some passages of Scripture, especially the latter end of Ro. 8, and some devout hymns. I then prayed for temporal and spiritual blessings for myself; and made earnest intercession for my dear flock, for each of my children, pupils, and select friends, by name. I also interceded, with growing fervor, for the propagation of the gospel abroad, and the advancement of it in my own country. I then spent some time in projecting further schemes for the divine honor. A storm of thunder rising, I had some delightful views in reading Psalm

29. I then set myself to a solemn act of thanksgiving, with which I concluded these retired devotions. And I must record it, to the honor of divine grace, that I never enjoyed more of God in my whole life than in the compass of these five hours. Oh, how wanting have I been to myself, that I have no more sought such feasts as these! Cares lay in ambush for me at home, from which I had great reason to rejoice that I had so long escaped.*

October 5, 1750. With great relish did I think of this day before its approach. It was late before I reached my asylum, the vestry. In pursuing my plan, I reviewed the memoranda of the last month, and saw much cause for thanksgiving, and to mingle humiliation with it; thanksgiving, especially for assistance in my public labors, which, through grace, have been this month animated and pleasant: but I had reason to be humbled, that I had despatched much less business in my study than I should have done, and that there has been too great a neglect of the private care of my congregation. For this I humbled myself before God, while I acknowledged his merey. I found particular reason to praise Him for some favors to me, with regard to the academy and congregation; the prospect of success in some of my schemes for his glory; the rise of the Society for promoting Religious Knowledge among the Poor; and the prevention of some party schemes from taking place. During these exercises I felt a holy joy in God, in the views of heaven, and hope of appearing with acceptance in the presence of my Judge at last. I spent a whole hour in the delightful exercise of intercession; with great fervency pouring out my soul before God, for the world and the church; losing what was particular in what was general, upon truly Christian and catholic principles, God is witness. Before I entered on what was peculiar to the design of the day, I set myself to contemplate the sufferings of Christ. I had a delightful survey of them, and was enabled to rejoice in his triumph and glory, and anew to devote myself to Him, as *not my own, but bought with a price*. I found my heart inflamed with an earnest desire of acting for this Savior, and asked of God wisdom and resolution for this purpose. In the close, I was taken up with admiring and adoring redeeming love, and in blessing God for that communion which I had this day enjoyed with Him. He hath been with me, of a truth; He hath heard the language of my heart as well as my voice; and I leave it on record, that I have a cheerful expectation of his blessing, and hope to have new matter of praise, as to manifestation of divine love to my soul and ministerial success, before another of these days return. I saw with regret my time for this exercise was ended: I left the feast with an appetite, and my soul said, *It is good to be here. Blessed be the Lord God of Israel, from henceforth, even forever! Amen.*†

I will only add another specimen; which may be serviceable to the devout and lively Christian, by showing him, that such delightful intercourse with Heaven is not always to be expected, even when the greatest care is taken to secure it; but that necessary worldly business, bodily disorders, or growing infirmities, may interrupt or lessen it.

June 1, 1751. Having had more than ordinary work some past days, and being extremely low, my devotions were this day strangely mingled and sadly interrupted; and, upon the whole, it was the most uncomfortable day of this kind that I ever spent; so that, in reflecting upon it, I was tempted to think that my time would have been more profitably employed in the usual business of the family and the academy, than in this retirement. I was fearful that my deadness this day might be owing to the divine displeasure against me, for having been more dissipated and negligent than usual in my devotion and conduct. Truly, secret devotion hath suffered a great deal, amidst the many cares and hurries, the unseasonable hours, the visits and company, of late days. It seemed just in God to disappoint my expectations from this day, that I may learn caution for the future, especially in the scenes through which I am going to pass in my intended journey. My thoughts were more distracted and wandering than I ever before experienced on these days. I had many meries to ask for myself, and for others, particularly for my pupils, who are going out into the church; yet I felt a barrenness and deadness of heart, as if all these things were nothing to me. My thanksgivings and intercessions were really so unlike those I have sometimes offered, with all my heart and all my soul, that I hardly know how to call them prayers. I hope and believe, on the whole, that this was chiefly owing to the weakness of my frame and the dejection of my spirits. Nevertheless, I thought it my duty to lament my indisposition for devotion, and to struggle with it, which I did for a long time; and at length the

duties of this retirement concluded with a bright hour, when committing my family, academy, and church, to God, and interceding for my friends and the public. My prayers were warm and lively, and they will not be vain. Having reviewed the memoranda of several of these seasons for the last year, I find, on the whole, so much cause for thankfulness, that I purpose, by divine grace, to continue this practice as long as I have life, health, and ability.*

Such pains did Dr. Doddridge take to keep up an habitual sense of God, to maintain and increase the ardor of religion in his heart, and to furnish himself, by these devout exercises, with spirit and resolution to go through the important and arduous labors of his station, which otherwise he could not have done! It is probable that some may treat such exercises as these with contempt, and think his time was very ill employed in them. I lament the stupidity and wretchedness of such persons; and could wish, by any thing that hath been here said, to awaken those who *cast off fear and restrain prayer before God*. Others, who do not entirely neglect devotion, may think so much time spent in it unnecessary, and that such exercises are burdensome and uncomfortable. But he found them delightful and animating, and I am persuaded every serious Christian, who hath made the experiment, and taken due pains to engage the heart, hath found them so too. Besides his reflections on them, mentioned above, I will add his public testimony to the pleasure of them. 'The experience of many years of my life hath established me in a persuasion, that one day spent in a devout, religious manner is preferable to whole years of sensuality and the neglect of religion. The most considerable enjoyments which I expect or desire, in the remaining days of my pilgrimage on earth, are such as I have directed you to seek in religion. Such love to God, such constant activity in his service, such pleasurable views of what lies beyond the grave, appear to me—God is my witness—a felicity infinitely beyond any thing else which can offer itself to our affections and pursuits; and I would not for ten thousand worlds resign my share in them, or consent even to the suspension of the delights which they afford, during the remainder of my abode here.'*

There is nothing I more desire by this work, and especially by the view which hath been given of Dr. Doddridge's piety, than to excite in the hearts of my readers, and especially in ministers, a more diligent application to devotional exercises, and greater life and fervency in them; and with this view will recommend to their attention the following passage from the judicious Dr. Duchal's Sermons. After observing that prayer and other exercises of devotion are required, not on account of any advantages God can be supposed to receive from them, but to excite in us worthy and good affections, he adds, 'Now, though this is indeed very true, yet consequences have been drawn from it that are very false; particularly, that the whole of religion, that is, of real worth, consists in probity of mind, in good dispositions and behavior towards our neighbor; and that, where these are found, religious exercises are very little, if at all, useful; and that a constant and serious application to them is really superstitious. As the natural effect of this way of thinking, a very wide difference may be discerned between our taste and way, and that of our predecessors. A great part of their religious business lay in the labors of the closet and in a solicitous attendance on other religious services; whereas we have learned to be very indifferent as to these things, and easy in the neglect of them. But, if we will think justly on this subject, we shall find an extreme defect on our side. Do but consider how natural it is to pay the utmost veneration to the Divine Being, and to take all proper occasions of expressing it. Is not this what we owe to Him? Is it not at least as just and equal as to pay regard to distinguished worth in our fellow-creatures? And will not that sense of worth, and that affection, which determines us to this, as naturally determine us to pay the utmost regard to that Being, whose worth and excellences are quite peerless, and to do Him the utmost honor?' &c.†

But Dr. Doddridge's devotion and piety were not confined to his secret retirements; they were manifested through every day, and appeared in his intercourse with men. Besides having his hours and plan for devout retirement, to which he kept as strictly and steadily as possible, he endeavored to carry a devout temper with him into the world; and was lifting up his heart to God in those little vacancies of time which often hang on the hands of the busiest of mankind, but might this way be profitably employed. In

* Rise and Progress, chap. 30, sect. 1.

† Duchal's P. Serm. v. ii. No. ii. pp. 50, 51.

his daily converse there was a savor of religion. In his lectures of philosophy, history, anatomy, &c., he took occasion to graft some religious instructions on what he had been illustrating, that he might raise the minds of his pupils to God and heaven. The Christian friend and minister appeared in his visits. He took care to drop some useful hints of reproof, advice, or encouragement, suited to particular cases, where the conversation did not turn on subjects directly religious. He had resolution to reprove, in a gentle but effectual manner, profane or licentious words spoken by persons of rank and fortune, and had the happy art of complimenting them on some good quality they possessed, while he reproveth their irregularities; and by this means prevented their showing any resentment. He knew how, by an *angry countenance*, to *drive away a backbiting tongue*, when he could not, from personal knowledge, confute the slander.

He often concluded his common visits to his friends with prayer. This was comfortable and advantageous to them; directed them how to suit their prayers to the particular circumstances of their respective families, and gave him an opportunity of suggesting, in a powerful but inoffensive manner, some reflections which it might be needful for them to attend to, according to their particular conditions and characters. When he went with a more direct intention to converse with families on their religious concerns, he considered how he might most easily and naturally introduce the subject; how public occurrences, which were the topic of general conversation, might furnish him with an opportunity of leading their thoughts to God and religion. I find, in his papers, many hints of the manner in which he would address particular persons; and lists of those to whom such and such particular addresses should be made. So much prudence and caution was mingled with his pious concern for their benefit, that his end might not be defeated, nor *his good evil spoken of*! The same pious spirit appeared in his correspondence with his friends.

The following letter to one of his friends in 1728, appears deserving of notice, as a specimen of the method which he took to promote religion in their hearts, and as a hint to my readers how they may improve their correspondence to the best purposes. His friend had complained of his neglect of writing; to which he answers: 'My negligence in writing was certainly a fault; but, to speak very freely to a friend from whom I affect to conceal nothing, doth not a fault of a like nature prevail in us both, with regard to other instances of much greater importance? We feel a very sensible concern when we have failed in any expression of respect to a human friend; but is there not an invisible Friend, who deserves infinitely better of us both than we of each other, or than others of us? And yet Him, of all others, we are most ready to forget. Believe me, my friend, when I think of my propensity to forget and offend God, all the instances of negligence, which others can charge me with are as nothing; and I am almost ashamed of that regret which might otherwise appear reasonable and decent. Tell me, freely, am I not opening your heart as well as my own? I hope and believe that you find a more abiding sense of the divine presence, and that a principle of holy gratitude and love governs more in your soul than in mine; but is there not yet some room for complaint? We will not dwell on the question; it is much more important to consider how we may correct an irregularity of temper, which we are not so ignorant as not to see, nor so stupid as not to lament. It is a long time that we have spent in blaming ourselves; let us immediately endeavor to reform, lest our lamentations and acknowledgments serve only to render us so much the more criminal. I am well aware that this unhappy principle of indifference to God is implanted so deeply in our degenerate hearts, that nothing but a divine power is able to eradicate it: but let us make the attempt, and see how far the Spirit of God will enable us to execute the resolution which Himself has inspired. Is it not possible, by the blessing of God on proper attempts, that we may, in a short time, make it as natural and habitual to our thoughts to centre in God and the Redeemer, and the important hopes of eternal glory, as ever we have found them to centre on a favorite creature? At least, let us not conclude the contrary until we have tried; and can we say that we have ever yet tried? that we have had the resolution for one single week to exert the utmost command over our thoughts to fix them on divine objects? I have tried for a day or two with encouraging success; but never yet had the constancy to hold out for a week. — As this evening concludes one quarter of the year, I have devoted it to the review of my own temper and conduct. I find that numberless evils which have surrounded me may be traced up to this unhappy source — the forgetfulness of

God. I therefore determine, by divine assistance, to attempt the reformation of the rest, by bending my most resolute opposition against this. I communicate these reflections to you, to engage the assistance of your prayers, and to recommend it to you to make the like attempt.'

The grand principle that animated him to all these exercises, labors, and service, was love; love to God and Christ, and mankind. The following extracts from some letters to his friends will confirm this: — 'I bless God I feel more and more of the power of his love in my heart; and I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor but die for it, with pleasure. *The love of Christ constrains me.*' — 'I feel the love of God in Christ shed abroad in my heart. Strive earnestly in your prayers for me that it may be continued and increased; that He may ever dwell in my soul, consecrate all its powers, and engage all its services; that I may be fitted for the whole of his will, in affliction or prosperity, in life or death, in time or eternity. I want, above all things in the world, to be brought to greater nearness to God, and to walk more constantly and closely with Him.' — 'O, could I spend more of my time in catechizing children, in exhorting heads of families, and addressing young people; and more in meditating on the things of God in my retirement, without books, without papers, under a deeper and more affecting sense of God, and receiving vital communications of grace and strength immediately from Him, methinks I should be happy. But I am sadly encumbered. If God hath ever made me useful to you, give Him the glory. I am one of the least of his children, and yet a child; and this is my daily joy. Indeed, I feel my love to Him increase; I struggle forward towards Him, and look at Him, as it were, sometimes with tears of love, when, in the midst of the hurries of life, I cannot speak to Him otherwise than by an ejaculation.'

IX. HIS LAST SICKNESS AND DEATH. — It is an observation of Solomon, that *the path of the just is as the shining light, that shineth more and more to the perfect day*. This was eminently verified in the subject of these papers. We have seen with what peculiar and unwearied diligence he applied himself, especially during his last years, to converse with God, to improve his graces, to serve his fellow-Christians, and train up his soul for the work and felicity of heaven; and we are now to take a view of the happy effect of this pious care and diligence, in the peace of mind and holy joy which shed a distinguished lustre on the concluding scenes of his life.

In December, 1750, he went to St. Alban's, to preach a funeral sermon for his friend and father, Dr. Samuel Clark. In that journey he unhappily contracted a cold, which hung upon him through the remainder of the winter. On the advance of the spring, it considerably abated, but returned again with great violence in the summer. His physicians and friends advised him to lay aside his public work for a while, and apply himself entirely to the use of proper medicines and exercise, for the removal of his complaint. But he could not be persuaded to comply with the former part of their advice. To be useless was worse than death to him. While he thought there was no imminent danger, he could not be prevailed on to decline or lessen his delightful work, and particularly desirous to complete his Family Expositor. His correspondents, and friends at home, plainly observed his great improvement in spirituality and a heavenly temper, the nearer he approached to his dissolution. He seemed to be got above the world; his affections were more strongly than ever set upon heaven, and he was daily breathing after immortality.

In some letters to his friends, about this time, he thus expresseth himself: — 'I bless God, earth is less and less to me; and I shall be very glad to have done with it once for all, as soon as it shall please my Master to give me leave. Yet for Him I would live and labor, and I hope, if such were his will, suffer too.' 'Should God spare my life, many opportunities of doing good may arise; but to *depart and be with Christ is far, far infinitely, better*. I desire the prayers of my friends in my present circumstances. I remember them in my poor way; but alas! what with my infirmities, and what with the hurries to which I am here [in London] peculiarly obnoxious, and the many affairs and interruptions which are pressing upon me, my praying-time is sadly contracted. *O that I had wings like a dove!* You know whither they would carry me. I feel nothing in myself at present that should give me reason to apprehend immediate danger. But the obstinacy of my cough, and its proneness to return upon every little provocation, gives me some alarm. Go on to pray for me, that my heart may be

fixed on God; that every motion and every word may be directed by love to Him, and zeal for his glory; and leave me with Him, as cheerfully as I leave myself. May you increase, while I decrease; and shine many years as a bright star in the Redeemer's hand, when I am set!' He began his last will thus:—'Whereas it is customary on these occasions to begin with commending the soul into the hands of God through Christ, I do it, not in mere form, but with sincerity and joy; esteeming it my greatest happiness that I am taught and encouraged to do it by that glorious gospel, which, having most assuredly believed, I have spent my life in preaching to others, and which I esteem an infinitely greater treasure than all my little worldly store, or possessions ten thousand times greater than mine.'

The last time he administered the Lord's supper to his congregation at Northampton was on June 2, 1751, after having preached from He. 12:23,—*Ye are come—to the general assembly and church of the first-born, which are written in heaven, &c.* At the conclusion of that service, he mentioned, with marks of uncommon pleasure, that view of Christ, given in the Revelation, as *holding the stars in his right hand, and walking among the candlesticks*; expressing his authority over ministers and churches, his right to dispose of them as He pleaseth, and the care He taketh of them. He dropped some hints of his own approaching dissolution, and spoke of taking leave of them with the greatest tenderness and affection. After this he spent some weeks in London, and the hurries and labors he went through there contributed to increase his disorder.

Immediately after his return from London, on July 14, 1751, notwithstanding the earnest entreaties of his friends, he was determined to address his beloved flock once from the pulpit. His discourse was well adapted to be, as he imagined it probably might be, and as indeed it proved, a farewell sermon. His subject was Ro. 14:8,—*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.* From whence he showed, first, that it is essential to the character of true Christians to be devoted to Christ in life and death,—to live to Him, as his property, redeemed ones, and servants,—to seek his glory and the advancement of his kingdom. It is peculiarly the duty of Christian ministers to live thus;—to direct their hearers to Christ, as the Foundation of their hope—engage them to live by faith in Him—and promote the great end of his undertaking and love. They are also devoted to Christ in death; as they are sincerely willing to die for Christ, if, in the course of providence, they should be called to it; as they are desirous that Christ may be honored by their dying behavior—recommending Him to those that are about them—and solemnly resigning their own souls into his hands. He showed, secondly, that it is the happiness of true Christians to be the care of Christ in life and death. He will prolong their lives, and continue their usefulness, as long as He sees it good: He will also take care of them in death—adjusting the circumstances of it, so as to subserve the purposes of his glory—granting them all necessary supports in death—and, after that, giving them eternal life, and raising them up at the last day. From hence he inferred that it is of the greatest importance for all to inquire whether this be their character; and that it becomes true Christians to maintain a noble indifference with regard to life or death.

I mention these hints, that the reader may perceive what was the frame of his mind under his decay, and how desirous he was to bear his testimony, even to the last, to the honor of his Master, and to promote the zeal and consolation of his fellow-servants, and particularly his pupils.

The last public service in which he was engaged was at the ordination of the Rev. Mr. Adams, at Bewdly, in Worcestershire, July 18. His pale countenance, and languid, trembling voice, showed how unfit he was for the service at that time; but he had promised his assistance some weeks before, and was unwilling to be absent or unemployed on so solemn and edifying an occasion. Thus he wrote to a friend concerning his intended journey thither:—'I am at present much indisposed. My cough continues, and where it may end God only knows. I will, however, struggle hard to come to Bewdly, that I may be fitter to serve Christ, if I live, or to go and enjoy Him, if I die. I can write but little; help me with your prayers. My unworthiness is greater even than my weakness, though that be great. Here is my comfort, the strength of Christ may perhaps be made perfect in weakness.' From Bewdly he went to Shrewsbury, where he spent several

weeks, for the convenience of air, exercise, and an entire recess from business and company; and by this he secured a little recruited. While he was there in this languishing state, he received many letters from his friends, expressing their high esteem and affection for him, deep concern for this threatening illness, and assuring him of their earnest prayers for his recovery.

As the autumn advanced, his physicians judged it proper for him to try the waters of Bristol; and, accordingly, he went thither in August. Upon his arrival there, a worthy clergyman of the established church, with whom he had only a slight acquaintance, entertained him in the most hospitable manner, and with a fraternal affection, until he could be accommodated with a lodging near the wells. The then bishop of Worcester, Dr. Maddox, paid him a friendly visit, and, in the most obliging manner, offered to convey him to the wells in his chariot, at the stated times of drinking the water. His physicians at Bristol gave him little hope from water; and he received their report of the great hazard of his case, which he desired them faithfully to give him, with that fortitude, resignation, and cheerfulness, which never forsook him till the last, in any place, or on any occasion. He here met with some of his friends, who were very desirous to do all in their power to testify their regard for him; and he received unexpected assistance and offers of service from many persons entirely strangers to him; and from some too who had entertained prejudices against him. They joined to express their high sense of his worth and the importance of his life; and their company and assistance were very seasonable to him in a strange place, and in his afflicted condition.

Another circumstance that contributed greatly to his comfort was, that Providence directed him to a lodging in a family where he was treated with uncommon civility, and a respect and tenderness like that of a friend, rather than a stranger.

While he continued at Bristol, some of the principal persons of his congregation came to visit him, with an affection not to be expressed; they brought him an assurance of the highest esteem and tender sympathy of his people and friends at home, and informed him that prayer was made by that church for him three evenings in every week; and that some other churches were engaged in the same work on his account. This afforded him great satisfaction and refreshment. He knew their prayers would not be, on the whole, vain; though he considered his own case as desperate, and said, that, unless God should interpose in such an extraordinary manner as he had no reason to expect, he could not long continue in the land of the living. He ascribed to the efficacy of the prayers of his friends the composure and joy he felt in his own soul, and the preservation of his wife's health amidst incessant fatigue and concern, which he acknowledged as a singular blessing. But while the *outward man* was so sensibly *decaying*, that he used to say to his friends, '*I die daily*,' yet the *inward man* was renewed day by day. The warmth of his devotion, zeal, and friendship, was maintained and increased. His physicians had directed him to speak and write as little as possible; but he could not satisfy himself without sometimes writing a few lines to some of his friends, to whom he could write in short-hand without much fatigue; and the frame of his heart, in the views of death, will appear by these extracts from them:—'I bless God, I have the powerful supports of Christianity; nor is it any grievance of heart to me, but, on the contrary, an unspeakable pleasure, that I have spent my life among the Protestant dissenters, and sacrificed to honor, liberty, and conscience, those considerations which persons devoted to avarice and ambition think great and irresistible.' To a friend, at whose house he had spent some weeks, he thus writes:—'I thank you for all the tender and affectionate friendship which attended me while I was with you, at home and abroad, to the throne of grace, and every where else. I shall never forget it: my God will never forget it. He will be in a superior degree mindful of your tears. May he reward you by richer and more abundant communications of his Spirit, give you every thing that can conduce to your earthly happiness, and especially all that can anticipate that of heaven! Be assured I will take every precaution to live; and the rather, that I may, as far as in me lies, comfort and cheer your heart. I see, indeed, no hope of my recovery; yet *my heart rejoiceth in my God* and in *my Savior*; and I call Him, under this failure of every thing else, its *strength and everlasting portion*. I must now thank you for your heart-reviving letter, to strengthen my faith, to comfort my soul, and assist in

swallowing up death in victory. God hath indeed been wonderfully good to me. But I am *less than the least of his mercies*; less than the least hope of his children. Adored be his grace for whatever it hath wrought by me! and blessed be you of the Lord, for the strong consolations you have been the instrument of administering! Let me desire you to write again, and pour out your heart freely, with all its strong cordial sentiments of Christianity. Nothing will give me greater joy. What a friend will you be in heaven! How glad shall I be to welcome you there, after a long, a glorious, course of service, to increase the lustre of your crown! May you long shine, like a sun on the earth, with your light, warmth, and influence, when there remain not any united particles of that poor, wasting, sinking frame, which enables this immortal spirit to call itself your friend in everlasting bonds! — P. D.*

As his strength daily decreased, he was advised, as a last resort in so threatening a disorder, to remove to a warmer climate for the winter. Thus he writes to a friend: 'I have now an affair to mention to you, concerning which I desire your serious thoughts, and earnest prayers for divine direction. My physicians and other friends here are all of opinion that there is one expedient, which may probably be of much greater and more lasting efficacy than the Bristol waters; and that is, a change of climate, and spending the winter in a warmer country: and they all advise me to go to Lisbon. My wife will attend me with all heroic resolution. A thousand objections and fears arise. May I know the will of God and the call of duty!' — A friend, that went to visit him just before he left Bristol, wrote to a near relation this account of the state of his body, and of some expressions that dropped from him during the visit; which, with the assistance of some others then present, he recollected, and wrote down as soon as they returned. 'He coughs much, is hoarse, speaks inwardly with a low voice. He is affected with the loss of his voice, being desirous to preach Christ, and speak for Him, while he lives. He is preparing for a journey, through roads rendered exceedingly bad by much wet, to embark at Falmouth. "My soul," said he, "is vigorous and healthy, notwithstanding the hastening decay of this frail and tottering body. It is not for the love of sunshine or the variety of meats that I desire life, but, if it please God, that I may render Him a little more service. It is a blessed thing to live above the fear of death, and I praise God I fear it not. The means I am about pursuing to save life, so far as I am solely concerned, are, to my apprehension, worse than death. My profuse night-sweats are very weakening to my emaciated frame: but the most distressing nights to this frail body have been as the beginning of heaven to my soul. God hath, as it were, let heaven down upon me in those nights of weakness and waking. I am not suffered once to lose my hope. My confidence is, not that I have lived such or such a life, or served God in this or the other manner: I know of no prayer I ever offered, no service I ever performed, but there has been such a mixture of what was wrong in it, that, instead of recommending me to the favor of God, I needed his pardon, through Christ, for the same. Yet He hath enabled me in sincerity to serve Him. Popular applause was not the thing I sought. If I might be honored to do good, and my heavenly Father might see his poor child attempting, though feebly and imperfectly, to serve Him, and meet with his approving eye and commending sentence, *Well done, good and faithful servant*, — this my soul regarded, and was most solicitous for. I have no hope in what I have been or done. Yet I am full of confidence: and this is my confidence; there is a *hope set before me*: I have fled, I still *fly for refuge* to that hope. In Him I trust; in Him I have *strong consolation*, and shall assuredly be *accepted in this beloved* of my soul. The *spirit of adoption* is given me, enabling me to cry *Abba, Father*. I have no doubt of my being a child of God, and that life and death, and all my present exercises, are directed in mercy by my adored heavenly Father."

While he was deliberating on the scheme of going to Lisbon, his principal objection to it was, the great expense that must necessarily attend it. He doubted, in his own mind, whether, with so very precarious a hope of its being beneficial to him, he should pursue it, when his family, which, in case of his decease, would be but slenderly provided for, would suffer so much by the expense of his voyage. It will, I hope, appear, to every considerate reader, a glorious circumstance in the doctor's life, that it was sacrificed to the generous, disinterested service of his great Master, and benevolence to mankind; that, with the advantages of a genius and qualifications equal to the highest advancement in the establishment, and without being chargeable with want of

economy, he should find himself under the painful necessity of preserving the little remainder of his life by an expense disproportionate to the provision made for his family, dear to him as his own life. He just hinted this circumstance to a clergyman of the Church of England, (who, though he had no previous acquaintance with him, behaved in the most kind and respectful manner to him at Bristol,) as the principal reason why he demurred about the voyage which his physicians and friends so warmly urged. This worthy and benevolent man, without the doctor's knowledge, took an opportunity to express before a lady of considerable fortune, who was a dissenter, his esteem and respect for the doctor, and the great concern it gave him that a person who did so much honor to Christianity, and the dissenting interest in particular, and who, (as he was pleased to express himself,) 'if his conscience had not prevented, might have been in one of the first dignities of their church,' should, on account of his circumstances, be discouraged from taking a step, which perhaps his life depended: and he added, that he thought it would be an everlasting reproach to the dissenters, as a body, if they, who knew of his circumstances, did not take some immediate and vigorous methods to remove his difficulty. This gentleman had no sooner given the hint, and set a handsome precedent, than it was cheerfully pursued; and the generosity of the doctor's friends there and in other places, who knew of his embarrassment, equalled his wants and warmest wishes. This seasonable and unexpected supply was greatly enhanced to him; and the hand of Providence appeared more evident in it, as it was procured by so unthought-of an instrument, and without his own desire or knowledge.

A friend in London,† who had for many years generously managed his small temporal concerns, thus wrote to him on this occasion: 'Your friends here will think there is cause either to blame themselves or you, if the expense of your present expedition (so unavoidable as it seems to be) should create you an hour's uneasiness. Many of them, you are sensible, desire to be ranked among the disciples of Christ; and it exceeds not the humility he hath prescribed to the meaneast of them to aim at a share in the prophet's reward. Instead of selling what you have in the funds, I believe I shall be able, through the benevolence of your friends, to add to it, after having defrayed the expense of your voyage. Besides this, you go with a full gale of prayer; and I trust we shall stand ready, as it were, on the shore to receive you back with shouts of praise: but it becomes us also to be prepared for a more awful event. O sir, the time is hastening, when these ways of the Lord, which are now so unsearchable, shall appear to have been marked out by the counsels of infinite wisdom; and we, who may be left longest to lean upon and support one another by turns, in this weary land, shall fix our feet on those everlasting hills, where our joys shall never leave us, nor our vigor ever fail us.'

The doctor was so affected with the extraordinary kindness of his friends, and his gratitude to Heaven was so intense, that it was too much for his weakened frame, overwhelmed his spirits, and he could never speak of it but with raptures of joy and thankfulness. — He thus writes to one of his friends on this occasion: 'It would amaze you were I to enumerate the appearances of Divine Providence for us, in raising up for us many most affectionate friends, who have multiplied the instances of their civility, hospitality, and liberality, in a manner that has been to me quite wonderful. This is a great encouragement to me to follow where such a God seems evidently to lead, though it be into a temporary exile. Who would not trust and hope in Him?' — And to another: 'I will freely acknowledge to you I am not philosopher enough not to be grieved to think how much of the little provision I had made for my family must be sunk by my voyage; and though I know how little this, in comparison, affects them, it toucheth me not the less. But I were the most inexcusable wretch on earth if I could not trust my experienced almighty Friend to take care of me and mine; especially after some late instances of his astonishing goodness in raising me up friends, and truly important ones, whose names a month ago were unknown to me.'

Many other kind providences attended him at Bristol, and in the view of his intended journey, which I must not particularly enumerate; but cannot omit that a servant in the family where he lodged, offered himself to attend him to Lisbon on very reasonable terms; whereas other infirm persons, intending the same voyage, had found it very difficult to procure one, even by very large offers; and that the learned Dr. Warhurton, now bishop of Gloucester, who

* Mr. Neal, whose kind offices to Dr. Doddridge's family were eminent and invariable. — K.

honored him with his friendship, in the most obliging manner procured an order from the post-office to the manager of the packet-boats at Falmouth to furnish him with the best accommodations for his voyage. During the doctor's absence from home, and using the prescribed means for the restoration of his health, he often mentioned it to his friends as a singular happiness that God had given him an assistant,* to whom he could cheerfully consign the care of his academy and congregation, and (as he expresseth it in a letter to a friend from Bristol) 'whose great prudence and wise disposition of affairs made him quite easy as to both.'

It may answer my leading design, before I proceed in the narrative, to observe, that, during all his fatigue of travelling, wearisome nights and weeks of languishing, patience had its perfect work. No complaining word was uttered by him, no mark of an uneasy, discontented mind seen in him. A heavenly calm dwelt in his breast. He seemed continually pleased and cheerful; expressed in obliging terms his thankfulness to the meanest servant that showed him any kindness or gave him any assistance; and dropped some pious hints that might be serviceable to them in their best interests. No one, however fond of life, could be more punctually observant of the regimen prescribed to him; and in this he acted from a principle of duty, and a conviction that in past instances he had been too regardless of his life and health. He acknowledged this to a young minister of a tender constitution, with whom he had an interview at Bristol, and earnestly recommended to him the care of his own health, in order to prolong his usefulness. The most painful circumstance in all his illness was, that, as speaking was hurtful to him, his physicians had forbidden him conversation. He submitted as much as possible to this piece of self-denial, and seldom opened his lips but to express his gratitude and affection to his friends, and his thanksgiving to his heavenly Father for all those blessings with which he was so richly furnished both for body and soul. He never, in his most painful and declining state, expressed any regret, but what arose from that generous ardor which filled his soul, and the strong desire he felt to testify, by longer and more distinguished services, his gratitude and love to his divine Master. In this view he would sometimes express his desires of the recovery of his health; but these desires were bounded by the meekest and most entire submission to the divine will.

When his friends reminded him of his fidelity, diligence, and zeal, in his Master's service, even to his power, and, as he then felt and they saw, beyond his power, he used to reply, 'I am nothing; all is to be ascribed to the free grace of God.' He often told them that he could not be sufficiently thankful for the honor and happiness God had conferred on him, in that he had been enabled sincerely to endeavor, though very imperfectly, to do Him and his glorious cause some little service in the world; that this, when compared with his delightful hopes of that future eternal reward, with which he had been so often animated and cheered, filled him with such a sense of his infinite obligations to his heavenly Father, and to the dying love of his blessed Redeemer, that all he had done, or ever could do, to serve his cause in the world, appeared to him as nothing, yea, less than nothing. Nor did the meanest and most useless Christian with greater humility renounce all self-dependence, and every shadow of merit. He often professed, that his only hope and joyful expectation of pardon and acceptance were absolutely founded on the mercy of God, through the merits and intercession of his Redeemer; that it was a great satisfaction to him to reflect that, through the whole course of his ministry, it had been his constant concern to direct and recommend his hearers to this only Foundation, on which, he then felt, he could so safely and joyfully trust his own soul. He often professed his cordial belief of the truth, importance, and excellency of those doctrines, which it had been the business and delight of his life to explain, illustrate, and enforce; and it was his fervent prayer, that God would, by his Spirit, lead the minds of ministers into a just knowledge of them; and give their eyes to see, and their hearts to feel, their reality, power, and sweetness, in the same manner as he did. What doctrines he referred to, his writings sufficiently show. But it is time to return to the narrative.

He left Bristol, Sept. 17th, and after a fatiguing journey of ten days, occasioned partly by the badness of the season and roads, and partly by his great weakness, he arrived at Falmouth, in Cornwall. There he was received in the kindest manner by Dr. Turner, to whom he had been recommended by his physicians at Bristol and Bath: in his

house he was generously entertained while he continued there, and he also recommended him to the care of his nephew, Dr. Cantley, at Lisbon. His most painful and threatening symptoms had been suspended during his journey and stay at Falmouth, but returned with greater violence the night before he sailed; so that Mrs. Doddridge thought it necessary to propose that he should either return home, or stay a while longer there; to which, having some hope from a change of climate, he returned this short answer: 'The die is cast, and I choose to go.' It showed no small degree of faith and courage in him to venture, amidst such weakness and through so many perils, on such a voyage, especially into so bigoted a country as Portugal; where, if his profession were known, and his writings had been seen, by any of the Romish priests, (as they probably might, being in several hands at Lisbon,) it might have been attended with deplorable consequences to him and his friends. In this undertaking he acted by the unanimous advice of the most competent judges; he had earnestly sought the direction of Providence, was determined at all adventures to follow it, and he entertained some feeble hope of its efficacy.

He thus expresseth himself in a letter to a friend from Falmouth: 'I am, on the whole, better than could be expected after such a journey. Let us thank God, and take courage. We may yet know many cheerful days. We shall at least know (why do I say at least?) one joyful one, which shall be eternal.'—After having written to another of his correspondents from thence, on necessary business, he adds: 'I have trespassed a great deal on your time, and a little on my own strength. I say, a little; for when writing to such a friend, as I seem less absent from him, it gives me new spirits, and soothes my mind agreeably. Oh, when shall we meet in that world, where we shall have nothing to lament, and nothing to fear, for ourselves or each other, or any dear to us! Let us think of this as a momentary state, and aspire more ardently after the blessings of that. If I survive my voyage, a line shall tell you how I bear it. If not, all will be well; and (as good Mr. Howe says) I hope I shall embrace the wave, that, when I intended Lisbon, should land me in heaven. I am more afraid of doing what is wrong than of dying.'—Much civility was shown him at Falmouth by several persons, to whom his friends had written for that purpose. He parted from them with the utmost gratitude and tenderness, and went on board the packet on Monday, September 30. As its captain did not go this voyage, he had the convenience of his cabin, which was a peculiar comfort and advantage to him in his declining state.

No sooner had the vessel sailed but the new and wonderful scene which opened upon him, the soft air and fresh breezes of the sea, gave him new life and spirits. The seasickness, which almost incapacitated his wife and servant from giving him any attendance and assistance, was so favorable to him, that he needed them less than before. The captain's cabin was to him a *bethel*, as the house of God, and the gate of heaven. There, in an easy chair, he generally sat the greatest part of the day. He several times said to Mrs. Doddridge, 'I cannot express to you what a morning I have had; such delightful and transporting views of the heavenly world is my Father now indulging me with as no words can express.' There appeared such sacred gratitude and joy in his countenance as often reminded her of those lines in one of his hymns, No. 71.

'When death o'er nature shall prevail,
And all its powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak.'

The vessel was unhappily becalmed some days in the bay of Biscay; and the weather proved so intensely hot, that his colligative sweats returned, attended with such faintness as threatened his speedy dissolution. But Providence yet lengthened out the feeble thread of life. When the vessel came to the desired haven, and was waiting for the usual ceremonies before it could enter, the fineness of the day, the softness of the air, and the delightful prospects that surrounded him, gave him a fresh flow of strength and spirits. He went on deck, and staid about two hours, which afforded him such sensible refreshment as raised a flattering hope of his recovery.

He landed at Lisbon on Lord's day, October 13th. The next day he wrote to his assistant at Northampton, and gave him a short account of his voyage, the magnificent appearance of Lisbon from the sea, and what he observed in passing through it; which showed the composure and cheerfulness of his mind; and, after mentioning his great weakness

* The Rev. Mr. Samuel Clark, son of Dr. Clark of St. Albans.

and danger, he adds : ' Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds proportion to my day. I still hope and trust in God, and joyfully acquiesce in all He may do with me. When you see my dear friends of the congregation, inform them of my circumstances, and assure them that I cheerfully submit myself to God. If I desire life may be restored, it is chiefly that it may be employed in serving Christ among them ; and that I am enabled by faith to look upon death as an *enemy that shall be destroyed* ; and can cheerfully leave my dear Mrs. Doddridge a widow in this strange land, if such be the appointment of our heavenly Father. I hope I have done my duty, and *the Lord do as seemeth good in his sight.*'

At Lisbon he was kindly received and entertained at the house of Mr. David King, an English merchant. His mother was one of the doctor's congregation at Northampton ; and he had now an opportunity, which he little expected, but cheerfully embraced, of repaying the many services which the doctor had done for his relations at Northampton. In this worthy family he found the most cordial friendship, and every desirable accommodation to alleviate his disorder. Here he met with Dr. Watts's Treatise on 'The Happiness of Separate Spirits ;' and told his wife, with the greatest joy, that he had unexpectedly found that blessed book ; and in reading that book, Dr. Watts's Hymns, and especially the sacred volume, he used to employ himself as much as his strength would admit. Still his mind enjoyed a delightful calm, full of joy and thankfulness, which was often expressed by his words, and always by his looks. Here he found a family related to Mrs. Doddridge, and other kind friends, who, having heard of his character, and received letters of recommendation, sent, unknown to him, by his friends in England, showed him all the civility in their power, and seemed to strive who should discover the most assiduous and tender regard. Their company gave him pleasure, though mingled with this painful circumstance, that he could not converse with them as he would have done. The Rev. Mr. Williamson, then chaplain to the British Factory there, often visited him with the temper and behavior of the gentleman, the Christian, and the minister. About a week after his arrival, on Monday, October 21st, he was removed into the country, a few miles from Lisbon, by the advice of his physician, Dr. Cantley, who generously attended him, and refused the usual fees.

The rainy season, which in that climate usually sets in about the end of October, coming on with uncommon violence, cut off every hope his friends had entertained from air and exercise ; and, by the manner in which it affected him, seemed the appointed instrument of Providence to cut short his few remaining days. On Thursday, Oct. 24th, a colliquative diarrhœa seized him, and soon exhausted his little strength. This night, which seemed the last of rational life, his mind continued in the same vigor, calmness, and joy, which it had felt and expressed during his whole illness. Mrs. Doddridge still attended him ; and he said to her, that he had been making it his humble and earnest request, that God would support and comfort her ; — that it had been his desire, if it were the divine will, to stay a little longer on earth to promote the honor and interest of his beloved Lord and Master ; but now the only pain he felt in the thought of dying was, his fear of that distress and grief which would come on her in case of his removal. After a short pause he added : ' But I am sure my heavenly Father will be with you. — It is a joy to me to think how many friends and comforts you are returning to. So sure am I that God will be with you and comfort you, that I think my death will be a greater blessing to you than ever my life hath been.' He desired her to remember him in the most affectionate manner to his dear children, his flock, and all his friends ; and tell them of the gratitude his heart felt, and the blessings he wished for them all, on account of their kindness and goodness to him ; nor was the family where he lodged, nor even his own servant, forgotten in these expressions of his pious benevolence. Many devout sentiments and aspirations he uttered ; but her heart was too much affected with his approaching change to be able to recollect them. After lying still some time, and being supposed asleep, he told her he had been renewing his covenant engagements with God ; and though he had not felt all that delight and joy which he had so often done, yet he was sure the Lord was his God, and he had a cheerful, well-grounded hope, through the Redeemer, of being received to his everlasting mercy.

He lay in a gentle doze the following day, and continued

so till about an hour before he died. When in his last struggle, he appeared restless, fetched several deep sighs, and quickly after obtained his release from the burden of the flesh, on Saturday, Oct. 26th, 1751, O. S., about three o'clock in the morning ; his soul mounting to that felicity to which he had been long aspiring, and the prospect of which had given him such strong consolation during his illness and decay. The concern and tears of his friends there, and even their servants, on this event, manifested their sense of his worth, and of the greatness of the public loss. — It was a circumstance which afforded much satisfaction to Mrs. Doddridge, and her Lisbon friends, that he was not molested in these last scenes, as they feared a person of his profession and character would have been, by any officious and bigoted priest of the church of Rome ; who, it is well known, are fond of intruding on such occasions, and have been the means of adding to the distress of many Protestant families in Lisbon, and its environs, during the sickness, and at the death, of their relations. When his body was opened, (as by his own desire it was,) his lungs were found in so ulcerated a state, that it appeared wonderful to the physicians, that both speaking and breathing were not more difficult and painful to him, and that he suffered so little acute pain to the last. In both respects his friends observed and acknowledged the loving-kindness of God to him and them.

He had often expressed his desire of being buried in his meeting-place at Northampton, with his children, and so many of his people and friends ; but during his illness he spoke of it as a matter quite indifferent to him, and desired to be buried wherever he should die, as he would not increase the distress of his afflicted consort. As it was found, on inquiry, that removing the body to England would have been attended with a very great expense, it was judged most prudent to decline it. Accordingly, his remains were interred in the burying-ground belonging to the British Factory at Lisbon, with as much decency and respect as circumstances and the place would admit. Most of the gentlemen of the Factory attended his funeral, and did him honor at his death. On the following Lord's day, Mr. Williamson, their chaplain, preached a funeral sermon for him, from Timothy 4:8, *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* He gave him a high and honorable character, founded on what he had heard from many, of his worth, and seen of it during the opportunities he had of conversing with him. A handsome monument was erected to his memory in his meeting-place at Northampton, at the expense of the congregation, (who also made a generous present to his widow after her return ;) and the following epitaph was inscribed upon it, drawn up by his much-esteemed friend, Gilbert West, Esq. and LL. D. : —

To the Memory of
 PHILIP DODDRIDGE, D. D.,
 Twenty-one years pastor of this church,
 Director of a flourishing academy,
 And author of many excellent writings ;
 By which
 His pious, benevolent, and indefatigable zeal
 To make men wise, good, and happy,
 Will far better be made known,
 And perpetuated much longer,
 Than by this obscure and perishable marble,
 The humble monument, not of his praise,
 But of their esteem, affection, and regret,
 Who knew him, loved him, and lament him ;
 And who are desirous of recording,
 In this inscription,
 Their friendly, but faithful, testimony
 To the many amiable and Christian virtues
 That adorned his more private character ;
 By which, though dead, he yet speaketh,
 And, still present in remembrance,
 Forcibly, though silently, admonisheth
 His once beloved and ever grateful flock.
 He was born June 26, 1702,
 And died October 26, 1751,
 Aged 50.*

Though Mrs. Doddridge returned without a friend, and in these destitute and melancholy circumstances, yet she preserved the fortitude and serenity of her mind ; and was, through the voyage, and on her return to her family, strengthened and supported beyond what could have been expected. Her friends could not but see and adore that kind Providence which sustained her amidst the excessive fatigue, anxiety, and distress, which these scenes, especially

* This is not on the monument which is erected in the meeting-house at Northampton.

the last, occasioned.* Upon her return a subscription was opened for her, chiefly in London, and in a great measure conducted by that generous friend, mentioned above as managing the doctor's temporal concerns, and who hath since distinguished himself by all the offices of the wisest and most affectionate friendship for his family. This subscription met with all desirable encouragement, and the whole amounted to a sum which more than indemnified her for the loss of her annuity. Besides this, she received several other handsome presents, sent as subscriptions to the Family Expositor, from persons of rank, both among the

* What the state of her mind was, is finely represented in a letter from Lisbon, a few days after the doctor's decease.

Lisbon, Nov. 11, M. S. 1751.

MY DEAR CHILDREN,

How shall I address you, under this awful and melancholy providence! I would fain say something to comfort you; and I hope God will enable me to say something that may alleviate your deep distress. I went out in a firm dependence, that, if infinite wisdom was pleased to call me out to duties and trials as yet unknown, He would grant me those superior aids of strength that would support and keep me from fainting under them; persuaded that there was no distress or sorrow into which He could lead me, under which his gracious and all-sufficient arm could not support me. He has not disappointed me, nor suffered the heart and eyes directed to Him to fail. 'God all-sufficient, and my only hope,' is my motto: let it be yours. Such indeed have I found Him; and such, I verily believe, you will find Him too in this time of deep distress.

Oh my dear children, help me to praise Him! Such supports, such consolations, such comforts has He granted to the meanest of his creatures, that my mind, at times, is held in perfect astonishment, and is ready to burst into songs of praise, under its most exquisite distress.

As to outward comforts, God has withheld no good thing from me, but has given me all the assistance, and all the supports, that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not lost. I doubt not but I am reaping the benefit of them, and hope that you will do the same.

I am returned to good Mr. King's. Be good to poor Mrs. King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I meet with here. I have the offers of friendship more than I can employ; and it gives a real concern to many here that they cannot find out a way to serve me. These are great honors conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an immediate manner from the divine hand. To his name be the praise and glory of all!

And now, my dear children, what shall I say to you? Ours is no common loss. I mourn the best of husbands and of friends, removed from this world of sin and sorrow to the regions of immortal bliss and light. What a glory! What a mercy is it that I am enabled with my thoughts to pursue him there! You have lost the dearest and the best of parents, the guide of your youth; and whose pleasure it would have been to have introduced you into life with great advantages. Our loss is great indeed! But I really think the loss the public has sustained is still greater. But God can never want instruments to carry on his work. Yet let us ever be thankful that God ever gave us such a friend; that He has continued him so long with us. Perhaps, if we had been to have judged, we should have thought that we nor the world could never less have spared him than at the present time. But I have seen the hand of Heaven, the appointment of his wise providence, in every step of this awful dispensation. It is his hand that has put the bitter cup into ours. And what does He now expect from us, but a meek, humble, entire submission to his will? We know this is our duty. Let us pray for those aids of his Spirit, which can only enable us to attain it. A Father of the fatherless is God in his holy habitation. As such may our eyes be directed to Him! He will support you; He will comfort you; and that He may is not only my daily but hourly prayer.

We have never deserved so great a good as that we have lost. And let us remember that the best respect we can pay to his memory is to endeavor as far as we can to follow his example, to cultivate those amiable qualities that rendered him so justly dear to us, and so greatly esteemed by the world. Particularly I would recommend this to my dear P. May I have the joy to see him acting the part worthy the relation to so amiable and excellent a parent, whose memory, I hope, will ever be valuable and sacred to him, and to us all! Under God, may he be a comfort to me, and a support to the family! Much depends on him. His loss I think peculiarly great; but I know an all-sufficient God can overrule it as the means of the greatest good to him.

It is impossible for me to tell you how tenderly my heart feels for you all! how much I long to be with you, to comfort you and assist you. Indeed, you are the only inducements I now have left to wish for life, that I may do what little is in my power to form and guide your tender years. For this purpose I take all possible care of my health. I eat, sleep, and converse at times, with a tolerable degree of cheerfulness. You, my dears, as the best return you can make me, will do the same, that I may not have sorrow upon sorrow. The many kind friends you have around you, I am sure, will not be wanting in giving you all the assistance and comfort that is in their power. My kindest salutations attend them all.

I hope to leave this place in about fourteen or twenty days. But the sooner I can reach Northampton will not be in less than six weeks' or two months' time. May God be with you, and give us, though a mournful, yet a comfortable meeting! For your sakes I trust my life will be spared; and, I bless God, my painful anxiety as to the difficulties and dangers of the voyage.

The winds and the waves are in his hands, to whom I resign myself, and all that is dearest to me. I know I shall have your prayers, and those of my dearest friends with you.

Farewell, my dearest children! I am your afflicted, but most sincere friend, and ever affectionate mother,

'M. DODDRIDGE.'

clergy and laity of the Establishment. The generous and obliging manner in which this whole affair was managed, the great honor which it reflected on the doctor's memory, as well as so signal an interposition of Providence for the better support of his family, could not fail of giving her the most sensible pleasure and comfort under her affliction; and it is never recollected by her but with sentiments of the warmest gratitude. Nor can I satisfy myself to conceal the kindness of his brethren in the neighborhood of Northampton, and those of his pupils who had entered on the ministry, who supplied his congregation, during his absence, and for half a year after his death, that the salary might be continued to his family for that time.†

His pupils remained together until the next vacation, when the academy was removed to Daventry, near Northampton, where it still continues‡ in a very flourishing state, under the care of the Rev. Mr. Caleb Ashworth, whom the doctor had in his will expressly recommended as a proper person to succeed him in the care of it, and (as he there expressed it) 'perpetuate those schemes which I had formed for the public service, the success of which is far dearer to me than my life.' His worthy successor hath been instrumental in training up many young ministers, who have done honor to their tutor, and proved very acceptable and useful to the congregations over which they have been called to preside.

Soon after the doctor's death, a poem to his memory was published by one of his pupils,§ which met with good acceptance in the world.

Dr. Doddridge was rather above the middle stature, extremely thin and slender; and there appeared a remarkable sprightliness and vivacity in his countenance and manner, when engaged in conversation, as well as in the pulpit, which commanded a general attention.¶ He left four children; a son, who is an attorney-at-law, and three daughters; the eldest married to Mr. Humphreys, an attorney in Tewksbury, Gloucestershire; the others single. And they inherit all their father's virtues, and the blessings which he besought for them!

Thus have I endeavored, in the best manner I was able, to give the public an account of those circumstances in Dr. Doddridge's life, temper, and character, which appeared to me most important and instructive.¶ And I hope my readers will be excited and animated in view of them to emulate his excellences and follow his steps, as far as their respective abilities, station, and circumstances in life, will admit. I most heartily wish them this felicity; and I doubt not but, if they already possess it, or are aspiring to it, they will join with me in entreating *the Lord of the harvest* to send forth more such faithful laborers into his harvest, and to pour out more of the same spirit on those who are already employed in it. It comforteth me, on a review of this work, that I have, through the whole of it, sincerely consulted the glory of God, the advancement of real religion, and the best interests of my fellow-Christians, especially my brethren in the ministry; and that 'it is the happiness of great wisdom and goodness (I had almost said it is a part of its reward) to be entertained and edified by the writings of those who are much its inferiors, and most readily to exercise an indulgence which itself least needs.'

† Dr. Doddridge's funeral sermon was preached by Mr. Orton, who was in every view the properest person for that service. On what day it was delivered does not appear from the copy now lying before me. The text was 1 Co. 15:54, and the words, 'Death is swallowed up in victory.' In a short time the discourse was published, and had an extensive circulation, under the title of 'The Christian's Triumph over Death.' It has since been annexed to the three volumes of the doctor's Sermons and Religious Tracts. Mr. Orton did not enter largely into the character of his reverend and beloved friend, having then probably formed the design of writing his life. — K.

‡ It was again removed to Northampton, under the care of the Rev. John Horsey, and is now at Wymondley, under the superintendence of the Rev. Mr. Parry. Nov. 10, 1808. [The academy continued there until Mr. Parry's death, in 1818; not long after which, as the Ed. is informed through the kindness of Rev. Dr. Cogganell, the trustees of Mr. Coward removed it to London. There, under the presidency of Rev. T. Morell, it enjoys, with a valuable library, and a commodious building, the advantages of the London University; and is now known as COWARD COLLEGE.]

§ The author was Mr. Henry Moore, who afterwards settled in Devonshire, of which county he is native, and who is now a dissenting minister at Leskard, in Cornwall. By his friends he is known not only to be an ingenious poet, but a sound scholar, especially in biblical criticism. — K.

¶ His deportment in company was strikingly polite, affable, and agreeable; and in conversation he greatly excelled, his discourse being at once instructive and entertaining, and not unfrequently rising to the splendid. — K.

¶ Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians and Christian ministers that ever existed. — K.

The following is a list of the principal works of Dr. Doddridge:—

1. Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the Inquiry into the Causes of its Decay.
2. Sermons on the Education of Children.
3. Sermons to Young People.
4. The Care of the Soul urged as the One Thing Needful. A Sermon.
5. Ten Sermons, on the Power and Grace of Christ, and the Evidences of his glorious Gospel.
6. Submission to Divine Providence on the Death of Children recommended and enforced. A Sermon.
7. The Temper and Conduct of the Primitive Ministers of the Gospel illustrated and recommended. A Sermon.
8. Necessity of a General Reformation, in order to a well-grounded Hope of Success in War.
9. The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved, in two Sermons.
10. Practical Discourses on Regeneration.
11. The Evil and Danger of neglecting the Souls of Men plainly and seriously represented.
12. Letters to the Author of a Pamphlet entitled 'Christianity not founded in Argument.'
13. Compassion to the Sick recommended and urged. A Sermon.
14. The Principles of the Christian Religion, expressed in plain and easy Verse, for the Use of Children and Youth.
15. The Christian Warrior animated and crowned. A Sermon.
16. Sermon on the Death of Rev. J. Shepherd.
17. Some remarkable Passages in the Life of the Hon. Col. James Gardiner.
18. Christ's Invitation to thirsty Souls. A Sermon.
19. A Plain and Serious Address to the Master of a Family on the important Subject of Family Religion.
20. Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late War.
21. Christian Candor and Unanimity stated, illustrated, and urged.
22. Meditation on the Tears of Jesus over the Grave of Lazarus.
23. Hymns, founded on various Texts of Scripture.
24. Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity, with References to the most considerable Authors on each Subject.
25. Lectures on Preaching, and the Ministerial Character.
26. The Correspondence and Diary, &c., edited by J. D. Humphreys, Esq.
27. Rise and Progress of Religion in the Soul. 'Among all the practical books in our language, I know of no more perfect model, as to manner, than Doddridge's Rise and Progress of Religion in the Soul. The spirit of this book—a spirit which came down from the upper world—breathes forth in language simple, chaste, perspicuous, unambitious, and unadorned. The work will, no doubt, go down to the end of the world, and flourish with new and increasing vigor; while many an ambitious and aspiring book, full of valuable thoughts and striking views, will be forgotten, because it is not simple and perspicuous.' *Prof. M. Stuart, And. Theol. Sem.*
28. The Guilt and Doom of Capernaum seriously recommended to the Consideration of the Inhabitants of London.
29. The Family Expositor, or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. This work was originally published in six vols., three of them after the author's death. It consists of five parts—the common English version; by the side of it, a Paraphrase, in which is interwoven, in italic characters, a new English version; Critical Notes in the margin, and Practical Observations at the close of each Section. Of these, in every point of view, as might be expected from the character of Doddridge, the latter is decidedly the best, and the most highly and universally esteemed. There is in the 'Practical Observations' an easy and liquid flow of language, an unaffected simplicity, yet dignity, of style and manner, such fervent piety and pathos, such a natural exhibition of the spirit of the text, and such a deep complacency and delight, evidently heartfelt, in the truths before him, as have rarely, if ever, been exceeded by any commentator on the N. Testament. Doddridge always writes in a good spirit. The love of Christ reigns in his heart, and pours itself out in all that he says. This is the charm of his 'Observations.' His 'Notes,' though often valuable, could not be expected to possess the highest philological merit. Dr. Doddridge had not the time, the training, nor the means, to furnish a thorough critical commentary on the N. Testament. The paraphrase is diffuse, often needlessly so—circuitous in expression, when the straight-forward simplicity and terseness of the original would be far better. It is proof enough of the comparative and absolute worth of the Observations, that they are more and more read, at family devotion, and in private reading, to the exclusion of other parts, and in preference to other commentators. Good sense, warm piety, flowing ease of expression, and a happy exhibition and improvement of his text, mark the Observations, and recommend them to the Christian reader.

DÖDERLEIN, JO. CHRISTOPHER;

Professor of divinity in the University of Jena; born 1746, died 1792. Döderlein is best known by his systematic work on Christian Theology, which has attained, and still holds, a very high rank among German treatises on the same subject. He also entered the field of sacred literature, where the following are the principal fruits of his labors:—

1. *Esaias ex Recensione Textus Hebræi, ad fidem quorundam codicum MSS. et versionum antiquarum. Latine vertit, notasque varii argumenti subiecit Jo. Ch. Döderlein. Altorfi, 1773, 8vo. 3d ed. Norimb. 1789.*
 2. *Scholia in Libros Veteris Testamenti Poeticos, Jobum, Psalmos, et tres Salomonis. Hala, 1779, 4to.*
- Prof. Döderlein, in these works, follows the principles of Dathe, in his translation of the Old Testament. In his notes, he investigates the meaning of the words, and the object of the prophet. They

discover profound and elegant learning, and great power both of judgment and genius.' *Orme.*

DONATUS, ÆLIUS;

A Roman grammarian, who flourished in the 4th century; mentioned by Jerome, as his teacher. He wrote a book on the Latin language, *De octo orationis partibus*, which was the established guide in the study of Latin during the middle ages, and has been edited and illustrated by Glareanus; also, Arguments to Ovid's Fables; a Commentary on the *Æneid*, Notes on Terence, &c. *Encyc. Am.; Gessner's Bibliotheca.*

D'OYLEY, ROBERT,

A clergyman of the Church of England, flourished in the former part of the last century. For a more particular account of the commentary, which he, in conjunction with Mant, produced, see *Mant*.

DRUSIUS, JOHN,

Professor of Hebrew at Leyden, and afterwards at Franeker, was born at Oudenarde, a town of Flanders, June 28, 1550. His father, Clemens Driesche, a man of wealth, virtue, and piety, having early devoted him to sacred pursuits, began to lay the foundation, by sending him at the age of ten to a Greek and Latin school at Ghent, where he remained three years. He was then removed to Louvain, where he first studied philosophy, and afterwards turned his attention to polite literature. The troubles connected with the reformation now necessitated his father's flight to England, whither his son soon followed him; and here he entered on those studies in sacred literature, which made him afterwards so widely known. His teacher, a learned man who had fled from France, likewise on account of religious persecution, going to Cambridge, he followed him thither, and remained some years, during which he studied French, and read the Greek prose and poetical authors. Having accepted an invitation to Oxford University, he went thither, and taught Hebrew, Syriac and Chaldee four years. He now returned, at the age of 22, to his native country, but soon after went to Holland, and was made professor of Hebrew, Syriac and Chaldee in the University of Leyden. It was not long, however, before he received and accepted an invitation to Franeker, where he spent the remainder of life, a principal support and ornament to the university. He died in 1616, aged 66. At the command of the Assembly of the States General of Holland, he commenced his more important critical works at Franeker, to prosecute which he was relieved from his duties as professor, while his salary was continued and increased. His works are numerous and highly esteemed. The most important of them are to be found in the *Critici Sacri*, and Poole's Synopsis. The following is the list of his principal writings, from *Orme*:—

1. *Commentarius in Voces Hebraicas Novi Testamenti.* Franek 1616, 4to.
2. *Animadversionum Libri duo.* Lugd. Bat. 1585, 4to.
3. *Annotationes in totum Jesu Christi Testamentum.* Franek 1612, 4to.
4. *Commentarii in plerosque Libros Veteris Testamenti.* In the *Critici Sacri*.
5. *Proverbiorum Sacrorum classes duæ.* Franek. 1590, 4to.
6. *Parallela Sacra, seu comparatio locorum Vet. Test. cum iis, quæ in Novo citantur.* Ibid. 1588, 4to.
7. *Libri decem Annotationum in totum Jesu Christi Testamentum.* Amst. 1632, 4to.

DURELL, DAVID, D. D.,

Was born in the isle of Jersey, in 1728, and educated at Oxford, where he was afterwards fellow of Hertford College, and then principal. In 1764, he took his degree of D. D., and in 1767, was made prebendary of Canterbury. He died in 1775, aged 47. He is said by Orme to have been a 'bold critic,' and to have 'dealt freely, and sometimes successfully, in emendation of the text, and in new arrangements of the words and letters.' Still, his works, whose titles follow are reputed to be of considerable value. *Lempriere; Orme*

1. *The Hebrew Text of the Parallel Prophecies of Jacob and Moses relating to the twelve tribes; with a translation and notes, and the various lections of near forty MSS., &c.* Oxford, 1764, 4to.
2. *Critical Remarks on the Book of Job, Proverbs, Psalms, Ecclesiastes, and Canticles.* Ibid. 1772, 4to.

DURHAM, JAMES,

A Scottish divine of good family, was born in West Lothian, 1620, and educated at St. Salvador's College, St. Andrews. He was ordained at 30, and was a very popular and eloquent preacher and professor of divinity in Glasgow. He died in 1658. He had a share in the design of some Scottish ministers, of commenting on the whole Bible, and himself

wrote on Job, Solomon's Song, the 53d ch. of Isaiah, and the Revelation. He was not a man of profound erudition, but of great good sense, enlightened piety, and practical acquaintance with the Scriptures. In his Exposition of the Canticles, he favors the mystical interpretation of that book. His commentary on the Revelation is the substance of lectures delivered in public, and is chiefly of a practical character. *Lempriere; Orme.*

1. An Exposition of the Book of Job. Glasgow, 1649, 12mo.
2. An Exposition of the Song of Solomon. Lond. 1669, 4to.
3. A Commentary on the Book of Revelation. Amst. 1669, 4to.
4. A Commentary on the 53d Chapter of Isaiah. 2 vols. 8vo.

DWIGHT, TIMOTHY, S. T. D., LL. D.,

President and professor of divinity in Yale College, was born in Northampton, Mass., May 14, 1752, and died in New Haven, Jan. 11, 1817, aged 65.

Few men of mind, in this country, have acquired a reputation so extensive and well deserved as the distinguished individual of whom it is now our pleasing lot to give a brief memoir. In doing this, we shall find little help, comparatively, from the civil or military records of state or nation. Not that Dr. Dwight was ill adapted to mingle in the conflicts, and guide the stream of public affairs. Not that his truly mighty influence was ever, through timidity, or weak scruples concerning his ministerial office, withheld from the cause of liberty and his country. We shall see that he contributed his full measure, not only as a man, but as an instructor of young men, and a minister of the gospel, towards that mighty political movement, which made these states free and independent. But he mainly devoted his well-spent life — so early and greatly useful, and terminated when scarcely past the zenith of its brightness — to the cause of literature, education, morality, and religion. We are therefore to look for his name, not on the storied column that commemorates warlike achievements, nor on the scroll of civic renown; but we shall find it, in no mean or secondary place, on that more to be envied record which preserves the names of the just, and registers their usefulness, by simply telling their deeds.

The Life of Dr. Dwight has been fully written by his son, S. E. Dwight, and prefixed to his 'Theology,' and less fully by an anonymous writer in the *Analectic Magazine* for April, 1817. Our plan limits us to a sketch more concise than either.

Dr. Dwight's paternal ancestry was of good repute; his father, a man of liberal education, fervent piety, enlarged views, and extensively engaged in mercantile and agricultural business. His mother was the third daughter of President Edwards, of Nassau Hall. She partook of her father's uncommon powers of mind, which were early cultivated, and brought to such maturity, that, though the cares of a family devolved upon her at the age of eighteen, augmented by her husband's necessary and almost exclusive occupation in an extensive routine of business, she found time to bestow a seasonable and particular attention on the education of this her eldest son, and a numerous family of children. Early she strove to implant, and assiduously did she cultivate in his youthful mind those fundamental principles of virtue and religion, which afterwards had no small influence in saving him in the hour of temptation. To his father's example and his mother's care he owed it, under God, that when subsequently in college exposed to the seductive blandishments of the idle and profligate, he did not make shipwreck of principle, and ruin his already fair promise of usefulness. As the result of his own genius, application, and docility, and his mother's tender and enlightened care, he made so rapid progress in his studies, and his moral development, that at four he was able to read the Bible with ease and correctness, and was distinguished for his exemplary conduct, and his freedom from those rude, if not decidedly vicious practices, which boys so easily learn to think manly and honorable, instead of shameful and degrading. His mother was his only and faithful teacher till the age of six, when he was sent to school; when, not having his father's consent to study Latin, and passionately desirous of making the acquisition, he found means to study it privately and alone, as Pascal did geometry under like circumstances, by borrowing books of the elder boys when they were at play, until he had twice gone through Lilly's Grammar. His master at length discovered the progress he had made, and, naturally proud of such a boy, interceded with his father to license his son's application to Latin; which was with difficulty obtained. Upon this, young Dwight pursued the study of the classics with such zeal and success, as would have insured his preparation for college at eight, had not the discontinuance of the school prevented, which led to his being

taken home, and again placed under the care of his mother. His attention was now directed to geography and history, in both which he became a proficient. This is the true and proper period, with an apt, eager, and capacious mind, for the acquisition of geographical and historical knowledge, when the memory is vacant and retentive, the apprehension quick, and unsated curiosity keen. The subject of this memoir had his full share of these qualities, and made his full share of rapid progress in these branches. His large stock of knowledge on historical and geographical subjects was acquired almost entirely at this time.

At twelve years of age, he was placed under the care of Rev. Enoch Huntington, of Middletown, to complete his classical studies. Here, with renewed and intense ardor, he gave himself to those pursuits which, in earlier years, had been his almost forbidden delight, and his aversion was in proportion. So rapid was it, that, in little more than a year, he had not only finished the usual course of preparation for college, but also read those classic authors then usually studied in the first two years of the college course.

In Sept., 1765, when he had just entered his fourteenth year, we find him a member of the freshman class in Yale College. Young, inexperienced in the world, though not forgetful of a father's pious example and a mother's instructions and care, — ardent in his temperament, engaging in his appearance and address, and with extraordinary powers to please and fascinate as a companion, — we now see him entering on a scene where many fond hopes have been blasted, and the seeds of untimely and unexpected ruin sown for a fatal harvest. Other circumstances, disadvantageous to him, attend this, the period of his trial. A part of his preparation for the two coming years is already made, and he is not necessitated to study; a broken arm and following sickness interrupt the thread of his pursuits; his class has no regular instructor; the president of the college retires; the students disperse; infidelity has visited this new country, and gained footing in the college, and dissipation, in some of its worst forms, runs riot through its halls. How will it turn with young Dwight? Will he be swept down with the current, unresisting and unheard-of more, or will he stand firm and true to the lessons of his home and his childhood. It is no slight question that is now trying. Much is wrapped up in its decision. Many important interests are waiting the issue. But virtue triumphs. His better genius and a kind Providence prevail. A guardian angel sends for him, and, like an elder brother, warns him of his danger, and strengthens his failing nature. It is one of his tutors, Stephen M. Mitchell, afterwards chief judge of the Supreme Court of Connecticut. By him he is effectually aroused, and turns his feet from the slippery brink, where so many slide to ruin. Nor can he quite forget the nursery, and that maternal countenance and voice, whose kind looks and tones, and kinder instructions, first told his feet of the dangerous way, and will yet even rise up fresher than any other recollections — a welling fountain of monitory remembrances — if he do not steadily keep to the path of virtue. The ordeal has passed. He is saved, and an incalculable amount of good is saved with him, and that elder friend, who gave the timely and needful warning, has laid up a store of grateful recollections, as he watches the onward progress of his pupil in virtue and usefulness.

The subject of our memoir now addresses himself to study, as one who would redeem lost time, and rises, till he is ranked, with another, the late Nathan Strong, D. D., of Hartford, at the head of his class. His graduation passes, and, though young, he engages in the instruction of the Grammar School in New Haven, and in two years, he is made tutor in the college, when he had only numbered nineteen years. In the tutorship he continued six years; and in this situation, pursued the same course of intense application to study which he began during his third year in college, so that, in the ten years which elapsed from the commencement of his vigorous exertion in college, till his leaving the tutorship, he may be regarded as having laid the foundation of his future distinction and usefulness. While a tutor, though young, he failed not to distinguish himself in the government, as well as instruction, of the college, and exhibited no doubtful marks of that energy and skill in guiding and controlling other minds, for which, in after-life, he was so conspicuous. Far from limiting either his own studies or his instructions, during this period, to the common range, he pushed his adventurous and eager steps into the diverse regions of rhetoric and poetry on the one hand, and the higher mathematics on the other. He studied Newton's Principia, and carried a volunteer class in it as far as they would go. He paid great attention to rhetoric, and,

from a neglected study, raised it to high and prominent consideration in the college. His *Conquest of Canaan* was begun and finished during this period; though, from the circumstances of the times, it was not published until after the revolutionary war. He gave himself to the study of the Bible, in a literary aspect; and, as the result, when he took his degree of A. M., in 1772, delivered a 'Dissertation on the History, Eloquence, and Poetry of the Bible,' which gained him much reputation on both continents, and a copy of which was requested for publication, to which request he acceded.

The weakness of eyes, to which he was subject for the greater part of his life, which caused him so much pain and embarrassment, and made him unable either to read or write much without the aid of others, commenced at this time. He had, for a considerable period, been accustomed to early morning study. He now received the small-pox by inoculation; and before he had sufficiently recovered his health, resumed his studies. His eyes, already predisposed to disease, and irritated by excessive and injudicious use, paid the forfeit; and often, during his life, subjected him to pain, which, but for his uncommon mental energy, would have disabled him from any useful exertion.

That he might redeem more time, and possess greater clearness of mind for study, he began, in the second year of his tutorship, to restrict his diet, and with it his exercise. He gained at the outset, to lose in the conclusion. Ere a twelve-month had elapsed, his naturally strong constitution broke down under a system which imposed onerous taxes on it, without furnishing the ability to meet them. Completely prostrate in health, worn down to a skeleton, he took leave of college for Northampton, not expecting, nor expected, to return. His physician put him on a course of such vigorous exercise, and he pursued it so thoroughly, that his health was entirely renovated, and a vigor imparted to his constitution, which, assisted by his uniform habits of exercise, lasted him through life.

In 1774, he connected himself with the college church. His intention, at this time, was to practise law—an intention which he ultimately relinquished in favor of the Christian ministry. He was licensed in June, 1777, while still employed as tutor to his class, which had retired from New Haven to Wethersfield, on account of the exposure of the former to the attacks of the enemy; and preached on the Sabbath in Kensington, a parish in that town.

At the graduation, in 1775, of the first class which he instructed in college, he delivered to them an address, which deserves to be noticed, as indicating the part he then took in the revolutionary struggle, which had but just commenced. It was the part of a patriot. He strove to inspire his pupils with just and exalted views and purposes with reference both to private life and public concerns. He spread before them a vision of the future destinies of their country, and though they were young men, just entering the active world, he did not scruple to exhort them to act well their parts, as members of the American community, and to make them feel that it belonged to them to investigate, and not only to investigate, but decide, and not only to decide, but to act, on the great theatre then opened and opening before them.

In March, 1777, he married Miss Mary Woolsey, daughter of Benjamin Woolsey, Esq., of Long Island, who survived him several years.

In September of the same year, he accepted the chaplaincy of General Parsons's brigade, and soon after joined the army at West Point. Here he enlarged his acquaintance with men and manners, gained high consideration with the officers and soldiers of the army, wrote those national songs which contributed not a little to kindle the flame of patriotism, and nerve the arm of the warrior, and discharged his more appropriate duties as chaplain, in such a manner as evinced not only his zeal for the common cause, though a political one, but for the moral and religious interests of the army.

On receiving news of his father's death, which occurred in Mississippi, in 1777, he left the army, after a year's service as chaplain, in order to assist his mother in the care and education of her family. For five years he devoted himself to this object, with singular assiduity, self-denial, faithfulness, and skill, acting rather the part of a father than of an elder brother, to a numerous family of young children. In addition to this, he established and carried on, with distinguished success, a school in Northampton, for both sexes; and on the Sabbath, supplied vacant congregations in the vicinity. During this period, he twice represented his native town in the General Court; and from his eminent fitness for political life, was repeatedly urged, by men of the highest consideration, to quit his chosen profession, and consent to

serve the public as a civilian; but though he rated high the possible usefulness of men in public life, and never withdrew his influence or his interest in public affairs, yet he rated far higher the utility of the pulpit, when well filled, to the cause, not only of religion and sound public morals, but of private and national prosperity.

It was the favored lot of the parish of Greenfield, in the town of Fairfield, Conn., to obtain Mr. Dwight, in 1783, for their pastor, and to retain him twelve years. His settlement as a pastor did not induce him to relinquish his favorite employment of teaching. He immediately opened an academy, which became widely known, and as widely popular, and to which pupils of both sexes thronged from all parts of the country. Besides devoting six hours a day regularly to instruction, he allotted considerable time to exercise, of which he was extremely fond, and to company, a constant succession of which was attracted to Greenfield, partly by the pleasantness of the place, but more by the celebrity and social attractiveness of the man who was its distinguished ornament. His practice was to preach extempore—a course which he was necessitated to pursue, on account of the weakness of his eyes, and which, in his case, no doubt, however it may be with others, contributed greatly to his effectiveness and reputation as a preacher. He usually wrote short notes, and filled out the rest at the time of delivery. His great range and command of thought, his quickness and ease of conception, habits of methodical arrangement, uncommon promptitude, and easy flow of select and appropriate language, eminently fitted him for extemporaneous efforts, and would seem to have made it *his* duty and pleasure to adopt that method of preaching, even if the state of his eyes had not made it necessary.

While at Greenfield Hill, he published the *Conquest of Canaan*, mostly written twelve years before. He also wrote a poem called *Greenfield Hill*—a work whose title indicates sufficiently its descriptive character, and its reference to the place of his own residence. The poetry of Dr. Dwight, we may here remark, once for all, cannot be said to spurn the ground, and ascend the lofty skies, unless this be said of the diction merely. It is not bold, original, striking. But it is remarkable for smoothness of versification, methodical arrangement and succession of ideas, and a harmonious flow of liquid numbers. His poetry and his eloquence are not to be mentioned together. It is on his talents and success as an instructor, a preacher, and a theologian, that his fame must rest.

We now come to the period when Dr. Dwight, already extensively known and deservedly celebrated, is looked to by the corporation of Yale College, and the community, as the fittest candidate for the presidency of that institution, just made vacant by the death of President Stiles. He was chosen to that office in 1795, inaugurated in September of that year, and immediately entered on the duties of his new and highly-responsible station, in which all his various and exalted talents had full scope for their exercise. The French revolution was at this time in full blast. France had taken the contagion of liberty from America, and, wanting a solid substratum of correct moral and religious sentiment, to guide and keep steady the public mind, had made it a cloak of all licentiousness; which, in turn, was caught by this country. It had reached Yale College; and, in the shape of popular infidelity, had made the whole head sick and the whole heart faint. It walked abroad at noonday unabashed in its brazen confidence. It sapped the foundations of government, as well as of morality and religion. Under these circumstances, Dr. Dwight took the lead of the affairs of the college, the chief responsibility of its internal management, and no small share of its instruction. He met and vanquished infidelity in open field and drawn battle, and compelled it to hide its diminished head. He brought order out of confusion, and discipline out of insubordination. He assumed, and well fulfilled, the duties, not only of president, but of professor of rhetoric, and of theology. In the latter capacity, it devolved upon him to sustain the college pulpit, which he did almost entirely by his own exertions, during the whole of his presidency. In the year 1805, he consented to accept for life the appointment of professor of theology, which, though often tendered to him, he could before only be induced to accept yearly. With the assistance of an amanuensis, whom he now began to employ, he wrote those Sermons which compose his *Theology*—the work on which, more than all others, his fame rests. His practice was, to write one sermon a week in term time, reserving the vacations for travelling, to promote his health. In this manner, the whole of his *Theology*, and all his other works, published after this time, were written.

One of his first acts in the presidency was the abolition of that semi-barbarous code of laws and customs, which, in provincial times, had been copied from the English universities. For these he substituted the laws of polite intercourse; and, treating the students as young gentlemen, taught them to feel that they stood on their responsibility as such, both towards the faculty and towards one another.

In all his intercourse with the hundreds and even thousands committed to his care, he uniformly treated them as a father. His ear was open, and his heart ready, to hear and enter into their circumstances and wants, to give needful counsel, and lead them, as far as lay in his power, — and his influence was not small, — in paths of preferment and usefulness. Such was the ascendancy thus secured and maintained over the minds of the students, that notwithstanding the general prevalence of a disorganizing spirit through the country, and the existence of no small portion of it in Yale College at the time of his inauguration, yet he never had to contend with any combination raised to resist the authority of the college faculty. This one fact shows his tact and skill in government to have been great indeed.

The state of the college, as to pecuniary resources, at the time he entered on the duties of the presidency, was very low. With a policy, which, if misjudged, as it undoubtedly is, in a monarchical government, is trebly so in a republican, the state had acted towards it, as it has generally since, in the manner of a step-mother. Dependent solely on the benefactions of individuals, and the comparatively small patronage it received in the troublous times attending and immediately following the revolution, it had to struggle with poverty among its other calamities. The accession of President Dwight gave a new impulse to the languishing affairs of the institution. Its number of students began to increase, and, during his presidency, nearly trebled. Twice he laid the wants of the college before the General Assembly of the state of Connecticut; and, if eloquence in a just cause could have opened the eyes of that Assembly to their own interest and honor, as well as bounden duty, doubtless he would have succeeded. But he did not. The fact itself is a satire on the state, not to be erased but by a new line of conduct.

Dr. Dwight's edition of Psalms and Hymns, in common use in the Congregational churches of Connecticut, was prepared by him at the request of the General Association of that state, between the years 1797 and 1800. In this work, he revised the Psalms of Watts, turned into verse those which Watts had omitted, and added a copious selection of Hymns. The work was laid before a joint committee of the General Association of Connecticut, and of the General Assembly of the Presbyterian church, met with their acceptance, approval, and recommendation to the use of the churches within their respective bounds.

During the excursions which Dr. Dwight was in the settled habit of taking in his vacations, he gathered the materials for his 'Travels,' published in four volumes, after his death. This book contains a vast variety of information, on all subjects that can interest an American citizen and patriot, which he had been assiduously engaged in collecting, during the last twenty years of his life.

In enterprises of public moment, no man took a livelier interest than Dr. Dwight. To him, in a great degree, was owing the establishment of the Connecticut Academy of Arts and Sciences; and of whatever usefulness the Conn. Missionary Society has been the honored and happy instrument, to him must be ascribed no inconsiderable portion. Besides these, he lent his aid and influence, in ways and times innumerable, to public objects and private individuals, for the promotion of that cause for which he lived and died. Few men had a more extensive acquaintance than he; few so much influence, and disposed to use it so well; few so much of that love of human kind, which made the sense of his influence and ascendancy delightful, instead of suspicious and burdensome. Few men, in this country, have spread out their presence and influence so far and wide, so acceptably and so usefully, as he, whose duties at home, in his own appropriate sphere, were enough to occupy the time and strength of three or four individuals, themselves of no mean talent.

Of occasional sermons, Dr. Dwight published several, while at New Haven, which, from the appropriateness of their subjects to the circumstances of the times, and their own intrinsic merit, excited much attention. Of these, the most remarkable are his Discourses on the Nature and Danger of Infidel Philosophy, a Sermon on Duelling, and one on the Dignity and Excellence of the Gospel. The Sermon on Duelling will be found in his System of The-

ology, where it makes one of the Discourses on the Eighth Commandment. Since his decease, two vols. of Occasional Sermons have been published, and very well received.

In 1787, while yet very young, Pres. Dwight received the degree of D. D., from Nassau Hall, and, in 1810, the degree of LL. D. from Cambridge. He was also a 'member of most of the literary and philosophical societies in this country.'

We come now to the closing period of a life, thus well filled with uncommon usefulness, and protracted, with uncommon vigor, under the pressure of heavy toils, to the age of 65. How will this man, great in life, appear in death? Will he so leave the world, that it shall be a joy to contemplate his departure, and his faith and fortitude shall kindle ours? He is attacked with a sore disease, and suffers excruciating pain. The precursor of death extorts from him groans, under the severity of his pangs, but from his Christian resignation no complaint, no murmur, is wrung. For three months, from Feb., 1816, his large, strong, athletic frame is shaken to and fro with the intensity of his disorder, and the frequent and violent paroxysms of his anguish. But the victim of this slow process of dissolution is resigned. He may be conceived to have remembered Him who was led as a lamb to the slaughter, and was obedient to foreseen suffering and death. After the lapse of twelve weeks, he partially recovers, enough to appear again in the place and seat of instruction that has before known him, and again pupils hang delighted on those lips from which wisdom and kindness were wont to distil. On the next sacred day, he meets in full assembly the entire family of teachers and taught, and, as newly risen from the grave, discourses to them from the stores of his newly-gained experience. With unwonted solemnity and pathos, he enlarges on the vanity of this world in its best estate, and tells how poor and miserable all earthly things appeared in his eyes on his late near approach and expected speedy entrance into the unseen world. He confesses that he had too much coveted influence; that, in his engrossment with the multiplicity of his duties, he had not, as he should have done, kept his end in view; and he bears the testimony of a swelling heart, and a strong conviction, to the sole worth and supreme value of Jesus Christ, and Him only, as the hope and righteousness of the soul, in the hour of the last great trial. His warning voice bids them flee, ere too late, to the Rock of Ages for refuge and strength; and he avers that here is his, and must be their only trust. He now resumes his duties, with his disease so far mitigated as to allow him, when not suffering under paroxysms of distress, to exhibit a large share of his usual vigor, and at times to kindle up with unaccustomed eloquence. He continues on until autumn, and till a few weeks after the commencement of the term, when another violent attack of his disorder, Nov. 27th, confines him to his house. His active mind and vast energy still bear up against the force of disease. He still opens the doors of his chamber to those who are preparing to preach salvation by Jesus, and rouses himself from great feebleness, to spread out before them the foundations of the great truth of the trinity of persons in the Godhead. This is his last effort in instruction, but, though he suffers acutely, he continues also to do with his might, until Jan. 7. He is now laid upon that couch where he is soon to show in what peace a Christian can die. His remorseless disease follows up its victim, with attack after attack, until his tabernacle of clay is loosened from its foundation, and he is ready to be disburdened. As he did not, when before in expectation, so now, actually on the verge of eternity, he does not tremble. An almighty arm is underneath him. The rod and staff of the Lord comfort him. He listens to the reading of the parting address of our Savior, feeds on the bread of life therein, and is refreshed. His mind sometimes wanders, through intensity of pain, and violence of disease, but intervals return, serene and cloudless, and his spirit is evidently preparing for its upward flight. If he does not say, *I know* that my Redeemer liveth, as every Christian is privileged to do, he can and does say, *I trust, I hope*. He is heard audibly communing with himself, and with his God. At length, calmly and in peace, like a shock of corn fully ripe, he is gathered to his fathers: he enters into his rest. His death strikes a universal gloom over the whole community in which he dwelt; and beyond, through the wide circle of his acquaintance; and wherever the college was known, the loss of its revered instructor, and gifted head, is deeply mourned.

Nothing now remains, but to give some account of the character of President Dwight, as a general scholar; as a theologian; as an instructor; as a preacher, a Christian, and a man.

As a general scholar, his attainments, even without mak-

ing abatement for the weakness of his eyes, and consequent inability to avail himself of the help of books, except through the medium of others, for the greater part of his life, were of the first order. It was with him a golden period from the third year of his collegiate study till his leaving the tutorship, and most ample and various were the stores of knowledge which he then committed to a memory at once retentive, capacious, and prompt, in an uncommon degree. What he had once known, he seemed always to know; and to possess the faculty of making use of his past and partial knowledge, as a direct means, without books, or other aid than his own thoughts, to the acquisition of more. The minutest and most common subjects of every-day life did not escape him; the grandest were not beyond his reach. His knowledge was rather general than critical, yet such as could best be turned to popular account; and his success in mathematical studies while a tutor in college, shows his capacity for pursuing the exact sciences.

As a theologian, Dr. Dwight has held, and will hold, a high rank, both at home and abroad. With less keenness of vision than Edwards, and less ability to exhaust a single branch of a single subject, he had a greater reach and grasp of mind, an understanding better fitted to systematize, a mode of reasoning, if not so nearly demonstrative, at least better adapted to reach and move the mass, and a far more flowing, captivating and persuasive rhetoric. His system of Theology, as a *system* alone, deserves study, for its method, comprehensiveness, and due proportion in the treatment of the subjects.

Dr. Dwight particularly excelled in instruction. Ever kind, communicative, copious, he not only commanded no small degree of involuntary respect, but a full measure of that affection and confidence, without which so near a relation as that of a teacher to his pupils cannot subsist with profit or satisfaction to either. No man perhaps ever gained more unqualified reverence and love from so numerous a list of successive pupils. No man—certainly few—ever left more marked traces of his influence and instruction on the minds of others. He by no means confined himself to the common round of college instruction, but, remembering that he was training young men for the pursuits of active life, he brought all the stores of his large experience and ob-

servation to bear on their best and fullest preparation for the real world before them. This was one just ground and secret of the unlimited confidence accorded him by his pupils, and his corresponding success.

As a preacher, Dr. Dwight is universally admitted to have been in the first rank of pulpit orators. Commanding in person, dignified in manner, endowed with a rich and powerful voice; always entire master of himself and of his subject; of a lively fancy, strong reasoning powers, and fertile in illustration,—he was eminently calculated, in his pulpit efforts, to move, enkindle, and impress.

His Christian character was of a highly rational and intellectual kind. He loved to range in the broad and measureless fields of divine truth, and had that high complacency in it, of which none but a pious mind can be the subject. With political life, and its honors, in full view, and within his certain reach, he chose to preach the unsearchable riches of Christ, and, as we have seen, when rising from an expected bed of death, though he confessed too great a love of influence, yet he gave such unequivocal testimony to the sole worth and preciousness of Christ, as we cannot but suppose to have been part and parcel of his habitual experience.

As a man, and in the relations of social and domestic life, Dr. Dwight was a model. 'In the domestic and social circle,' says one of his pupils, 'Dr. Dwight will ever be remembered with the tenderest affection, and the most sincere regret.' 'In the nearest relations of private life, Dr. Dwight was an example of almost all that is excellent and praiseworthy.' 'As a husband and father, his life was eminently lovely.' 'As a friend and neighbor, let the united testimony of the various communities in which, at different periods of his life, he resided, give his character.' Though so highly and deservedly distinguished, his kind attentions were ever ready to flow out towards the humblest individual. 'His charities were unceasing, and, in proportion to his resources, rarely surpassed.'

Such was the man, whose 'life was eminently useful and lovely;' whose 'death was peaceful and happy to himself,' but most widely and deeply lamented by his countrymen at large, as well as by his family, his many friends and the church of Christ.

E.

EDWARDS, JOHN, D. D. ;*

A divine of the Church of England, who flourished at the latter end of the seventeenth and beginning of the eighteenth century. He was born at Hertford, Feb. 26th, 1637. At Cambridge, his superior talents brought on him a train of academical honors: he was elected fellow of the college, admitted to the degree of master of arts, ordained deacon, and appointed, by Bishop Saunderson, to preach a sermon at the approaching ordination of priests. We are told that 'in his preaching he affected not any flaunting eloquence, but studied to be plain, intelligible, and practical, and to edify all his hearers; yet so as that his discourses were interspersed with choice and uncommon remarks.' He exercised his ministerial functions for several years, at Trinity Church, Cambridge, where he was attended by many of the gown, and persons of considerable standing in the university: from thence he removed to Bury St. Edmunds; and then to Colchester. After three years, he quitted Colchester, and returned to Cambridge; partly on account of its affording him access to the university library, and partly for other reasons. In 1699, he was created doctor of divinity, and from this time, he became a voluminous writer, owing, in some measure, to his being afflicted with the gout and other disorders, which determined him to preach the gospel by his pen. He prosecuted his studies and labors till near the period of his decease, which took place on the 16th of April, 1716, in the seventy-ninth year of his age.

It may be questioned whether, since the days of Calvin himself, there has existed a more decided Calvinist than Dr. Edwards. He has been termed the Paul, the Augustine, the Bradwardine, the Calvin of his age. Such was his abhorrence of Arminianism, that he contended, with the old Puritans, that there is a close connection between it and Popery. His writings are very numerous, and they discover extensive learning, deep thought, elegant reasoning, and extraordinary zeal for the doctrines of divine grace. It is

said that all unbiased and impartial men voted him, by universal consent, to be one of the most valuable writers of his time. The principal of his works are 'Veritas Redux; or Evangelical Truths Restored,' 8vo. 1707; 'Inquiry into Four remarkable Texts;' 'Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testament,' 2 vols. 8vo.; 'A Survey of the several Dispensations of Religion,' &c., 2 vols. 8vo.; several distinct treatises against the Socinians; 'An Answer to Dr. Whitby's Five Points;' 'Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity;' 'Theologia Reformata; or, the Substance and Body of the Christian Religion,' London, 1713, 2 vols. fol., of which a third volume was published ten years after the author's decease; with many other pieces too tedious to enumerate. *Biog. Brit.*; *Jones's Chr. Biog.*

EDWARDS, JONATHAN, D. D.,

President of Nassau Hall, New Jersey, was born in East Windsor, Conn., Oct. 5, 1703, and died at Princeton, March 22, 1758, aged 55 years.

Into whatever department of human effort we look, we shall generally find that those who have distinguished themselves greatly, and left an evident impress of their character on the age in which they lived, were persons who rose from comparatively obscure stations in life. If it is true, that not many wise men after the flesh, not many mighty, not many noble, are called to God's kingdom and glory, it is also true, that not many of the same classes are called effectually to any high enterprises of good to mankind. The world's advancement in all its great interests comes from those who are ushered into it with few of the adscititious advantages of fortune. He who is to contribute himself, in some eminent and highly-honored manner, to the lasting good of his race, and whose works are not to be buried in the same grave with his mouldering bones, but to spread their influence over all lands and all ages, receives his birth in some obscure hamlet, from a not widely-known

parentage; and though he is all his life to know how much more blessed it is to give than to receive, yet it commonly happens that fortune, as we call it, gives him little of any thing to impart. Wealth and honors are not his; but he has that which is better. Augmented and augmenting worldly enjoyment is not permitted to augment his selfishness. He is more apt to sit loose to earth and time, and to live the life he is destined to pass in the flesh, to some high and benevolent purpose; while those, the very accident of whose birth places them on some giddy pinnacle, lead lives dishonored and destined to oblivion, in the same proportion as the situation they obtained from nature makes them conspicuous. What a satire this on the emptiness of all the world calls great, that it should oftenest make its possessors supremely little, and be their speediest consignment to the tomb of forgetfulness!

It is not often that the worth of a truly worthy man, or the worthlessness of the worthless, is known even moderately in his lifetime. Death itself hardly more than begins to test us. Milton had well nigh closed his days without producing that work, which alone, and only, could make him truly immortal. His invisible is his true life. His death was the beginning of his just appreciation. His 'fit audience, though few,' lasts, and will last, till time shall be no longer. So with Jonathan Edwards. Who marks his birth? His once more joyful parents, his elder sisters, four, and probably his father's parishioners, tenants of a newly-settled and little-known town in the colony of Connecticut. What special gifts of fortune pertain to him? None. Only his parents can and will look well to their duty, and train him up intellectually, morally, and religiously, in the way he should go. From such beginnings arose the man the savor of whose piety is still more sweet than Arabian odors, whose clear and sunlike logic none dared meet while he lived, and so many of whose works, now that he is dead, in the towering height of their impregnable strength, enjoy a perfect immunity from the assaults of their enemies.

He who, in his mature life, though the eyes of the many were of too short sight well to see it, was no common man, in the early part of it was no common boy. Ere he is twelve years of age, he begins those inquiries concerning the soul, its character and destinies, which are to employ the strength of his riper years; and, with the simplicity and gleeful curiosity of childhood, joined to the scientific accuracy of manhood, he delineates to admiration the cunning ways and works of the not easily traced spider of the woods, in a document of singular interest, still preserved, and showing the rudiments of the direct, not unimaginative, sunlit style of his later and better days. At thirteen, he enters Yale College, not then, as now, fixed to one certain seat, well organized, with a generous course of study in art and science, and regular discipline, but migratory, having no certain dwelling-place or instructors. Still, Edwards, a man in himself, needs not so much seek from other men or means the increment of his gigantic power. That which is task and weariness to others, is play to him. His studies are better to him than gold, or much fine gold. His large understanding, and as acute as it is large, with ease and delight comprehends the great work of Locke, and comments on it in the manner of a master. Wonderful is his perspicacity; and thereby the ease of his acquisitions is such, that a delicate frame, through the quickness of his intellectual motion, remains unshaken. He writes largely and understandingly on mind, being, space; gives proof of what he can signally do in that line for the advancement of human knowledge, if Providence shall direct his fruitful studies there. At seventeen, or nearly, he is graduated, a ripe scholar, as scholars then were, in all branches, and in some, not comparatively, but absolutely mature; but still pursues, in connection with the college, for two years, studies preparatory to the ministry, and is licensed ere nineteen to preach the gospel.

But his religious history, more interesting than any other part, we have as yet passed over. While in college, he is supposed to have joined his father's church in East Windsor; but of his outward religious life, so little important to know, we have slight information at this period; but full notices of his inward experience and progress, which is all we would learn. As most others, under the preaching of Christ and Him crucified, so Edwards had his early convictions and impulses towards something he fancied was religion. He felt need, as sinners with one ray of the Bible falling even on their blind eyes, cannot but feel, but saw not as yet the rich and open fountain of full supply. So he busied himself in a religionism of works, instead of religion.

He reads; he meditates; he prays; he takes delight in approaching unto God. But he is not willing God should reign; therefore he does not love Him, and his convictions and impulses cease. Again and again the still small voice, in ineffable kindness and love, speaks, and at length effectually. It strikes him there is something exquisitely sweet and beautiful in the idea that *God* should reign, that *He should be God*—and do his own will in all places of his dominion. It fills him with a hitherto unfelt delight, that it is so. Unspeakably precious now to his seeing eye, and right-affectioned heart, is God in all his works—in day and night; in sun, and cloud, and storm; in fields, and brooks, and trees, and all living and inanimate creation. A divine sweetness—an ineffable delight—a peace, unperturbed, but full of joy, fills his bosom, which his tongue labors, and is utterly unable, to express. Also the excellent glory of the chiefest among ten thousand has dawned on him; nor can he tell, or begin to tell, the excellency, beauty and preciousness of this bright and morning star. All the things he may have seen, or conceived, are not to be compared to what he sees of the 'brightness of the Father's glory.' Does he think this is religion? Does he think at all? Not if thinking is conscious effort. He is carried away with a rapture of sweetness in the things he beholds, and feels that

'His willing soul would stay
In such a frame as this,
And sit, and sing itself away
To the sweet realms of bliss.'

But he has not the least idea that he has *experienced religion*—the more evidence that he has. His want of painstaking and avaricious consciousness shows the presence of spiritual health. In the felt joy and exercise of faith and love, he forgets his *solicitude* to be religious, and is the Christian without knowing it. He afterwards pens an account of these exercises, clear, simple, melting, delightful, and instructive, beyond any thing of the kind in any uninspired writer, and carrying one irresistibly back to the richness, mellowness and depth of the sweet Psalmist of Israel's experience, as, moved by the Holy Ghost, he gave it to the church in the beautiful 119th Psalm. He now, at various periods, as Providence and grace lead him, for his own use, with time, eternity, heaven, hell, God, Christ, and Him crucified, Christian duty, in its whole field, his own exceeding wants and vileness, all before his eyes, draws up those well-known and most truly pious resolutions, to which, as landmarks, he is to refer, which are to give shape and bent to his life, and in keeping which his whole help and strength is the promised and expected grace of his Lord; and begins, in earnest, at a time which seems to him late, to live that better life on things unseen, in which he left so much the greater part of the Christian church gazing, and halting, and stumbling, behind.

In August, 1722, Mr. Edwards was invited to New York to officiate to a small congregation, by whom he was solicited to become their minister, which, though greatly attached to them, he declined; and after eight months' stay, returned to his father's in the spring, and spent the summer in close study. In autumn, he was appointed to the office of tutor in Yale College, which he filled two years, and resigned in order to comply with the invitation of the people of Northampton, to become colleague pastor with the Rev. Mr. Stoddard, his maternal grandfather, then far advanced in life, having been the minister of that place 55 years, and now in great need of assistance. Under circumstances for the most part, though not wholly, favorable to his happiness and success, he was ordained at Northampton, Feb. 15, 1727, and immediately divided the pastoral and ministerial care of the people with his aged colleague, preaching once on the Sabbath, and once during the week. Mr. Stoddard died Feb. 11, 1729, two years after Mr. Edwards's settlement, and left the whole responsibility of the care of a large people to him.

Mr. Edwards now entered in full upon a course of study and labor which he pursued with little interruption for twenty-three years, and which was destined to be uncommonly successful. His habits were those of a student of the most diligent and laborious kind, if that can be called laborious which to him was beyond measure delightful. Knowledge, especially of divine truth, was exceedingly precious to him. He sought for it as for hid treasures. He had, in an eminent degree, the power of continuous and intense attention, and concentrated it on his studies in divinity and moral philosophy as far as his more immediate duties to the people of his charge would permit. Wholly devoted to his appropriate work, he was accustomed to spend fourteen hours a day in his study, with a short

allowance of time for moderate exercise, leaving to his wife the entire control of his domestic concerns, not even knowing himself how they were conducted. He made the testimonies of God his delight and his counsellors; and in the law of the Lord he literally did meditate day and night, until his profiting appeared evident to all. He read every thing he could procure on all important points in divinity, and was at trouble and pains to make himself acquainted with the views and arguments of those whose sentiments differed from his own. He was in the constant habit, during his whole life, of studying with his pen in his hand, to note down such thoughts that suggested themselves to him, as seemed to be of any importance, and pushed the hints and inquiries that rose in his mind to their utmost length. Thus he fixed his attention, and may be said to have *invited ideas*. No wonder that, under such a system, he should have amassed knowledge, and grown in power, at a most rapid rate.

Mr. Edwards judged, and no doubt correctly, that with his constitution and turn of mind, it was not his duty to spend much time in general visits among his people. He supposed that his own peculiar vocation lay elsewhere. He was not endowed with that plentiful share of animal spirits, which is necessary to make the agreeable companion, and to give an easy flow to conversation. He knew, too, that he could spend his time more to the purpose of his life—to honor God, and advance his Master's cause—by study and writing, than by extensively mingling in society, and bringing his influence to bear on men, while in direct contact with each other. He had in his manners, as an almost inevitable consequence, the reserve which is apt to be witnessed in students; but it was not in his heart. His study was always open to those who wished to consult him on their soul's salvation; and he gave counsel not only with skill and faithfulness, but with great tenderness. His feelings and emotions were doubtless the deeper as they were less obvious. The unction that attended the delivery of his sermons, showed that his piety was not more clear and intellectual than warm and glowing. His habitual frame of mind was highly devotional, springing from an unaffected complacency in the truth and service of God, that amounted oftentimes to a sweet and heavenly, and almost divine delight, which he had not words to express. He did indeed walk with God, and draw his life from things unseen. He was strict in the management of his family, and in his own private conduct; but his strictness was at the farthest remove from an empty and Pharisaical sanctimoniousness. It was the result of the continual presence and fear of God, and was rather a holy, conscientious and affectionate obedience to the will of his Lord and Master.

Soon after his settlement at Northampton, he was united in marriage to Miss Sarah Pierrepont, of New Haven, a young lady of singular beauty, intelligence, and piety, and admirably fitted to be the companion of such a man as President Edwards. Their union, which was a remarkably happy one, and the fruits of which were eleven children, three sons and eight daughters, continued thirty years, and was terminated by President Edwards's death at Princeton, New Jersey, which was soon followed by that of Mrs. Edwards.

She was very early a subject of grace, and in the days of her childhood was favored with uncommonly elevated religious views and exercises. She was often so absorbed in contemplations of the beauty and glory of God in Christ, as to forget earth and earthly things, and seem to be partaking of the views, and joys, and bliss, which are commonly, but erroneously, thought to be reserved almost exclusively for heaven, but in her case were of as long continuance as if they were the proffered privilege of every Christian, at all times and under all circumstances. Yet, during her connection with Mr. Edwards, at the time of the great revival in Northampton, she had still deeper exercises of grace than ever before. She was brought to see her vileness and corruption in a new light, and after renewed trust in God, through Christ, which followed, she had very special and peculiar manifestations of his presence and the light of his face. She was a lady of a rare combination of excellences; and each, separately, shone with great brightness. She looked well to the ways of her household, as, in the absence of her husband's attention to them, it was indeed necessary she should do; and his delight was emphatically in her. Her daughters reflected honor on their mother's training and care. Accomplished, yet industrious and attentive to the duties connected with the entire care of a large family, and the station of a minister's companion, —fitted to sympathize with her husband's intellectual and

devotional abstraction, yet at the same time affable, courteous, and condescending, she was to him an invaluable partner, and to her children an inestimable guide. She survived her husband but few months. In their deaths they were not far divided.

Mr. Edwards had been settled in Northampton about thirteen years, when that remarkable outpouring of God's Spirit in the years 1741, '42, and '43, took place, which, if we look for analogies, carries us back to the day when the 'Pentecost was fully come,' in which Whitefield and the Tennents among others were honored instruments, which some patronized and many opposed, in the same spirit of pride and strife, and which, after all reasonable deductions, was such an advance of the kingdom of grace as should have brought and kept the church on her knees in thanksgiving to its blessed Head till this day. In this work, as might have been expected from the faithfulness their minister had been enabled to exercise, Northampton shared largely. Mr. Edwards was now reaping a rich harvest, the fruit of many years' faithful labor. He was now most abundant in preaching the gospel, and in occasional meetings, and conversation at his own house with the anxious who flocked to see him; for all had confidence in him, as an able and skillful guide to Christ. He aided neighboring ministers and churches by his presence and labors, but more by those writings, whose object was to distinguish between true and false religion. A great laxness in theology, and still greater in church order and discipline, which at that time prevailed extensively in New England, and to which we shall soon again have occasion to advert, gave ample scope to the adversary of God and men to introduce his own chosen means of ruining souls—false zeal, and furious excitement, groundless hopes, and affectation of supernatural light, with abundance of censoriousness, envying, and strife, on the one hand,—and on the other, resistance to all innovation, good and bad, the substitution of a cold, but orthodox creed, for a living faith, and aversion to all religious movements, because attended with much that is spurious and empty. In this state of things, to vindicate genuine, and discredit spurious revivals,—to exalt the true, and expose the pretended work of divine grace,—Mr. Edwards wrote his celebrated *Thoughts on Revivals*, and his *Treatise on Religious Affections*, both which, but especially the latter, were eminently subservient to the end he had in view. It would be hard to say, whether the church at that day suffered most from a cold, Pharisaical orthodoxy, which reprobated, as false and dangerous to souls, (unloved and uncared for, at bottom,) all save its own skeleton of dead belief; or from a shallow, and in some points fundamentally deficient faith, which, under extraordinary means and measures, flashed out, meteor-like—led to bewilder, and dazzled to blind, and then, speedily, meteor-like also, expired. It would be equally hard to say, at which side the above-mentioned most valuable works of Mr. Edwards were most levelled. He gave no quarter to inaction in religion, coupled though it were with ever so Calvinistic a creed, nor to a deficient faith, and its consequent false lights, groundless hopes, and transient zeal. Many were the expressions of gratification with these works, which poured in upon Mr. Edwards from all quarters, both in this and the mother country. His correspondents in Scotland, among whom he reckoned some of the best divines and most successful preachers of that country, owned their obligations to him, for works so able in themselves, and so useful to their own churches, among which powerful revivals then extensively prevailed.

It was not long, however, after this so great success attending the labors of Mr. Edwards, among his own people and elsewhere, that those melancholy troubles began, which ended in his separation from a people, between whom and him there had existed one of the closest relations, in its greatest harmony, and realizing far more than its usual happiness and utility to both parties. Twenty-three years before Mr. Edwards's settlement in Northampton, Mr. Stoddard had taken the ground that the sacrament is a converting ordinance, and, with some difficulty, succeeded in throwing open the doors of the church to all who chose to enter, whether, in the judgment of charity or their own, converted persons, or not. The result, of course, in a length of years, was a church composed of a heterogeneous mass, with inevitably many in it who knew nothing of the grace of God in truth, yet possessed of great influence, it might be, and indomitable pride. Mr. Edwards took the pastoral care of the church, not without some doubts as to the propriety of such a practice, but, as it seems, not at that time sufficiently strong to induce a thorough examina-

tion of a point on which his experienced and very highly revered grandfather had been so confident. Circumstances which took place in 1744, just after the close of the late-mentioned work of grace, probably led him to give his attention more directly to the subject, which resulted in a full conviction that the practice was wholly unscriptural, and highly dangerous to the peace and order of the churches, and the salvation of souls. In that year, it came to Mr. Edwards's knowledge, that wanton books, and wanton words, were rife among some of the young people of his church, and were used designedly for the purpose of spreading the poison of licentiousness. He brought the matter before the church, who, not suspecting who would be implicated, were quite ready to proceed in it, according to Mr. Edwards's proposition; which was, that the accused, with their accusers, should meet the members of the church at his house, and the whole matter be spread before them in that manner. But it had no sooner come to the knowledge of some of the leading members, who were also men of high standing and influence in the town, that among the young people implicated were children of their own, than Mr. Edwards's course appeared to them in a new and far different light, and what was before zeal for purity and good order, now seemed persecution and fanaticism. The whole town was thrown into an uproar, and the proceeding quashed, before any thing was done, except to settle in the minds of his people a sentiment of irrevocable hostility to Mr. Edwards, for the reason, so excellent and so highly honorable to themselves, that he was friendly to the purity of the children of their own bodies. The fires of deep hatred burned somewhat under cover, till, in 1749, he made known to the church his sentiments on the subject of communion, when the smouldering flames broke out with great fury, and the people, mostly, were instant with loud voices, requiring that he should be forthwith dismissed. Mr. Edwards made many ineffectual attempts to obtain a hearing from his people, in order to lay before them the grounds of his obnoxious opinion, being satisfied, that it might be the means of removing the prejudices of many, who had not thought on the subject, nor well knew his own views, and their reasons. Resisted in all attempts at explanation and conciliation, he was finally dismissed, June 22, 1750, by a mutual council, the calling of which had previously occasioned much trouble, and was with much difficulty settled, so as to permit the pastor to choose two out of the ten churches to be represented in council, out of the county; for the ministers and churches in the county generally sympathized with the people of Northampton.

Throughout the whole of this trying occasion, Mr. Edwards exhibited the greatest meekness and forbearance, under the keenest wrongs from a people he had long and faithfully served, and for whom he was still willing to give up his own life also, because they were dear to him. Not less wonderful his courage and self-denial. Advanced in years, with a quite numerous and expensive family, and no resource but his salary, he determined to publish those sentiments on communion, which he foresaw would result in his dismission from his people. But nothing moved him. 'Trust in God, and you need not fear,'—his last words to those who could not see what would become of Princeton College after his death,—seems to have been his motto now. Throughout the whole most trying scene, he was singularly calm and composed, exhibiting a perfect contrast to the temper of his people. It will not be thought strange that some of those who were most forward and violent against Mr. Edwards, afterwards bitterly repented, and made the most public and penitent acknowledgment of their error.

Mr. Edwards was immediately appointed missionary to the Stockbridge Indians, and, with his family, took up his residence among them in 1751, with good prospects of usefulness, and with the certainty of a better situation to pursue his favorite studies than Northampton afforded. Here he wrote his two greatest works, the *Essay on the Freedom of the Will*, and the *Treatise on Original Sin*—works which added greatly to his already extensive celebrity. Both were aimed at prevailing errors of the day. Both, but most the former, show his transcendent metaphysical genius. Both display a logic not easily refuted; and, whether unanswerable or not, both have to this day remained unanswered. The first was a successful attempt to disprove the Arminian notion of the self-determining power of the will, and the second an equally decisive overthrow of that superficial view of the doctrine of original sin, which ascribes it wholly to circumstances, and holds, that change of circumstances, now unfavorable, would be perfect and universal salvation to all mankind;

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the substituted circumstances, too, to be such as may, without very special difficulty, be realized in man's present state and world. But not the least important work of Edwards,—if we look not so much at its execution, which his life did not give him time to complete, as at its plan and design, which are truly grand and admirable,—is his *History of the Work of Redemption*, also written at this period. It was intended to be the world's history, in its most important and least studied aspect; viz. as God's world, and his theatre for the display of the wonders of redeeming love. As linked with, and ushering in, this great design, he looks on all the great events of past history, especially those of the Jewish economy, and illustrates their bearing on, and tendency to, what was the crown and consummation of the whole—the setting up of the kingdom of the Redeemer on earth. Great is the comprehensiveness of view which this plan displays, but greater still the faith and love to Jesus, which so exalted Him above every name, that it would not, and could not, look on any thing below the skies, except in its relation to Him, as the sun and centre of all.

Mr. Edwards was not long to continue these or any other studies in this world. The presidency of Nassau Hall being made vacant by the death of his son-in-law, Pres. Burr, he was chosen, in 1757, to supply his place—a choice to him entirely unexpected, and for which his modesty could find no satisfactory reason. He took the matter, however, into serious consideration, consulted his friends, and used every means to learn the will of God concerning it. He was at length convinced that it was his duty to accept, and, leaving his family in Stockbridge until spring should open, he himself repaired immediately, in the winter of 1757–8, to Princeton, was inaugurated, and entered on the duties of his office. Those duties he had but just commenced, with a cheerful satisfaction that he was doing the will of God in them, when, the small-pox then prevailing in the place, it was thought best that he should be inoculated, which was accordingly done. He had the disorder favorably, but, before he had entirely recovered, a fever set in, which bade defiance to the power of medicine, and terminated his life, useful while it lasted, but more since, on the 22d of March, 1758, at the age of 55 years. During his sickness, as in his life, he enjoyed much of the presence of his God. He called his daughter Lucy to his bedside, and commissioned her to deliver some simple and touching messages to his wife and children;—to tell her, that 'the union, which had so long subsisted between them, was of such a nature, as he trusted was spiritual, and would last forever;' and them, that 'they were now like to be left fatherless,' and he hoped 'that would be an inducement to them all to seek a Father that would never fail them.' He ordered his funeral to be without cost, and that to be given to the poor, which, by custom, would have been expended on it. 'Just at the close of life, as some who stood by, expecting he would breathe his last in a few minutes, were lamenting his death,—to their surprise, not imagining that he heard, or would ever speak another word,—he said, "Trust in God, and you need not fear!"' And, having said this, he fell asleep. His daughter, Mrs Burr, and his wife, soon followed him.

As a general scholar, Pres. Edwards was not distinguished, principally because his celebrity as a divine so much eclipsed his other merits. He possessed a rare faculty for acute observation, as well as profound reflection. He might have excelled in the natural or in the exact sciences, if his sense of duty had called him to devote his attention in either of those directions. His early studies conclusively show this, if it might not be inferred from the native vigor and acuteness of his powers.

As a divine, it is not extravagant to express the perhaps almost universal opinion of the theological and Christian world, that Pres. Edwards has not a rival since the days of Paul. For deep and clear insight into divine things; for extensive and varied knowledge in them; for clear conception, plain and intelligible statement, fervid and unanswerable logic, masterly vindication of fundamental points of divinity, and refutation of opposite errors; and for correct understanding of the Scriptures,—take him all in all, the New and the Old World may in vain look for his equal. We shall not soon behold his like. The most elevated and abstruse reasonings were his familiar and easy thoughts; and, with a life of delightful study, spent in gathering what was sweeter to him than honey or the honey-comb, from every flower, and even less inviting sources, what wonder that death found him rich beyond any in stores of divine wisdom and knowledge?

As a preacher, he was in manner simple, unartificial, the farthest removed of all men from any thing like affectation. With little gesture or motion of any kind in the pulpit, with a small voice, though distinct and clear in its enunciation, without the slightest aid from art, there was yet such weight in the matter of his discourses, and such unction in their delivery, that he usually held the attention of his audience beyond most preachers. His style, though diffuse, and sometimes incorrect, yet was always plain, intelligible, pointed, and truth-telling in the highest degree. Few preachers have ever been so pungent as Pres. Edwards. He had great power over the consciences of his hearers, and was eminently skilled in leading souls to Christ.

We have seen how he began his *Christian* life. Though he did not long continue his early practice of keeping a diary, and we have no record of his experience during most of the years of his ministry, yet there is ample reason to believe, that his path was like that of the just. His habits of life exposed him, in some measure, to gloom, and his constitution and delicate health still more; yet he ever maintained, under the most trying circumstances, that cheerfulness and calm serenity for which he was so remarkable. He seemed to live in the constant presence of God, and to find that his happiness. Great was his peace, for he loved his law; and nothing offended him. He was a man of the greatest purity and propriety of conduct and motive. With difficulty could the tongue of slander find any thing in him to feed on. Those who did not know him, thought him reserved,—not likely to have thought so, if they had come near his heart. He was not sprightly and easy in conversation, as those may be, and generally are, who, with dispositions as essentially kind and tender as his, have also a great flow of animal spirits. His conversation was eminently with grace, and wisdom distilled from his lips, like the dew. There was no affectation of greatness in him, who scarce knew his equal in most of the qualities requisite to constitute it. His opinion of himself was low and humble. He held his own opinions firmly, as one well might who had looked to their foundations as thoroughly as himself; but he was not obstinately opinionated and tenacious of his own views.

Few have had a deeper insight into the human heart, and few, deeper abhorrence of their own corruption than Pres. Edwards. Language failed him to express his sense of his moral vileness. He could think of nothing but 'infinite upon infinite, infinite upon infinite,' as at all a just description of his utter and exceeding wickedness. His views of the love and grace of Christ were of course in proportion to those of his own guilt and unworthiness; and it is plain that he lived the life which he spent in the flesh wholly by the faith of the Son of God, and for the excellency of the knowledge of Him, counted all things but loss, and less than nothing, in order that he might win Christ, and be found in Him, whom, not having seen, he loved, and in whom, though not seeing, yet believing, he in this world oftentimes rejoiced, and in that where he now is, will both see and rejoice with unspeakable and everlasting joy.

The following are the principal works of Pres. Edwards, in the order in which they were originally published:—

1. God glorified in Man's Dependence. A Sermon on 1 Co. 1:29—31.
2. A Divine and Supernatural Light imparted to the Soul, by the Spirit of God. A Sermon on Mat. 16:17.
3. Narrative of Surprising Conversions.
4. Sinners in the Hands of an angry God. A Sermon on De. 3:35.
5. Sorrows of the Bereaved spread before Jesus. A Sermon at the Funeral of the Rev. William Williams, on Mat. 14:12.
6. Distinguishing marks of a work of the true Spirit. A Sermon on 1 Jn. 4:1, preached at New Haven, Sept. 10, 1741.
7. Thoughts on the Revival of Religion in New England, in 1740.
8. The Watchman's Duty and Account. A Sermon on He. 13:11, at the Ordination of Rev. Jonathan Judd.
9. The true Excellency of a Gospel Minister. A Sermon on Jn. 5:35, at the Ordination of the Rev. Robert Abercrombie.
10. Treatise on Religious Affections.
11. True Saints, when absent from the Body, present with the Lord. A Sermon on 2 Co. 5:8, at the Funeral of Rev. David Brainerd.
12. God's Awful Judgments in breaking the Strong Rods of Community. A Sermon on the Death of Col. John Stoddard.
13. Life and Diary of Rev. David Brainerd.
14. Christ the Example of Gospel Ministers. A Sermon on Jn. 13:15, at the Ordination of Rev. Job Strong.
15. Qualifications for Full Communion in the Visible Church.
16. Farewell Sermon to the People of Northampton.
17. True Grace distinguished from the Experience of Devils. A Sermon on Ja. 2:19, before the Synod of Newark.
18. On the Freedom of the Will.
19. On Original Sin.
20. Eighteen Sermons, annexed to the Life by Dr. Hopkins.
21. The History of Redemption.
22. Nature of Virtue.

23. God's Last End in the Creation.
24. Practical Sermons.
25. Miscellaneous Observations.
26. Miscellaneous Remarks.

The works of Pres. Edwards have also been collected and published together, in 8 vols., with a Life, by Dr. Austin, and in 10 vols., with a rich and full Memoir, by his grandson, Rev. S. E. Dwight, D. D., from which the preceding brief account has chiefly been taken.

EDWARDS, JONATHAN, D. D.;

President of Union College, Schenectady, in the state of New York, son of the preceding, was born at Northampton, June 6, 1745. In childhood, an inflammation in his eyes prevented him from learning to read till an uncommonly late period.

He was graduated at the college in New Jersey, in 1765. Two years before, at a time when the students of the college were generally impressed by the truths of religion, he was blessed with the hope of his reconciliation to God through Christ. This was during the presidency and under the impressive preaching of Dr. Finley. He afterwards pursued the study of divinity under the instruction of Dr. Bellamy, and in October, 1766, was licensed to preach the gospel by the association of ministers in the county of Litchfield, Conn. In 1767, he was appointed tutor of Princeton College, and in this office he remained two years. He was ordained pastor of the church at Whitehaven, in the town of New Haven, January 5, 1769, and continued there till May, 1795, when he was dismissed by an ecclesiastical council, at his own request, and at the request of his society. In January, 1796, he was installed pastor of the church at Colebrook, in Litchfield County. In this retired situation, where he was enabled to pursue his theological studies with little interruption, he hoped to spend the remainder of his days. But in June, 1799, he was elected president of the college, which had been recently established at Schenectady, as successor of Mr. Smith. In July, he commenced the duties of the office. From this time, his attention and talents were devoted to the concerns of the seminary of which he was intrusted with the charge. He died August 1, 1801, aged 56, unexpectedly, but with Christian resignation.

There were several remarkable coincidences in the lives of Dr. Edwards and his father. Both were tutors in the seminaries in which they were educated; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidency of a college; and, in a short time after they were inaugurated, died at near the same age. They were also remarkably similar in person and character.

Dr. Edwards was a man of uncommon powers of mind. He has seldom been surpassed in acuteness and penetration. His answer to Dr. Chauncey, his dissertation on the liberty of the will in reply to Dr. West, and his sermons on the atonement of Christ, to say nothing of his other publications, are considered as works of great and peculiar merit. He also edited, from the manuscripts of his father, the History of the Work of Redemption, two volumes of sermons, and two volumes of Observations on important theological subjects. *Connect. Evang. Mag.* ii. 377—383; *Miller*, ii. 453; 2 *Hist. Coll.* x. 81—160; *Holmes*, ii. 321; *Allen*.

EDWARDS, THOMAS;

An eminent divine of the Church of England, born at Coventry, Aug. 10, 1729, and educated at that place, and at Clare Hall, Cambridge, where he afterwards became a fellow. In 1758, he was chosen master of the Coventry grammar school, and rector of St. John the Baptist in that city. In 1770, he removed to Nuneaton, Warwickshire, where he died in 1785. He was a warm defender of Bp. Hare's metrical hypothesis with regard to the poetry of the Hebrews, and published, in illustration and defence of it, besides a work on the Psalms, several controversial tracts and pamphlets. It is needless to say, that the hypothesis has been, and is, received with very doubtful favor, to say the least, by most of the learned. He was a man of learning and talents, an assiduous and faithful teacher, and an exemplary minister. His principal works are given below. *Lempriere*; *Orme*.

1. A New English Translation of the Psalms, from the original Hebrew, reduced to metre by the late Bishop Hare; with notes, critical and explanatory; illustrations of many passages drawn from the classics; and a Preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved. Lond. 1755, 8vo.
2. Prolegomena in Libros Vet. Test. Poeticos; sive Dissertatio, in qua Viri eruditissimi Francisci Harii, nuper Episcopi Ciceriensis, de Antiqua Heb. Poesi Hypothesin ratione et veritate niti, fuisse ostenditur, atque ad objecta quadam respondetur. Subjicitur metricæ Louthianæ Confutatio. Cantab. 1762, 8vo.

EHRENBERG, C. G.,

Professor of medicine in Berlin, is, with W. F. Hemprich, joint author of a work entitled 'Travels and Researches in Natural History, in North Africa and Western Asia, in the Years 1820-1825.' The first part of the first vol. was published in Berlin, in 1828, 4to. *And. Lib. Cat.*

EICHHORN, JOHN GODFREY;

One of the most distinguished German scholars in Oriental literature, biblical criticism, and literary and general history. He was born at Dorrenzimmen, in 1752. In 1772, he was appointed professor at Jena; and, in 1788, he was made professor at Gottingen, where he remained till his death, in 1831. At Gottingen, he devoted himself chiefly to biblical studies. The results of his inquiries were published in his *Universal Library of Biblical Literature*; his *Repertory of Biblical and Oriental Literature*; and his *Introduction to the Old and New Testaments* — works which contain much important and valuable information, and sound criticism, but also much of the grossest and most offensive specimens of German neology. His writings have had a great influence on the views of continental divines. *Hend. Back.*

ELPHINSTONE, JAMES,

A schoolmaster and miscellaneous writer, was born in Edinburgh in 1721, and died in 1809, at Hammersmith, after having taught an academy, near London, almost thirty years. His best work is a grammar. He also translated Martial, and wrote various other works. *Lempriere.*

ELSLEY, Rev. J.;

A clergyman of the established church in England, and vicar of Burenston, near Bedale. He first published, anonymously, 'Annotations on the Gospels,' in 2 vols., 1799, to which, in another edition, in 1812, was added the Acts of the Apostles. The plan was carried out and completed by Mr. Slade, who published, in 2 vols., in 1816, 'Annotations on the Epistles; being a Continuation of Mr. Elsley's Annotations on the Gospels and the Acts.' Mr. Elsley's Annotations are chiefly a compilation, and, as such, of high value to those who have not access to the original sources. He drew from Beza, Beausobre, Calmet, Le Clerc, Du Pin, Doddridge, Bowyer, Dr. Henry Owen, Gilpin, Erasmus, Vatablus, Father Simon, Macknight, Grotius, and Whitby. His notes are almost entirely critical and philological. *Orme; Horne.*

ELSNER, JAMES, D. D.,

Was born in 1692, and died in 1750. He was first rector of a gymnasium, and then a reformed preacher at Berlin. His principal work is his *Observationes Sacre in Novi Fœderis Libros, quibus plura illorum librorum loca, ex Auctoribus potissimum Græcis et Antiquitate et exponuntur et illustrantur*; published at Utrecht, in 2 vols. 8vo. 1720-1725. The object of this work, as the title shows, is to illustrate and determine the meaning of difficult words and phrases in the New Testament, by reference to the usage of Greek writers, and sometimes to the Septuagint and Latin authors, as well as to ancient manners and customs, &c. It is a work of value and good reputation. Besides this, Elsner published a course of Sermons on the Epistle to the Philippians, with Observations on the whole, and an Introduction, in German; a Commentary on Matthew and Mark, in Latin, 3 vols. 4to.; and several Discourses on the Great Felicity of true Christians, in German. *Orme; Walch; Catalogue And. Lib.*

EMLYN, THOMAS,

A celebrated name in the Arian controversy, was born at Stamford, Lincolnshire, May 27, 1663, and educated partly at Emanuel College, Cambridge, and partly at a dissenting academy near London. He became, in 1683, chaplain to the countess of Dinagal, at Belfast, in Ireland, but being obliged by the political troubles of the time to leave that country, he went to England, and was settled at Lowestoff, where he applied himself to investigate the merits of the then agitated Arian controversy. He was soon invited to Dublin, where he displayed great powers of eloquence as a preacher. His opinions becoming suspected, he boldly published his views concerning the Deity of Christ, and was imprisoned, tried, and condemned, on a charge of blasphemy, to pay a fine of £1000. After being confined two years, the fine was commuted to £70, and he was released, and occupied the remainder of his life in defending and disseminating the same views which he had before published. He particularly assailed the genuineness of 1 Jn. 5:7, and had a long controversy with Mr. Martin, minister of

the French church at Utrecht, on that point. He was rather a high Arian, than a Socinian, in sentiment, unshrinking in controversy, but highly esteemed by his intimate friends. *Lempriere; Orme; Encyc. Am.*

EPICTETUS;

A Stoic philosopher, born at Hierapolis, in Phrygia, about the end of the first century, but lived at Rome, the slave of Epaphroditus, one of Nero's courtiers. Banished from Rome by Domitian, for the truth and righteousness of his philosophical maxims, he settled in Epirus, but returned on the accession of Adrian, and ever after was held in high esteem. His sayings were collected by Arrian, and have been frequently published, and translated into various languages; into English by Mrs. Carter. *Gessner's Bibliotheca; Encyc. Am.*

1. *Enchiridion*, Græce. Lips. Tauchnitz, 1829.

2. *Epictetæ Philosophiæ Monumenta, Dissertationes ab Arriano digestæ, Enchiridion, et Fragmenta.* Acc. Simp. Comment. in Enchirid., etc. Gr. et Lat. Cum Annot. Ed. Schweighæuser. 5 vols. 8vo. Lips. 1799-1800.

EPICURUS,

Founder of the Epicurean philosophy, born at Gargettus, near Athens, B. C. 342, died at the age of 72. At first a pupil of Democritus, he afterwards began himself to instruct in philosophy, and his academy (so Gessner) continued to flourish with great repute, for 235 years, under fourteen teachers. He was a most voluminous writer, but only three epistles, out of all his writings, are extant. His work on Nature is the foundation of the poem of Lucretius. He made pleasure the chief good, but meant by it *happiness*; not, as many of his followers did, mere sensual delights. The reprobation bestowed on Epicureanism belongs to his disciples, rather than to himself and his own views; although it must be admitted to be very difficult, since his writings are lost, to ascertain what his opinions really were.

EPIPHANIUS;

Bishop of Constantia, (formerly Salamis,) in Cyprus, born near Jerusalem, about 310, died 403. His principal works are, *The Anchor*, a defence of the Christian faith, against the prevailing heresies; a book against 80 heresies, from Cain down to Valentinian; and one on Scripture measures and weights. 'His learning was great, his judgment rash, and his credulity and mistakes very abundant.' *Murdoch's Mosheim*, vol. i. p. 293, note; *Gessner.*

1. *Opera Omnia*, Græce. Cum Versione Lat. et Notis Petavii. 2 vols. fol. Colon. 1682.

2. *De Mensuris et Ponderibus.* Item *Fragmenta veterum de Ponderibus apud Hebræos.* (Moyné Var. Sac. I.) *Cat. And. Lib.*

ERASMUS, DESIDERIUS, D. D.,

A natural son of one Gerard, of Gouda, and the daughter of a physician, was born in Rotterdam, Oct. 27, probably in the year 1465.

The two words composing his name, the one Latin, and the other Greek, are each a translation of his father's name, *Gerard*, which in Dutch signifies *desirable*. The translation was made, and the name Desiderius Erasmus, adopted by himself. He was early destined, by way of atonement to him on his father's part, to receive the most finished education the times could afford. His first onset did not argue his future celebrity. His progress was slow. Removed from school, he was a singer in a cathedral till the age of nine, when he was placed in the college at Deventer, then one of the most flourishing institutions of the kind in that country, where his mind opened, and his progress was such as to elicit the prediction that he would become one of the most learned men of his age. At thirteen, he had the misfortune to lose his mother, and soon after his father; by which event he was left to the care of guardians, who would have him become an ecclesiastic, a step to which he showed the greatest repugnance. He was nevertheless taken from school, and when, according to his father's intentions, he should have been sent to a university, he was cajoled and driven into taking the monastic habit, at the age of seventeen, in the convent of Stein. He became one of the regular canons. At twenty he wrote his first work, on *Contempt of the World*. The bishop of Cambray, hearing the fame of his genius and attainments, sent for and with difficulty obtained Erasmus to come and reside with him. It was not long, however, before Erasmus obtained his patron's leave to go to Paris, where he wished to study theology, the theological faculty of that city being then in high repute. He entered the college of Montaigne in 1492, and besides theology, studied profoundly the Greek language, then just beginning to be cultivated, and polite literature generally. While thus employed, he met with an opportunity, welcome

to one of his straitened means, of instructing several English gentlemen then in Paris, of whom, Lord Mountjoy, from a pupil, became afterwards one of his Mæcenases. Leaving Paris on account of his health, he resided in various places, engaged in teaching, and writing his celebrated Epistles and miscellaneous pieces, until his first visit to England, whither he was invited by Lord Mountjoy. His stay at this time was short. He returned to France through Flanders, but did not take up his residence in Paris on account of the plague. He still resided in various places, but mostly in Brabant, for a series of years, until 1521, when he removed to Basle, in Switzerland, to escape the persecution of the monks. In this interval, besides many other productions of a miscellaneous character, he had prepared his edition of the New Testament, which was published at Basle, by Froben, in 1516. This is the *editio princeps*, and is of very high value. He brought to this work profound learning, great candor and discrimination, and indomitable industry. He also began, while in Brabant, that study of the Greek fathers, which led him afterwards to edit many of them, while at Basle, where they were published by Froben. He had expressed sentiments concerning celibacy, and other dogmas and rites of the Romish church, which brought him into trouble with the straitest sect of the Papists, and excited suspicion that he favored the reformation, then just ready to burst into a flame. But Erasmus was not, like Luther, formed both for action and study. He loved popularity, and, wanting to secure the favor of both parties, he lost both to such an extent that he was counted an enemy by each, and a friend by neither. His celebrity and influence, had he acted right, would have been immense; but he missed the honor of being one of the reformers. He was for dividing the difference between the opposing parties, and thus securing peace. But the whole head was sick, and the whole heart faint. Nothing would answer but revolution.

Erasmus died at Basle, in 1536. His erudition was profound and extensive, his taste refined, his memory astonishing, industry great, and fertility vast. He was given to flattery of his superiors in the early part of his life, to a degree that bordered on servility, and in action wanted independence and energy. His works, complete, have been published in 10 vols. fol. by Le Clere. His Colloquies are well known as a school book. *Burigny*.

1. Annotationes in Nov. Test. (In the Critici Sacri.)
2. Apologia ad Sturnicam. (Do.)
3. Colloquia Familiaria, et Encomium Morie.
4. Enarrationes J. Chrysostomi in Pauli Epistolam ad Galatas, Latine versæ ab Erasmo.
5. Epistolæ et Note in Opp. Augustini.
6. Ratio, seu Methodus veræ Theologiæ.
7. Novum Testamentum omne Græce et Latine, diligenter ab Erasmo Rotterodamo recognitum et emendatum.

ERNESTI, JOHN AUGUSTUS,

Was born in 1707, in Jennstadt, a town in Thuringia, and studied theology at Pforta, Wittenberg, and Leipsic. His early studies were, however, principally devoted to classic literature, in consequence of having been made, in 1731, associate instructor, and, in 1734, rector of the Thomas school at Leipsic. In 1742, he was made extraordinary professor of ancient literature in the university there, and, in 1756, ordinary professor of sacred eloquence. In 1759, an ordinary professorship of theology was added to his other offices. He performed the duties of both offices until 1770, when he resigned the former. He became, in succession, first professor of the theological faculty, a canon at Misnia, assessor of the consistory at Leipsic, and president of the Jablonowski academy of sciences there. He died in 1781. Of his accuracy, as a critic and a grammarian, his editions of the classics, especially that of Cicero, are sufficient proofs. By a careful study of language in the classic authors, he fitted himself for the study of the Bible, and by his works, especially his *Institutio Interpretis Novi Testamenti*, greatly advanced the cause of sacred philology. *Enc. Am.*

1. *Institutio Interpretis Novi Testamenti*. An English translation of this work, with notes, has been published by Professor Stuart of Andover.
2. *Lectiones Academicæ in Epistolam ad Hebræos*. Edited by Professor Dindorf, of Leipsic, after the author's death.
3. *Neue Theologische Bibliothek*. Mit Register. 10 Bände.
4. *Neueste Theologische Bibliothek*. Mit Register. Bd. 1-4.
5. *Opuscula Theologica*. 8vo. Lips.
6. *Opuscula varii Argumenti*. 8vo. Lips.

ERPENIUS, THOMAS,

Or VAN ERPE, was born at Goreum, in Holland, Oct. 12, 1584, of noble parentage, and gave such indications of aptitude for learning, as decided his father to spare no pains

or expense in his education. He received the first elements of learning at Leyden, but, after one year's study, removed with his parents to Middelburg. In his 12th year, he returned to Leyden, and made such rapid strides, that he seemed not then, for the first time, to be learning what he studied, so much as to be recalling to mind what he had before laid up. At the age of eighteen, his excessive modesty, joined with his accurate perception of the immense fields of knowledge before him, to be surveyed, if he would be honored and useful, almost discouraged our young student. His courage was revived by reading a book of Fortius Ringelberg's on the mode of study. He speedily made himself master of logic, natural philosophy, astronomy, the science of law and government, and metaphysics, in which last he read not only Aristotle himself, but his commentators, so repeatedly and thoroughly, that, to the end of his life, he had a perfect command of all that was important in them. He also studied theology, but, owing to the disputes of the times, did not devote to it his life. At the advice and instigation of Joseph Scaliger, he gave himself to that study of the Oriental languages, in which he spent his days. He visited England, studied at Oxford and Cambridge, and, in London, made the acquaintance of William Bedell, a distinguished Orientalist. From London he went to Paris, where he studied under Isaac Casaubon, who was at first his instructor, and afterwards proud to call himself his pupil. By him Erpenius was urged to complete an edition of Arabic Proverbs, begun by Scaliger, with notes and a translation; which having consented to do, he visited various universities and libraries, for the purpose of collecting the requisite materials. In pursuance of this object, he went to Italy, and, having visited Milan and Venice, where he studied Turkish, Persian, and Ethiopic, returned home by way of Switzerland and Germany. On his arrival in Holland, he was made professor of the Oriental languages, except the Hebrew, in the university at Leyden, in 1613, where he continued until his death, in 1624, at the early age of 40. A new professorship of Hebrew was founded in 1619, and given to Erpenius. He communicated a new impulse, and may be said even to have created an era, in the study of Oriental literature on the continent. Many of his pupils became eminent Orientalists. Besides the edition of Arabic Proverbs, already mentioned, he published Locman's Fables; the History of Joseph, from the Koran; an Arabic translation of the Pentateuch, and of the N. T.; and a Syriac version of the Psalms. Such was his zeal for Oriental literature, that he established a press at Leyden, to print works of that description. His skill in Arabic was such as to excite the admiration of learned Arabs themselves. At the time of his death, he intended to publish the Koran, with a Latin translation and commentary, a Thesaurus Grammaticus of the Arabic, and an Arabic Dictionary. Among his most celebrated works, are his Arabic and Hebrew Grammars, and his *Elmacini Historia Saracnica*. *Voss's Discourse on the Death of Erpenius; Enc. Am.*

ESTIUS, Rev. WILLIAM,

Born in Holland, in 1542, was a learned professor of divinity, and chancellor in the Roman Catholic college at Douay, where he died in 1613. His works are, 'Annotations on the more difficult and important Passages of Scripture,' in Latin, enlarged and published after his death by Caspar Nemius, and frequently reprinted. To this work, in an Antwerp ed., were added notes of Estius on the Epistles, collected from his *Adversaria* by another hand, and consequently in an unfinished state. Also, a Commentary on all the Epistles of Paul, and the rest of the apostles, in Latin, published after his death by Peter Bartholomew, with explanatory observations added by the latter, on part of the First, and the whole of the Second and Third, Epistles of John. These works are in good repute with Protestants, as well as Catholics, from the judgment, industry, and erudition of the writer. He aims at elucidating the literal and obvious sense of Scripture, and, though he sometimes endeavors to illustrate what is clear, yet he often likewise succeeds in explaining what is difficult. *Orme; Walch.*

EUPOLEMUS,

An historian, frequently quoted by Josephus, in his book against Apion. He treated of the Jewish kings, as we may infer from Clemens Alexandrinus. *Gessner.*

EURIPIDES,

One of the three celebrated Greek tragic poets, was born at Salamis, in the first year of the seventy-fifth Olympiad,

on the day of the victory of the Greeks over the fleet of Xerxes at that place. He studied rhetoric under Prodicus, and philosophy under Anaxagoras, the influence of both which appears in his poetry. His tragedies, of which only 19 are extant, were exceedingly popular in his own time at Athens, where tragedy was then carried to a point little short of perfection. They often took the palm from the compositions of Sophocles, his rival. He 'stands preëminent in true natural expression of the passions, in interesting situations, original groupings of character, and various knowledge of human nature.' He wrote no less than 75 tragedies. Those still extant have been elucidated, with a vast amount of critical labor, by various learned editors. The best editions are those of Barnes, Musgrave, Morus, Beck, and Matthiæ. He died in Macedonia. *Enc. Am.*

EUSEBIUS PAMPHYLUS,

Bishop of Cesarea, and the most learned man of his time, was born, probably, about the year 270, and at Cesarea, where he spent nearly all his life. Till about 40 years of age, he lived in great intimacy with the martyr Pamphylus, a learned and devout man of Cesarea, from whom, after his martyrdom, Eusebius took his surname, and who founded an extensive library there, from which Eusebius derived his vast stores of learning. Pamphylus was two years in prison, during which Eusebius was constantly with him. After the martyrdom of his friend, Eusebius fled, first to Syria, and thence to Egypt, where he lived till the persecution subsided. After his return to Cesarea, about the year 314, he was made bishop of his own city. In the year 325, he attended the council of Nice, was appointed to deliver the address to the emperor on his entering the council, and then to be seated at his right hand. The first draft of the Nicene creed was made by him, to which, however, the term *homoousion* (*consubstantial*), and the *anathemas*, were added by the council, though not without some scruples on the part of Eusebius. Afterwards, Eusebius appeared to belong to a moderate party, who could not go all lengths with either side. About the year 330, he was offered the patriarchal chair of Antioch; which he refused, because the ancient patriarchal customs forbade the removal of bishops from one see to another. Eusebius had enemies, who charged him with having a leaning to Arianism, both before and after the council of Nice; and the question has been much discussed, on what grounds, and whether they were just. He was opposed to the deposition of Arius, by his bishop, Alexander, of Alexandria, and wrote to the latter, in his favor. He sided with neither party at the council, which would prove nothing either way. In his draft of the Nicene creed, he inserted no express condemnation of Arius; and, after the council, was intimate with the chief leaders of that party. On the other hand, he assented to the memorable words of that creed, in which the impiety of Arius is condemned, and which declare the Son to be '*very God of very God, begotten, not made, of the same substance (homoousios) with the Father;*' and he afterwards opposed the Arian dogma. But, whatever may be said of his theology, and of his firmness and consistency in maintaining it, he was, without doubt, a man of the most extensive and varied learning, and well versed in the Scriptures. He died about the year 340. *Life, by Valesius, translated by Parker; Murdock's Mosheim, vol. i. p. 228, note.*

1. *Chronicon*: originally in two parts; the first, a brief history of the origin and revolutions of all nations; and the second, a full chronological table of the same events. The Latin translation of the second part by Jerome, with what remains of the original Greek, were published by Scaliger, 1606, fol.

2. *Preparatio Evangelica*, in fifteen books; intended to *prepare* the minds of the pagans to embrace Christianity, by showing that the pagan religions are absurd, and far less worthy to be received than the Christian. It is a learned and valuable work, published by Vigerus, Paris, 1628, fol.

3. *Demonstratio Evangelica*, in twenty books, of which the last ten are lost. This is an attempt to demonstrate the truth of the Christian religion by arguments drawn from the O. T., and was therefore intended principally for the Jews.

4. *Contra Hieroclem Liber*; a reply to that pagan philosopher.

5. *Historia Ecclesiastica*, in ten books, from the birth of Christ to the death of Licinius, in 324. A most valuable treasure, though less full and complete than could be wished. Eusebius was an impartial historian, and had access to the best helps which his country and age afforded. This work was best edited by Valesius, Paris, 1659 and 1671.

6. *De Martyribus Palestinæ Liber*; an account of the sufferings of Christians in the East and in Egypt, during the persecution of Diocletian.

7. *Contra Marcellum, Libri X*; against the Sabellianism of Marcellus. Paris ed. of Præp. Ev. 1628.

8. *De Ecclesiastica Theologia*; also directed against Marcellus's opinions. Do.

9. *De Locis Hebraicis*, a kind of Biblical Gazetteer of Palestine, edited, with the Latin translation of Jerome, by Bonfreze. Paris, 1631.

10. *Expositio in Cantica Canticorum*; edited by Meursius. Leyden, 1617, 4to.

11. *Vitæ Prophetarum*; ascribed to Eusebius.

12. *Commentarii in Psalmos CL.* (all beyond Ps. 119 are lost); published Gr. et Lat. by Montfaucon, Coll. Nov. Gr. Patrum, tom. 1. Paris, 1706, fol.

13. *Commentarii in Isaiam*; edited by Montfaucon, as above. *Murdock's Mosheim, vol. i. p. 288, 289, note.*

EUSTATHIUS,

A native of Side, in Pamphylia, was bishop of Berræa, (now Aleppo,) in Syria, and promoted to the patriarchate of Syria by the council of Nice, A. D. 325. He had previously distinguished himself as an opposer of Arianism; and, in that council, he acted a conspicuous part. This, together with his *Libri VIII contra Arianos*, rendered him extremely obnoxious to the abettors of Arianism, who procured his condemnation in one of their councils, about the year 330. Eustathius appealed in vain to the emperor, Constantine the Great; he was banished to Trojanopolis, in Thrace, where he died about the year 360. The only entire works of his now extant, are his treatise on the witch of Endor, in opposition to Origen, and a short address to the emperor, delivered at the council of Nice. These, together with a treatise on the Hexæmeron, which is ascribed to him, were published by Leo Allatius, Lyons, 1629, 4to. *Murdock's Mosheim, vol. i. p. 296, note.*

EUTHYMIUS ZIGABENUS

Was a monk of Constantinople, and flourished about the year 1116. Of his writings, there remains a Commentary on the Psalms, and on ten sacred odes or songs, published only in Latin, first at Verona, and often since elsewhere. His Preface to the Psalms, in which he treats largely of the origin, use, object, various kinds, general character, and Greek versions, of them, has been published by Stephen Le Moyne. Euthymius also wrote a Commentary on the four Gospels, compiled principally from Origen and the fathers; which has also been published, but only in the Latin version of Jo. Henter, first at Louvain, 1544, fol., and afterwards repeatedly at Paris. *Walch.*

EVANS, JOHN, D. D.,

Was born about the year 1680, at Wrexham, in Denbighshire, North Wales. His ancestors, for four generations, were ministers of the gospel. His father, of the same name, was a minister at Wrexham; but, when the act of uniformity took place, resided at Oswestry, where he was master of a free school, which he was obliged to relinquish.

Mr. Evans was educated under the care of Rev. Thomas Rowe, of London, and subsequently, of Rev. Richard Frankland, who had the charge of a flourishing dissenting academy at Rathmall, in Yorkshire. He entered the seminary May 26, 1697; and Mr. Frankland dying soon after, the remainder of his studies were superintended by the eminent Mr. Timothy Jollie.

After leaving the academy, he resided some time at Boreatton, in Shropshire, where he prosecuted his studies so diligently, that he read the whole of Poole's Synopsis, and all the Christian fathers of the first three centuries; thus laying the foundation of his future knowledge of sacred criticism and church order and government.

When about twenty, he was invited to take charge of an Independent congregation at Wrexham, the town in which his father resided, and was ordained Aug. 18, 1702. He continued the minister of this people several years, when he received an invitation to Dublin; which coming to the knowledge of Dr. Williams, of Hand Alley, London, the latter made interest with him to come to that city, where he was at first, for several years, assistant to Dr. W., then joint pastor, and, at his death, succeeded him. With this people Mr. Evans labored until his death, discharging his ministerial duties with great fidelity and acceptance.

Besides his labors in his own congregation, he was several years concerned in the Lord's day evening lecture at Salter's Hall, which he quitted in 1716; and, in 1723, was chosen one of the six preachers at the Merchants' lecture at the same place. About the year 1729, he received the degree of D. D. from the universities of Edinburgh and Aberdeen, unsolicited by himself.

Mr. Henry having, at his death, left his Commentary in an unfinished state, the completion of it was assigned to some of the most eminent dissenting ministers in and about London, among whom was Mr. Evans. He undertook the Epistle to the Romans; and, in the opinion of Dr.

Doddridge, produced one of the best commentaries ever published on that difficult Epistle.

A few years after this, he published his admirable Discourses on the Christian Temper, in 2 vols. 8vo. At their appearance, they made a very favorable impression on the religious world, and gained the author considerable reputation. Succeeding writers have given strong attestation to their merits; and they still rank high in the department of practical theology. Dr. Doddridge abridged these Discourses, in one of the chapters of his Rise and Progress, and pronounces them among the best practical treatises in our language; and to the same purpose is the opinion of Dr. Watts.

Many years before his death, Dr. Evans formed the plan, and made abundant preparation for writing a history of Nonconformity, for which task, perhaps, no one was better calculated. He had amassed his materials at great expense, read an incredible number of books, and written a third part of it, before his death. But the extent of his pastoral labors, the variety of extra-parochial duties imposed on him, the decay of his constitution, and the derangement of his private affairs, resulting from being involved in the South Sea scheme, prevented that application to the work which the nature of it required, in order to its completion. His failure is the less to be regretted, that the execution of the same design fell into the hands of one every way so well qualified to do it justice, as the Rev. Daniel Neal.

His closing sickness resulted from a complication of distempers, which gradually broke a constitution naturally strong, and fitted to endure a longer period. During his long and painful sickness, he had large opportunities for exhibiting the Christian virtues of patience and resignation

to the will of God. His last words were, 'All is well; all is well.' He died May 16, 1730, aged 51.

Dr. Evans was a man every way accomplished, and of a most excellent spirit. His mental endowments were of a very superior order. To uncommon discernment, and great solidity of judgment, he added remarkable vivacity of genius. His industry and diligence were indefatigable, and he could accomplish a great variety of business with ease and despatch. As a preacher, he was correct, serious, and instructive. In his private character, he was a bright example of the Christian temper. His frankness of temper, his disinterested generosity, and his decision of character, greatly endeared him to all who had the benefit of his acquaintance. The Bible was his only rule; he drew his religion from thence; and, living and dying, it was his sole support and encouragement. *History and Antiquities of Dissenting Churches.*

1. Practical Discourses concerning the Christian Temper, in 38 sermons.
2. An Exposition of the Epistle to the Romans; in the continuation of Matthew Henry's Commentary.
3. Letters to Mr. Cumming, concerning the Regard which ought to be had to Scripture Consequences.
4. Sermons upon Various Subjects, preached to young People, designed for promoting Practical Piety.

EZEKIEL;

A Jewish poet, who, according to Sixtus, flourished 40 years before Christ. He wrote a tragedy on the deliverance of the Jews from Egyptian bondage, quoted by Clemens Alexandrinus and Eusebius, and published in Greek with a Latin translation by Morelli, 1590. *König.*

F.

FABER, GEORGE STANLEY,

Rector of Long Newton, Durham, is the author of several learned and considerably noted works, of which the 'Difficulties of Romanism,' and the 'Difficulties of Infidelity,' have had an extensive circulation in this country. His writings are more distinguished for fanciful speculations, and a kind of learned research, than for the correctness of his premises, soundness of reasoning, and sobriety of judgment. Besides the works already mentioned, he has published,

1. *Horæ Mosaicæ; or a Dissertation on the Credibility and Authenticity of the Pentateuch.* London, 1818, 2d ed. largely altered and augmented, 2 vols. 8vo. The foundation of this work consists of eight Bampton Lectures, delivered by Mr. Faber before the university of Oxford, in 1807; and its leading object, to establish the credibility of the Pentateuch, by pointing out the coincidence of its facts and statements with profane antiquity, and their connection with Christianity.
2. *A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations.* Lond. 1823, 2 vols. 8vo.
3. *A Dissertation on the Mysteries of the Cabiri, &c.* London, 1833, 2 vols. 8vo. 'There are many things learned and curious, and many things also fanciful, in the Mysteries of the Cabiri.' *Orme.*
4. *A Dissertation on Daniel's Prophecy of the Seventy Weeks.* London, 1811, 8vo.
5. *A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mohammedan Apostasies; the Reign of Antichrist; and the Restoration of the Jews.* 5th ed. London, 1814-1818, 3 vols. 8vo.
6. *Treatise on the Operations of the Holy Spirit.* *Orme; Horne.*

FAGIUS, PAULUS,

In the German language called *BRÜHLIN*, a learned divine, was born at Reinzaubern, in 1504. His studies were pursued at Heidelberg and Strasburg. At the latter place he was obliged to have recourse to teaching others to support himself. He became a great proficient in Hebrew, a branch of learning which led him into close acquaintance with Capito, Hedio, Bucer, Zellius, and other learned reformers. In 1537, he entered the sacred ministry, and became a sedulous preacher. His Hebrew learning was often employed in confutation of the Jews, so that it was said of him, that 'from Paul to Paul, no one had appeared like this Paul.'

In 1541, when the plague began to rage in Isna, he publicly rebuked those of the wealthy classes, who forsook the place without making provision for the relief of the poor, and himself visited the sick in person, and administered spiritual comfort to them day and night, and yet escaped the distemper. Capito having fallen a victim at Strasburg, the senate of that city called Fagius to succeed him, which he did, until Frederic II., the elector palatine, intending a reformation in his churches, called him to Heidelberg, and made him professor there: but the emperor, prevail-

ing against the elector, put a stop to the reformation. Fagius, however, published many books for the promotion of Hebrew learning, which were highly approved, even by Scaliger, who confessed him to be the first Hebrew scholar of his time among Christians. He was also an excellent orator as well as scholar.

His father dying in 1548, and persecution being stirred up against him by the Papists, he accepted the invitation of Cranmer, and came over to England with Bucer. It was intended to settle them at Cambridge, to carry on together the translation and illustration of the Scriptures; but this plan was frustrated by their sudden death. Fagius died peacefully at Cambridge, Nov. 13, 1550, aged 45.

His character as a Christian was distinguished for humility, meekness, fidelity, and affection. 'Pray for me,' said he to his friends in time of persecution; 'I am but a man, and even Peter fell.' *Middleton*, vol. i. 260.

1. *Fusior expositio quatuor priorum Capitum Geneseos.* (Critici Sacri.)
2. *In Paraphrasin Chaldaicam Pentateuchi succinctæ Adnotationes.* (Critici Sacri.)
3. *Translationum precipuarum Vet. Test. Collatio.* (Critici Sacri.)

FARMER, Rev. HUGH,

A learned and eminently useful minister of the Independent denomination, was born in 1714, near Shrewsbury. His ancestors, who were natives of North Wales, were held in high estimation for their religion and virtue. He entered upon his academical studies, under the superintendence of the celebrated Dr. Philip Doddridge. He was one of the doctor's first pupils; and gained his entire esteem and approbation. On leaving Northampton, he became assistant to Mr. David Some. His services, however, proving acceptable to the Dissenters in the neighborhood of Walthamstow, a place of worship was soon built, and a congregation assembled, which rapidly increased.

For many years Mr. Farmer labored at Walthamstow, with increasing popularity; many of the more opulent Dissenters either took houses or lodgings in the neighborhood, for the purpose of attending his ministry; so that it was soon found necessary to enlarge the meeting-house in which he preached. Most of this time he occupied both parts of the day; but, on being joined by a suitable colleague, he gave up the afternoon service. As Mr. Farmer declined in years, he gradually relinquished his engagements as a preacher. In 1772, he resigned the afternoon lecture at Salters' Hall, and eight years after, he gave up the Tuesday morning sermon; but he did not leave his church at Walthamstow till a few years later, when he gave up pulpit

exercises entirely. He died on the 5th of Feb., 1787, aged 72, manifesting to all around his deep humility, lively faith, and animated hope of a blessed immortality.

Mr. Farmer was the author of several works, in which he displayed much learning and critical sagacity, particularly his 'Dissertation on Miracles;' 'An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness;' and 'An Essay on the Demoniacs of the New Testament,' in which he endeavored to prove that these were not cases of *real* possession, but of persons afflicted with disorders usually attributed to such influence. This publication was answered by the late Mr. Fell, one of the tutors of Homer-ton academy; and a controversy ensued, in which much acrimony of temper was discovered on both sides. Mr. Farmer was rather of a high spirit and hasty temper; but, abating these defects, he was a most estimable man. (See *Memoirs of his Life and Writings*, by Michael Dodson, Esq.) *Jones's Chris. Biog.*

The following is a list of Farmer's works:—

1. An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Lond. 1761, 8vo.
2. A Dissertation on Miracles; designed to show that they are arguments of a divine interposition, and absolute proofs of the mission and doctrine of a prophet. Ibid. 1771, 8vo.
3. An Essay on the Demoniacs of the New Testament. Ibid. 1775, 8vo.
4. Letters to the Rev. Dr. Worthington, in answer to his late publication, entitled, An impartial Inquiry into the Case of the Gospel Demoniacs. Ibid. 1778, 8vo.
5. The General Prevalence of the Worship of Human Spirits in the ancient Heathen Nations asserted and proved. Ibid. 1783, 8vo.

FAWKES, FRANCIS;

An English poet, born in Yorkshire, 1721, educated at Cambridge, took orders in the established church, died in 1777. He wrote original poems, but excelled in translation. He published versions of several Greek poets. An edition of the Bible, with notes, was also published in his name. *Lempriere.*

FECHT, JOHN;

A distinguished Lutheran divine of Brigsaw; born 1636; died 1716, aged 80. He was settled at Dourlach, and afterwards at Rostock. His chief works follow.

1. Pauli Epistolæ ad Titum, in qua idea veri ecclesiæ ministri representatur, exegetica expositio. Rostock, 1692, 4to.
2. Pauli Epistolæ ad Philemonem, in qua Christianæ caritatis, erga proximum exercendæ, idea representatur, exegetica expositio. Ibid. 1695, 4to.
3. Jude Epistolæ Catholicæ, in qua certaminis fidei adversus impietatem idea representatur, &c. exegetica expositio. Ibid. 1695, 4to.
4. De Canonica Apocalypsis auctoritate. Ibid. 1711.
5. De sensu sacrarum literarum carnali. Ibid. 1698.

FENELON, FRANCIS DE SALIGNAC DE LA MOTTE,

One of the most able of French writers and virtuous of men, was born, in 1651, at the castle of Fenelon, in Perigord; studied at Cahors and Paris; and entered into holy orders at the age of twenty-four. The archbishop of Paris appointed him superior of the newly-converted female Catholics, and his success in this office, and the merit of his treatises on Female Education and on the Ministry of Pastors, induced Louis XIV. to send him on a mission to Poitou to convert the Protestants. This post Fenelon accepted only on the express condition that force should not be employed in aid of his efforts. In 1689, he was selected by M. de Beauvilliers to be tutor to the duke of Burgundy and his younger brothers. It was for the use of his royal pupil that he composed his *Telemachus*. In 1694, he was raised to the archbishopric of Cambrai. He did not, however, long enjoy in peace his well-merited preferment. Having espoused the cause of Madame Guyon, and published a work, *The Maxims of the Saints*, which was considered as teaching her doctrine of Quietism, he was bitterly attacked by Bossuet, and his book was ultimately censured by the pope. Fenelon himself read his recantation in his own cathedral. The anger of Louis XIV. was still more roused against him by the appearance of *Telemachus*, which was surreptitiously published by a servant, to whom it had been intrusted for transcription. It was looked upon by the haughty and ambitious monarch as a covert satire upon his own misgovernment and criminal love of war. Fenelon was, in consequence, kept at a distance from the court. But, though discountenanced by his own sovereign, a just tribute was paid to his merit by foreigners. The lands of his diocese were exempted from pillage, and his person was treated with the utmost respect by the duke of Marlborough, and the other generals of the allies.

His conduct through life was consistent with his doctrines

and principles. Habitually cheerful and amiable, he endeavored to imitate his Master, Jesus Christ. He slept little; ate little; and allowed himself no pleasure, but what he enjoyed in the accomplishment of his duties. The exercises of walking and riding were his only recreations during the whole time he was archbishop of Cambrai. When he went out, he spent his time in useful conversation with his friends, or in benevolent visits to the people of his diocese; conversing seriously with the poor; entering their houses and admonishing, reproving, or consoling them, as their several circumstances and characters required. He gave almost all his revenue to hospitals; clergymen, whom he educated; monasteries of nuns in distress; decayed gentlemen, and persons of all ranks, who, during the time of war, were within the reach of his generosity. He died in 1715, at the age of sixty-three, leaving behind him an imperishable reputation, as an eloquent writer, a conscientious prelate, and an amiable, enlightened, and virtuous man. Calm and composed on the verge of eternity, reposing on the Savior, his only language amidst the severest sufferings was, 'Not my will, but thine be done!'

His productions form nine volumes in quarto. The principal of them, besides those already mentioned, are, 'Dialogues on Eloquence;' 'Dialogues of the Dead;' 'Demonstration of the Existence of a God;' and *Spiritual Works*. *Butler's Life of Fenelon*; *New Edin. Encyc.*; *Encyc. Amer.*; *Davenport*; *Jones's Chris. Biog.*

FENTON, THOMAS,

Was the author of 'Annotations on the Book of Job and the Psalms,' published in London, 1732, 8vo.

FESSEL, DANIEL;

A German divine, who flourished in the latter part of the 17th century. Besides works on the Scripture types and figures, he wrote and published at Wittenberg, 1650, and 1658, two volumes quarto of *Observations on many passages of Scripture*, which are said by Walch to be learned, and to contain much that is useful to the biblical student.

FISCHER, JOHN-FREDERIC;

Rector of the Thomas school, and Prof. extraordinary at Leipsic; born 1724; died 1799. He distinguished himself both in sacred and classical literature. Besides editing several learned and valuable works on Greek grammar and lexicography, he published critical editions of various Greek classics, which have uniformly obtained a high reputation. His labors in New Testament lexicography were of much service to that branch of sacred literature. Of his works, the following deserve special mention here:—

1. *Prolusiones de Versionibus Græcis Vet. Test.* Lips. 1773, 8vo.
2. *Prolusiones de vitiis Lexicorum Novi Testamenti.* Ibid. 1791, 8vo.
3. *Prolusiones V. in varia loca Vet. et Novi Test. eorumque Versionum veterum.* Ibid. 1779, 8vo.

FISK, PLINY,

Missionary to Palestine, was born at Shelburne, Mass., June 24, 1792, became pious at 16, and was graduated in 1814 at Middlebury College. Such was his poverty that for two years he lived on bread and milk, carried his corn to mill on his shoulders, and a good woman baked his loaf for him. He studied theology at Andover, was employed as an agent for the American Board of Foreign Missions one year, and then sailed for Palestine with Mr. Parsons, Nov. 3, 1819. On arriving at Smyrna, Jan. 15, 1820, they engaged in the study of the Eastern languages; but in a few months removed to Scio, in order to study modern Greek under Professor Bambas. The college at Scio then had seven or eight hundred students. But in 1821, the island was desolated by the barbarous Turks. In 1822, he accompanied to Egypt his fellow-laborer, Mr. Parsons, and witnessed his death, and buried him in the Greek convent. From Egypt he proceeded, in April, 1823, through the desert to Judea, accompanied by Mr. King and Mr. Wolff. Having visited Jerusalem, he went to Beyroot, Balbec, Damascus, Aleppo, and Antioch. He made a third visit to Jerusalem with Mr. King. When he withdrew from Jerusalem, in the spring of 1825, he retired to the mission family of Mr. Goodell and Mr. Bird, at Beyroot, where he died of a prevailing fever, Sabbath morning, Oct. 23, 1825, aged 33.

Mr. Fisk was eminently qualified to be a missionary in the East. He was a preacher in Italian, French, modern Greek, and Arabic. His various communications are found in several volumes of the *Missionary Herald*. — *Bond's Memoir of Fisk*; *Allen*.

FLATT, JOHN FREDERICK VON, D.D.,

Professor of theology at Tübingen, was born in 1759, and died in 1821. The Lectures of Flatt, on all of Paul's Epistles, except that to the Hebrews, published from his manuscripts after his death, by Kling and Hoffmann, are marked with brevity, good sense, and a punctilious adherence to the laws of language and the rules of interpretation. Flatt was a divine and commentator of the orthodox school in Germany; and, in conjunction with Storr, did much to stem the tide of neology, which so lately threatened to sweep divine truth from the German mind. The joint labors of these two men produced the 'Elementary Course of Biblical Theology,' twice published in this country, in a translation by S. S. Schmucker. Besides Lectures on Paul's Epistles, already mentioned, Flatt wrote Lectures on Christian Morals, also published after his death, by Steudel; *Opuscula Academica*, collected by Süskind; and edited, for a time, a magazine devoted to Christian morals and dogmatics.

FLEMING, ROBERT,

Son of a Scotch dissenting minister of the same name, was born about 1660, and died in London, 1716. He was educated in Holland, and after having been minister at Leyden and Amsterdam, removed to London, where he officiated at the Scotch church, Lothbury, and at Salter's Hall. His most important work, entitled 'Christology,' which he did not live to finish, contains many valuable thoughts, set in a striking light. *Orme; Lempriere.*

FORSKÄL, PETER,

A Swedish botanist, and pupil of Linnæus, was born in 1736, and educated at Göttingen. He was invited to Copenhagen, as a professor, and soon after selected to fill the department of natural history, in the celebrated scientific expedition to Arabia. He had made considerable progress, when the plague carried him off, at Djerim, in Arabia. His fellow-traveller, Carsten Niebuhr, collected and published his works, which are of great service in elucidating the natural history of the Bible. Their titles follow.

1. *Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, quæ in Itinere Orientali observavit P. Forskål.* Copen. 1775.
2. *Flora Ægyptiaco-Arabica.* Ibid.
3. *Icones Rerum Naturalium, quas in Itinere Orientali depingit curavit Forskål.* Ibid. 1776.

FORSTER, JOHN REINHOLD,

Was born at Dirschau, 1721, studied at Halle, was minister at Dantzic, and, after spending some time in Russia, in examining the state of the colony at Saratov, he made his way to England, and taught German and French at the Warrington academy. He accompanied Cook in his second voyage round the world, together with his son, and, contrary to his agreement with the English government, published an account of his observations, which made it necessary for him to leave the country. He died at Halle, 1799. He also published a Treatise on the Byssus of the Ancients. *Lempriere; Encyc. Am.*

FOURCROY, ANTHONY FRANCIS DE,

Was born at Paris, June 15, 1755. He studied at the college of Harcourt, and subsequently applied himself to medicine and the sciences connected with it. In 1784, he was made professor of chemistry in the royal gardens, and, in conjunction with Lavoisier, Gnyton Morveau, and Berthollet, entered on that course of chemical investigation, which produced in a short time such rapid advances in that science. Fourcroy, however, was more distinguished in the exhibition and elucidation of the results of chemical analysis than in discovery. After the fall of Robespierre, he entered into public life, in which he continued under Napoleon, having a place in the council of state for the interior. He died in 1809, leaving several standard chemical works behind him.

FRASER, ALEXANDER,

Minister of Kirkhill, Scotland, published, in 1795, a 'Key to the Prophecies of the Old and New Testament, which are not yet accomplished;' 'a work of some merit, containing rules for the arrangement of the unfulfilled prophecies, observations on their dates, and a general view of the events foretold in them. In the statement and discussion of these subjects, the author discovers a great portion of good sense and moderation.' He also wrote a commentary on Isaiah, with a paraphrase, which exhibits 'much sound sense, scriptural knowledge, and talent for critical exposition.' *Orme.*

FRERET, NICOLAS;

A learned Frenchman, born in Paris, 1688. Though destined for the law, he dedicated himself to history, and by his

'Discourse on the Origin of the French,' offended the government, who threw him into the Bastille. There he read Bayle, became a skeptic, wrote his 'Letters of Thrasybulus to Leucippe,' full of atheism; an 'Examination of the Apologists for Christianity,' and several Memoirs. He had a vast memory, and great acquaintance with literature. He died 1749.

FULLER, ANDREW,

First secretary of the Baptist Missionary Society, and one of the most extraordinary men of this or any other age, was born at Wicken, in Cambridgeshire, Feb. 6, 1754. His pious father occupied a small farm at that place, and was the parent of three sons, of whom Andrew was the youngest. He received the common rudiments of an English education at the free school of Soham; and, till the age of twenty, was engaged in husbandry. When about sixteen years of age, his mind became enlightened; he sincerely repented of his past transgressions; he forsook his former evil ways, was publicly immersed, on a profession of his faith; and from that time he continued to make an honorable and consistent profession of Christianity. For the two succeeding years, he occasionally preached at Soham. In January, 1774, he received a unanimous invitation from that congregation to become their pastor, and was ordained in May, 1775. The income of Mr. Fuller being very small, he opened a seminary in 1779, which, in the succeeding year, he relinquished; and, not being able comfortably to provide for his increasing family, and the conduct of some of the members of the church at Soham being lukewarm and unsatisfactory to him, he accepted an invitation from a Baptist congregation at Kettering to become their pastor.

Mr. Fuller's removal to Kettering, in 1783, formed a new era in his life. It brought him into contact with a number of ministers of his own denomination, to whom he was greatly attached, and who were equally ardent with himself in the investigation of truth. Here his labors took a wider range, and were determined towards a more definite object. The prevailing system of doctrine among the Baptist churches, at this period, was ultra-Calvinism—a system which denies true faith to be the duty of every one to whom the gospel comes; and which, consequently, must paralyze the efforts of ministers to 'go into all the world, and preach the gospel to every creature; commanding all men everywhere to repent,' at the peril of their souls. Mr. Fuller saw the baneful effects of this unscriptural system, and set himself to oppose and refute it with all his might. With this view he drew up and published a small volume, entitled 'The Gospel of Christ worthy of all Acceptation; or, The Obligations of Men fully to credit and cordially to approve whatever God makes known; wherein is considered the Nature of Faith in Christ, and the Duty of those where the Gospel comes in that Matter.' This valuable treatise operated powerfully, and set thousands upon examining their received principles. A host of opponents presently rose up to withstand this new doctrine, as it was termed; and our author had to defend himself on every side, which he did with no ordinary dexterity; taking his stand on the word of God, with the meekness of wisdom, but with the lion heart of Luther.

In 1790, he composed his 'Dialogues and Letters on the Fundamental Principles of the Gospel;' and a celebrated work 'On the Calvinistic and Socinian Systems, examined and compared as to their Moral Tendency.' This work deservedly ranks among the ablest and most useful of Mr. Fuller's literary productions; having done more to stem the torrent of Socinianism in England than any one book of modern times. It consists of a series of letters, each occupying a particular subject, and the whole forming a storehouse of sound observations, scriptural principles, important facts, and logical reasonings. The book was well received by the public, and will long maintain its ground.

The writings of Mr. Fuller having circulated in America, and having been generally approved, Princeton and Yale colleges conferred on him the title of doctor of divinity; which, however, supposing it to be incompatible with the simplicity of the Christian character, he declined to use.

In 1792, the Baptist Missionary Society was first established at Kettering, by Mr. Fuller and a few of his friends, among whom was Mr. Carey, of Leicester, now the celebrated Dr. Carey, who volunteered his services as a missionary. India was selected as the country which they should visit; and, in the spring of 1793, Mr. Carey and other missionaries set sail for Bengal, where they arrived in the succeeding October. In the establishment of that society, Mr. Fuller had taken the liveliest interest, and he was appointed to the situation of secretary. The society, ever afterwards, was

inseparable from his mind, and depended, under God, mainly on his exertions. The consultations which he held, the correspondence he maintained, the personal solicitations which he employed, the contributions he collected, the management of these and other funds, the selection, probation, and improvement of intended missionaries; the works which he composed and compiled on these subjects, the discourses he delivered, and the journeys he accomplished, to extend the knowledge and to promote the welfare of the mission, required energy almost unequalled. In 1799, he made a tour through Scotland for the benefit of the society; and, on his return home, he found that he had travelled nine hundred miles, and collected full nine hundred pounds. In 1804, he visited the Baptist congregations throughout Ireland, and collected a considerable sum for the mission. In July, 1805, he made another tour through Scotland, to collect for the printing of the Scriptures in the Eastern languages, and travelled one thousand eight hundred miles in one month. [?] preached every day, and collected one thousand eight hundred pounds. In 1807, he drew up a statement of the proceedings of the society; and, in fine, the history of the last twenty-three years of his life was completely identified with that of the mission.

Besides the publications already mentioned, Mr. Fuller was the author of a great number of treatises on various subjects, which, since his decease, have been collected and printed in eight volumes, octavo; recently reprinted in this country in two large volumes; among which we may particularly mention, 'The Gospel its own Witness;' 'The Calvinistic and Socinian Systems compared;' 'Expository Discourses on the Books of Genesis and the Apocalypse;' 'Sermons on various Subjects;' 'Apology for Christian Missions to the Heathen;' with many other smaller works of peculiar excellence. All his writings bear the powerful stamp of a mind, which, for native vigor, original research, logical acumen, profound knowledge of the human heart, and intimate acquaintance with the Scriptures, has had no rival since the days of President Edwards.

On the 7th of May, 1815, in the sixty-second year of his age, this zealous, intelligent, benevolent, and most useful Christian minister expired; his heart being devoted to God,

and his soul resting on Christ alone for salvation and eternal happiness.

It has been well said, that Fuller is 'the Franklin of theology.' The views entertained of him, by those best acquainted with his writings, are thus eloquently expressed by the Rev. Robert Hall: 'I cannot refrain from expressing, in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite and original appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology. Without the advantages of early education, he rose to high distinction among the religious writers of his day, and, in the midst of a most active and laborious life, left monuments of his piety and genius, which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self-interest, his ardent attachment to truth, and especially the series of unceasing labors and exertions, in superintending the mission to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character, but, to every undertaking in which he engaged, he brought all the powers of his understanding, all the energies of his heart; and, if he were less distinguished by the comprehension than the acumen and solidity of his thoughts, less eminent for the gentler graces than for stern integrity and native grandeur of mind, we have only to remember the necessary limitation of human excellence. While he endeared himself to his denomination by a long course of most useful labor, by his excellent works on the Socinian and deistical controversies, as well as his devotion to the cause of missions, he laid the world under lasting obligations.'

For more complete details of the life of Mr. Fuller, see *Morris's Life of Fuller*; *Ryland's Life of Fuller*; and *Memoir prefixed to his complete Works, by his Son*; *Jones's Chris. Biog.*; *Am. Quar. Obs. and Bap. Mag.*; *Hend. Buck.*

G.

GABLER, JOHN PHILIP,

One of the German neologists, was born in 1753, at Frankfort on the Maine, and had his university education at Jena, where he attended the lectures of Griesbach in 1775. In 1783, he was made professor of philosophy in the gymnasium at Dortmund, and two years after received a professorship at Altdorf. In 1804, he removed to Jena as professor of theology there, and, in 1812, on Griesbach's death, succeeded him. He published an edition of Eichhorn's *Urgeschichte*, with an introduction and notes, 1790-1793; a new essay on the Mosaic History of the Creation of the World; a system of Hermeneutics of the New Testament; and a historico-critical Introduction to the Old. Besides this, he conducted, originally with the aid of Ammon, Hanlein, &c., but afterwards alone, a Theological Journal, which was a repertory of neological opinions. He died in 1826. *Encyc. Am.*

GALEN, CLAUDIUS;

A Greek physician, born at Pergamus, in 131; died 201. He was a most successful physician at Rome, which he was obliged to quit, on account of the envy of the other physicians, but was invited to return by Marcus Aurelius. He is esteemed the father of medicine. His writings were very numerous; only a few of which have been preserved. *Lempriere*; *Encyc. Am.*

GATAKER, THOMAS,

Was born 1571, in London, where his father was then minister. When he was sixteen years of age, he was placed at St. John's College, at Cambridge; and there proceeded to master of arts with uncommon applause.

After various testimonies to his talents and worth, about the year 1601, he became preacher at Lincoln's Inn; and he held this employment, with great reputation, for ten years. But, having married in 1611, he quitted the office of preacher to that society for the rectory of Rotherhithe, in Surrey.

He published, in 1619, his 'Discourse of the Nature and Use of Lots; a treatise historical and theological.' This

treatise made a great noise in the world, and was opposed by several writers. In 1620, he set out on a tour to the Low Countries. In his travels he confuted some of the English Papists in Flanders, and, soon after, returned to England.

In 1642, Mr. Gataker was appointed one of the assembly of divines who met at Westminster. He was employed, together with some other members of the assembly, in writing 'Annotations upon the Bible;' wherein those upon Isaiah, Jeremiah, and the Lamentations, were executed by him, and have great merit. In the mean time, on the removal of Dr. Comber, he was offered the mastership of Trinity College, in Cambridge; but he declined it, on account of his ill state of health. He continued, however, to publish several learned works, most of which were printed among his 'Opera Critica,' at Utrecht, in 1668, folio. He also published, in 1652, an edition of the 'Meditations of Marcus Antoninus;' with a Latin translation and a commentary, and a preliminary discourse on the philosophy of the Stoics, which is much esteemed. He died in 1654.

Echard says, 'Mr. Gataker was the most celebrated among the assembly of divines, being highly esteemed by Salmasius and other foreigners; and it is hard to say which is most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments.' *Jones's Chris. Biog.*

GEDDES, ALEXANDER,

A learned but injudicious Roman Catholic divine, was born in 1727, at Ruthven, in Banffshire, was educated at the Scotch college at Paris, and officiated at various chapels till 1782, when he desisted entirely from the exercise of his clerical functions. For many years he was engaged on a new translation of the Old and New Testament, of which he published only two volumes. This work raised a tempest of indignation against him, from both Protestants and Catholics. He died in 1802. Besides the version of the Bible, he published a translation of Horace's Satires; Critical Remarks on the Hebrew Scriptures; and other works of less importance. (See *Mugger on Atonement.*) *Davenport.*

GEIER, MARTIN,

Born at Leipsic, in 1614, was a Lutheran divine, professor of Hebrew, a preacher, and ecclesiastical counsellor to the elector of Saxony. His works are in high esteem, and abound in genuine erudition. The titles of the principal ones follow.

1. *Commentarius in Psalmos Davidis.* Dresden, 1681.
2. *De Hebræorum Luctu Lugentiumque Ritibus.* Francof. 1683.
3. *Prælectiones Academicæ in Danielem Prophetam.* Lips. 1686.
4. *Proverbia Salomonis enucleata.* Lips. 1669. *Enc. Am.; Cat. And. Sem.*

GERHARD, JOHN,

A celebrated divine of the Lutheran school, was born at Quedlinburg, in 1582, taught theology at Leipsic with distinguished success; wrote 'Loci Theologici,' a voluminous work; a 'Confessio Catholica;' 'Harmonia quatuor Evangeliorum;' and Commentaries on Genesis, Deuteronomy, Peter's Epistles, and the Revelations. He died in 1637. *Koenig's Bibliotheca.*

GERSHOM, LEVI BEN;

A Spanish rabbi; born 1290; died 1370. He wrote Commentaries, in Hebrew, on the books of Joshua, Judges, Samuel, and the Kings; on the Psalms, Proverbs, Job, and Daniel. He was the preceptor of Sol. Jarchi. *Gessner.*

GESENIUS, WILLIAM,

A celebrated Orientalist and biblical critic, was born 1786, at Nordhausen, where his father, who was known as a respectable medical writer, was engaged in the practice of his profession. He was educated at the gymnasium of his native town, and at the universities of Helmstädt and Göttingen. His attention, however, was almost exclusively devoted to the study of the Oriental languages; and the necessity which he soon perceived of a better grammar and lexicon of the Hebrew language, led him to devote himself entirely to this, and to the study of the Old Testament. This he did during a three years' residence at Göttingen, as *magister legendi* and lecturer on theology, from 1806 to 1809, when he made preparations for his Hebrew lexicon. In 1809, he was appointed by the government of Westphalia professor of ancient literature in the Catholic and Protestant gymnasium at Heiligenstadt; afterwards, in 1810, extraordinary, and in 1811, ordinary professor of theology at Halle. Here he attracted particular attention to the study of the Old Testament; and remaining after the restoration of the university in 1814, as doctor of theology, he wrote his Commentary on the origin, character, and authority of the Samaritan Pentateuch, which will always be regarded as a model in investigations of such a nature. In the summer of 1820, he made a scientific tour to Paris and Oxford, where he prepared collections in the Semitic languages, for lexicographical purposes, and also took a copy of the Ethiopian book of Enoch, with a view to future publication. In 1810 and 1812 appeared his Hebrew and German Lexicon, in two volumes, and in 1815, an abridgment of the same, a translation of which, by Mr. Gibbs, of Andover, has been published, both in America and England.

The chief peculiarities of these valuable works are a just estimation and thorough examination of all the sources of lexicography, a correct apprehension of the relation between the Hebrew and its cognate languages, a complete statement and explanation of the constructions and phrases which are derived from each word; a clear distinction between what belongs to the province of the lexicon, the grammar, and the exegetical commentary respectively, and attention to the various kinds of diction. Some excellent remarks, which have had no small effect in the dissemination of right views upon these subjects, are to be found in the prefaces to the lexicon. His version of Isaiah, with a commentary, is one of the ablest critical works that have ever appeared; but unfortunately the neological views of the author have deeply tinged many parts of his exposition, especially such as relate to the prophecies respecting the Messiah. The last twenty-six chapters of the book he considers to have been written, not by Isaiah, but by some later author — a hypothesis which has been refuted by several writers, but by none more ably than by Hengstenberg, in his *Old Testament Christology*. Making deductions for these serious faults, it may nevertheless be asserted, that more philological, historical, and antiquarian research is to be found in this work, than in any other commentary on the Scriptures. The celebrity which Gesenius acquired by these labors has attracted a vast number of students to Halle, where he and Wegscheider take the lead of the naturalist party, and have for a time given éclat and currency to

their principles; but of late their popularity as theologians has begun to decline, and the students are taught to discriminate between the speculating, unbelieving philologist, and the profound, consistent, and pious divine. *Hend. Buck.*

The following list embraces the principal works of Gesenius: —

1. *Carmina Samaritana, Interpretatione Latina, cum Commentario illustrata.* Lips. 4to. 1824.
2. *Geschichte der Hebräischer Sprache und Schrift.* 8vo. Lips. 1815.
3. *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.*
4. *Hebräisch-Deutsches Handwörterbuch des Alten Testaments.* 8vo. Lips. 1810-12.
5. *Hebräische Grammatik.*
6. *Lehrgebäude der Hebräischen Sprache.* 8vo. Lips. 1817.
7. *Lexicon Manuale Heb. et Chal. in Vet. Test. Libros.* 8vo. Lips. 1833.
8. *De Pentateuchi Samaritani Origine, Indole, et Auctoritate.* 4to. Halæ, 1815.
9. *Der Prophet Jesaja. Uebersetzt, &c.* 8vo. Lips.
10. *De Samaritanorum Theologia ex Fontibus ineditis.* 4to. Halæ, 1822.
11. *Thesaurus philologico-criticus Lingux Heb. et Chal. Vet. Test. Tom. I. Fasc. I.* Lips. 1829.

GIBBON, EDWARD,

One of the three greatest of English historians, was born in 1737, at Putney; was imperfectly educated at Westminster School, and Magdalen College, Oxford; and finished his studies at Lausanne, under M. Pavillard, a Calvinistic minister. It was his having embraced Popery that occasioned his being sent to Lausanne. Pavillard reclaimed him from Popery; but, after having vibrated between Catholicism and Protestantism, Gibbon settled into a confirmed skeptic. In 1758, he returned to England, and entered upon the duties of active life. More than two years he subsequently spent in visiting France, Switzerland, and Italy; and it was while he sat musing among the ruins of the capitol, and the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing a history of the decline and fall of the Roman empire first arose in his mind. Several other historical schemes had previously occupied his attention. Of this great work the first volume appeared in 1776, the second and third in 1781, and the concluding three volumes in 1788. It raised him at once to the summit of literary fame; but its artful attacks on Christianity excited great disgust and indignation, and called forth several antagonists. One of them impeached his fidelity as a historian, and thus provoked a reply which gave the assailant ample cause to repent his rashness. The facts Gibbon has recorded are not hostile to Christianity, when stripped, as they should be, of the sneers and insinuations by which he pandered to the skeptical spirit of his age.

In 1774, he became a member of parliament, and throughout the American war, he gave a silent support to the measures of Lord North. In 1783, he retired to Lausanne, whence he twice returned to his native country. He died, January 16, 1794, during his last visit to England. His posthumous works were published, in two quarto volumes, by his friend Lord Sheffield.

It is lamentable to reflect, that history has fallen under the dominion of infidelity; that of the three eminent historians, Robertson is barely neutral, and Hume and Gibbon are decidedly hostile to Christianity. Thus the book of God's providence, and of the manifestations of his wisdom, and long-suffering, and justice, can scarcely be read by the general eye, till it is blurred and partly effaced by the comments of skepticism and profaneness; and the belief of the unguarded reader is assailed, not by arguments and open objections, but by continual insinuations, and by a slight but perpetual misrepresentation of facts. Notwithstanding his great powers, Gibbon has already sunk, and must sink still lower, in the scale of popularity, and begins to receive, even in this world, a measure of retribution for having chosen the worst side, in the great contest for evil and for good, and for having staked his all on Christianity being untrue — his reputation here, and his happiness hereafter. Yet even Gibbon is an important witness to the fulfilment of prophecy. *Davenport; Douglas on Errors; Keith's Evidence of Prophecy, &c.*

GIBERT, JOHN PETER,

Born at Aix, 1670, was professor of theology at Toulon and at Aix, and afterwards lived an anchorite at Paris, where he died in 1736. He wrote *Practical Cases concerning the Sacraments; Memoirs concerning the Holy Scriptures; and a work on the Body of the Canon Law.* *Lempr.*

GIBERT, E.;

Minister of the Royal Chapel, and Rector of St. Andrew, in the isle of Guernsey. His *Reflections on the Apocalypse*, in French, are plain, pious, and practical. He adopts Bishop Newton's mode of explanation. *Horne.*

GILL, JOHN, D. D.,

Was born November 23, 1697, at Kettering, in Northamptonshire, where his father was deacon of the Baptist church. He was placed at a neighboring grammar school, when very young, where he made rapid advances in learning; but being driven from it by the bigotry of the clergyman who presided over it, his friends endeavored to procure his admission into a seminary for the education of young men for the ministry. He was rejected on account of his youth. Not discouraged by this repulse, young Gill pursued his studies with so much ardor, that, before he was nineteen, he had read the principal Greek and Latin classics; had gone through a course of logic, rhetoric, natural and moral philosophy; and acquired a considerable knowledge of the Hebrew tongue. But religion was still dearer to him than learning. He imitated Him who, in early youth, resorted to the temple as his Father's house, and there employed in sacred researches that understanding at which all were astonished. The Baptist church in his native town first received this extraordinary youth as a member, and then called him forth into the ministry. For this work he went to study under Mr. Davies, at Higham Ferrers; but was soon invited to preach to the Baptist congregation in Horslydown, near London, over which he was ordained in 1719, when he was in his twenty-second year.

He now applied with intense ardor to Oriental literature; and having contracted an acquaintance with one of the most learned of the Jewish rabbins, he read the Targums, the Talmud, and every book of rabbinical lore which he could procure. Having published, in 1748, 'A Commentary on the New Testament,' in three folio volumes, the immense reading and learning which it displayed, induced the university of Aberdeen to send him the diploma of doctor of divinity. He published also 'A Commentary on the Old Testament,' which, together with that of the New, forms an immense mass of nine folio volumes. His next undertaking was a scheme of doctrinal and practical divinity; which he completed in three volumes, 4to. Amidst these labors of the study and the pulpit, he lived to a good old age, and died 1771, aged 73.

Besides the works already mentioned, he maintained the five points of Calvinism in his 'Cause of God and Truth,' with much temper and learning. He published also 'A Dissertation on the Hebrew Language;' 'Discourses on the Canticles,' to which considerable objections have been made; and many sermons, as well as smaller controversial pieces. His private character was so excellent, that it has been said, 'his learning and labors were exceeded only by the invariable sanctity of his life and conversation.' As a divine, he was a supralapsarian Calvinist; but in his *Body of Divinity*, he is so far from condemning sublapsarian sentiments as heretical, or Arminianized, that he attempts to show how the two systems coalesce. While his works impress the judicious reader with esteem for the purity of his intentions, and admiration for the magnitude of his labors, they excite regret that they had not been prepared with greater delicacy of taste, and revised with more accurate judgment. Dr. Gill was, nevertheless, a great and good man; and his character is highly esteemed by every well-informed Christian. His 'Body of Divinity,' abridged by the late Dr. Staughton, was published in Philadelphia, in 1816, in one volume octavo. *Memoirs of Dr. Gill; Jones's Chris. Biog.; Hend. Buck.*

GILPIN, WILLIAM,

A divine, and elegant writer, was born in 1724, at Carlisle; received his education at Queen's College, Oxford; for many years kept a celebrated academy at Cheam; and died, in 1807, vicar of Boldre, and prebendary of Salisbury. He wrote *Lives of Bernard Gilpin and Wickliffe*; *Sermons*; and various theological works; *Remarks on Forest Scenery*; *Tour to the Lakes*; and several volumes of *Observations on the Picturesque Beauties of many parts of England*.

He also wrote an *Exposition of the New Testament*, in two volumes, 8vo. This was intended to serve as an introduction to the study of Scripture, by pointing out the leading sense and connection of the sacred writers. The plan of the author was to give the whole substance of the New Testament, verse by verse, in a kind of paraphrase; and it is ably executed. *Horne.*

GLASS, SOLOMON, D. D.;

Professor of divinity at Jena. He was born in 1593 and died in 1656. At the time of his death, he was superintendent of schools and churches in Saxe-Gotha. His most important, and a highly valuable work, is his *Philologia Sacra*, repeated editions of which have been published in Germany. Mosheim calls it 'an inestimable work, than which none can be more useful in the interpretation of Scripture.' The first and second books treat of the style and meaning of the sacred writers; the third and fourth on sacred grammar, and the fifth on sacred rhetoric. Besides this, he wrote on the Christology of Moses and David, on the names given to the Messiah in the Prophets, on the Exegesis of the Gospels and Epistles, &c. *Lempriere; Horne.*

GLEIG, G. R.,

Is the well-known author of the 'History of the Bible,' which forms two vols. of Harpers' Family Library.

GMELIN, J. F.;

A physician and chemist, born at Tübingen, 1748; died in Göttingen, 1805. He was professor of chemistry and natural history at Göttingen, and published a celebrated edition of Linnaeus's *Systema Naturæ*. *Lempriere.*

GODWYN, THOMAS,

A learned Englishman, was born in Somersetshire, in 1587, educated at Oxford, and afterwards taught a free school at Abington. He wrote a work on Roman Antiquities, but is best known by his *Moses and Aaron*, which has been published many times, and translated into Latin and Dutch, and is a truly learned and valuable work. He died in 1642, at Brightwell, Berks, of which he was then rector. *Lempriere; Orme.*

GOGUET, ANTONY-YVES,

A learned French writer, was born at Paris, in 1716, and died in 1758, the same year in which his celebrated and excellent work on the Origin of Laws, Arts, Sciences, and their Progress among the Ancients, was published. This is a work of great labor and erudition, and brings down the history of its subject from Adam to the time of Cyrus. *Lempriere.*

GOLIUS, JAMES,

A learned Orientalist, was born at the Hague, in 1696, and educated at Leyden, where he afterwards succeeded the celebrated Erpenius in the professorship of Arabic. He travelled in Morocco and Turkey to perfect himself in the languages of those countries, and brought to Leyden with him a great number of rare and valuable manuscripts. He published an edition of the *Life of Tamerlane*, by a learned Asiatic writer; the *History of the Saracens*, by Elmacin; a *Persian Dictionary*, incorporated in *Castell's Lexicon*; and above all, an *Arabic Lexicon*, greatly esteemed for its exactness, and the leading work in that department until the late publication of Freytag. *Nouveau Dictionnaire Historique.*

GOOD, JOHN MASON,

A physician, poet, and sacred critic, was born at Epping in Essex, in 1764. His father, the Rev. Peter Good, was a dissenting minister at that place; his mother was the favorite niece of the celebrated author of the *Treatise on Self-Knowledge*. His studies, which were prosecuted under his father's roof, were early directed to poetry and the belles-lettres. At fifteen, he was apprenticed to a surgeon at Gosport. Soon after, he attended medical lectures in London, and settled in Sudbury, where, in 1785, he married Miss Godfrey; and she dying in six months of consumption, he married, four years after, a daughter of Thomas Fenn, Esq., of Sudbury. Falling into some pecuniary embarrassments, about this period, he formed the design of extricating himself by means of his pen, as well as his profession, and wrote for the stage, and for newspapers. His first efforts were unsuccessful.

In 1793, Dr. Good removed to London, and ere long obtained extensive professional employment. In 1797, he began his translation of Lucretius, which was completed and published in 1805 — a work which was principally performed while walking the streets of London to visit his numerous patients. Besides this, he wrote numerous articles for periodical publications, and, for some time, was the sole editor of the *Critical Review*. He also made himself master of the German, in addition to other European languages, and gained considerable acquaintance with Arabic and Persian, which he did with great ease, his talents for the acquisition of languages being of the first order. From

1804 to 1812, he, in conjunction with Dr. Gregory and Mr. Bosworth, produced a *Universal Dictionary of Arts, Sciences, and Words*, in 12 vols. In 1810, he was invited to deliver lectures at the Surrey Institution, which he did with distinguished success. These eloquent lectures he published, in 1826, under the title of the '*Book of Nature*.'

In 1820, Dr. Good complied with the advice and entreaties of many of his friends, and, in addition to surgery, entered on the practice of medicine. About the end of this year, he published his *Nosology*, a work which he had been many years preparing; to which, in two years, he added another, on the *Study of Medicine*, still more extensive, elaborate, and valuable, and which elicited high encomiums from the most distinguished men in the profession. His translations of Solomon's Song and the book of Job had before been published, the former in 1803, the latter in 1812. Of the former the *British Critic* remarked, 'We have seldom seen so much elegant learning and successful illustration within so small a compass.' The translation and Notes on Job are likewise of very considerable value to the biblical student. They evince extensive research, a high degree of taste, and a good share of critical judgment.

The sentiments of Dr. Good, at the time of his going to London, were Socinian; but they gradually underwent a change, until his mind broke out into the fulness and beauty of evangelical views, and Christ, in his true and proper character, as a Savior of ample and glorious sufficiency, provided to meet the wants of absolutely lost and helpless men, became his Sun of righteousness. This change seems to have become fully obvious, about the year 1817. From this time, he gave himself to religion with much of his accustomed ardor, enthusiasm, and frankness of character, and, in the main, exhibited such a walk as adorned the gospel. He died, after a season of gradual decline, of an inflammation, in peace and hope, on the 2d of January, in the 63d year of his age. *Gregory's Life of Good*.

The following is a list of Dr. Good's works, in the order in which they were published:—

1. Second Address to the Members of the Corporation of Surgeons of London. 1800.
2. Song of Songs, or Sacred Idyls. 1803.
3. Memoirs of the Life and Writings of Dr. Geddes. 1803.
4. Dissertation on the best Method of employing the Poor in the Parish Workhouses. 1805.
5. Translation of Lucretius De Rerum Natura. 1805.
6. Essay on Medical Technology. 1810.
7. Translation of the Book of Job. 1812.
8. Pantologia, or a Universal Dictionary of Arts, Sciences, and Words, by Drs. Good and Gregory, and Mr. Bosworth. 1804-12.
9. A Physiological System of Nosology, with a corrected and simplified Nomenclature. 1820.
10. Study of Medicine. 1822.
11. Book of Nature. 1826.

GOUSSET, JAMES;

A French Protestant minister of Blois, who left France at the revocation of the edict of Nantes, and became professor of Greek and theology at Groningen, where he died in 1704, aged 69, leaving behind him a *Hebrew Dictionary*, by the title of *Commentarii Linguae Hebraicae*, and *Considerations, Theological and Critical*, against the idea of a New Version, 1698. 12mo. *Nouveau Dict. Hist.*

GRAVES, RICHARD,

Dean of Ardagh, is the author of *Lectures on the four last books of the Pentateuch*, 3d Ed. Dub. and Lond. 1 vol. 8vo. — a work of learning and merit. Its object is to vindicate the divine origin of the Jewish religion, in opposition to the objections of skeptics on that point, particularly Dr. Geddes. He also wrote an essay to show that the apostles and evangelists were not enthusiasts, 1798, 8vo. *Horne; Orme*.

GRAY, ROBERT, D. D.,

Bishop of Bristol, is the author of a *Key to the Old Testament and the Apocrypha*, which has been often reprinted: the latest edition is that of 1829, 8vo. Orme calls it 'a very convenient and useful book, combining a large portion of valuable information and discriminative learning.' Dr. G. has also published an elegant and elaborate work on the Connection between the Sacred Writings and the Literature of the Jewish and Heathen Nations, &c. Lond. 1819. 2 vols. 8vo.

GREEN, WILLIAM;

A clergyman of the Church of England, and author of 'a New Translation of the Psalms from the Hebrew Original, with Notes, critical and explanatory' — a work of no great moment. To this he added, in 1781, the '*Poetical Parts of the Old Testament*, newly translated from the Hebrew,'

which holds a higher rank than the former. He also translated and commented on Is. ch. 52 and 53. *Orme*.

GREENHAM, RICHARD;

An eminent and experienced English divine, who flourished in the reign of Queen Elizabeth, and was distinguished for his piety and skill in practical divinity. His works were published, in one volume, in 1605. *Leigh*.

GREGORY, JOHN;

An English divine, born 1607; died 1646. Of poor parents, he was educated at Oxford by the liberality of Sir William Drake, and afterwards obtained a stall in the church of Sarum. His works, of which a complete edition was published in 1671, are *Notes and Observations on some Passages of Scripture*, &c. *Lempriere*.

GREPPO, J. G. H.,

Vicar-general of Bellay, is the author of a valuable essay on the Hieroglyphic System of Champollion, translated by Isaac Stuart. In the first part of the work he gives an outline of the system; in the second, he applies it to the elucidation of various passages of the Old Testament, historical, chronological, and geographical. *Horne*.

GREY, RICHARD;

An English divine, born 1693; died 1771. He was educated at Oxford, and belonged to the established church. He published a '*New Method of Learning the Hebrew, without Points*,' a version of the Last Words of David, and a work on the book of Job, in which the whole was arranged into metre, after the manner of Hare. *Lempriere; Orme*.

GRIESBACH, JOHN JAMES;

First professor of theology at Jena, best known by his critical edition of the New Testament. Born at Butzbach, in Hesse-Darmstadt, in 1743, he removed, while a child, to Frankfort on the Maine, where his father was a preacher and consistorial counsellor. He received his first instruction at the gymnasium in Frankfort, and removed to the university of Tübingen in 1762. In 1764, he went to Halle, and afterwards spent a year at Leipsic. Ecclesiastical history was his study, in which Ernesti, at Leipsic, aided him with books and advice. He next undertook, at Halle, an extensive course of study preliminary to the criticism of the New Testament and dogmatic history. Having resolved to devote himself altogether to the criticism of the text of the New Testament, he undertook, in 1769 and 1770, a literary journey through Germany, England, Holland, and France. The following winter he devoted, in his native city, to the elaboration of his materials; and, in 1771, appeared at Halle, as a lecturer, with such applause, in consequence of his celebrated treatise on the criticisms of Origen on the Gospels, that in two years he was appointed professor. He now pursued, with indefatigable industry, his plan of an edition of the New Testament. Having received an appointment to a regular professorship of theology at Jena, he published a *Synopsis of the Gospels*. This was soon followed by the first edition of the whole Testament. Its peculiarity is, that it does not merely consider the accepted or rejected readings, but the different degrees of probability for or against them are determined, and represented by intelligible marks in the margin. He lived to see the superb edition, published by Göschen, finished, and died in 1812. *Enc. Am.*

Other works of Griesbach follow.

1. Anleitung zum Studium der populären Dogmatik, &c. 8vo. Jena, 1786.
2. Commentarius Criticus in Textum Græcum Novi Testamenti. Accedunt Melitemata, &c. 1 vol. 8vo. Jenæ, 1798-1811.
3. Symbolæ Criticæ. Acc. Multorum N. T. Codicum Gr. Descriptionet Examen. 2 vols. 8vo. Halæ, 1785-1793.
4. Curæ in Historiam Textus Græci Epistolarum Paulinarum. Jenæ, 1777. 4to. *Cat. And. Sem.*

GROTEFEND, G. F.;

A learned German professor, formerly of Frankfort, and recently director of the gymnasium at Hanover, of high reputation in Oriental literature, and who has devoted, not unsuccessfully, considerable attention to the ancient cuneiform character. He is mentioned respectfully by Heeren, as the only scholar who, 'up to the present time, has deciphered the inscriptions (arrow-headed, so called) written in the Zend language, and found on the ruins of Persepolis.' *Heeren's Researches*.

GROTIUS, or DE GROOT, HUGH,

An eminent scholar, was born in 1583, at Delft, in Holland, of which place his father was burgomaster. From his

childhood he manifested talents and a love of learning which were carefully fostered. At Leyden, Francis Junius was his tutor, and Scaliger also assisted in the direction of his studies. In his fifteenth year, he accompanied Barneveldt, the Dutch ambassador, to Paris; was presented by Henry IV. with his picture and a gold chain; and received the most flattering attentions from men of rank and learning. On his return home, he began to practise as an advocate. His legal avocations, however, did not prevent him from making an indefatigable and effective use of his pen. The honors conferred on him kept pace with the reputation which he acquired. He was successively appointed historiographer, advocate-general of Holland and Zealand, pensionary of Rotterdam, a member of the states general, and envoy to England, to adjust some disputes between the two countries. But, in 1618, his fortune changed, and, along with Barneveldt, he was involved in the proscription of the Arminian party by Prince Maurice. He narrowly escaped the fate of Barneveldt, but was sentenced to perpetual imprisonment in the castle of Louvestein. At the expiration of eighteen months, however, which he had employed in writing his Treatise on the Truth of the Christian Religion, he was delivered by the contrivance of his wife, who sent him out of the castle concealed in a large chest. Grotius sought an asylum in France; and it was during his residence there that he composed his great work, *De Jure Belli et Pacis*. After an absence of twelve years, he returned to Holland; but persecution still awaited him, and he quitted his native land forever. In 1635, Christina of Sweden appointed him her ambassador at Paris, and this office he held nearly eleven years. He died at Rostock, on his way to Sweden, in August, 1645. Two of his dying expressions are recorded: — 'Alas! I have spent my life in laboriously doing nothing.' — 'I place all my hopes in Jesus Christ.'

On his death, two medals were struck, one containing this just inscription: that he was 'The phoenix of his country, the oracle of Delft, the great genius, the light which enlighteneth the earth.'

Grotius was master of all that is worth knowing in sacred and profane literature. There was no art or science with which he was not acquainted. He possessed a clear head, an excellent judgment, universal learning, immense reading, and a sincere and unwavering love of truth and Christianity. In his annotations on the Old and New Testament he discovers his amazing store of classical erudition, and the acuteness of his critical tact. He adheres rigidly to the literal sense throughout; objects to the double sense of prophecy; is rather hostile to the application of the Old Testament revelation to the Messiah, and attaches too little importance to the peculiar doctrines of Christianity, many of which, indeed, he appears grossly to have misapprehended. It has been remarked by Professor Gausson, that, while no commentators deserve to be preferred to Erasmus and Grotius, whoever makes use of their writings should be aware that 'he is treading on fire overspread with faithless ashes.' His Socinian perversions were ably exposed by Dr.

Owen, in his '*Vindiciæ Evangelicæ*,' and by Calovius, in his '*Biblia Illustrata*.' See *M. de Burigny's Life of Grotius*; *Jones' Chris. Biog.*; *Darceuport*; *Crisold*; *Hend. Buck*.

GUIGNES, JOSEPH DE,

A distinguished Orientalist, and native of Pontoire, was born in 1721, and died in 1800. He studied the Eastern languages under the celebrated Stephen Fourmont, and became Oriental interpreter to the French king in 1741. He devoted great attention to Chinese, and for thirty-five years conducted the *Journal des Savans*. His great work is his *History of the Huns, Turks, Moguls, and Tartars*, 5 vols. 4to., derived, in a great degree, from new sources. He had industry, but lacked taste and judgment. *Encyc. Am.*; *Lempriere*.

GUYSE, JOHN, D. D.,

Was born at Hertford, in 1680, of pious parents. Being religiously educated, God was pleased to call him early by his grace, and he became a member of the dissenting church, in Hertford, at the age of fourteen. His views being directed to the ministry, he diligently studied to prepare himself for usefulness. He entered into the holy work, at the age of twenty, as assistant to Mr. Haworth, who soon after dying, Mr. Guyse was chosen to succeed him as pastor of the church at Hertford. Here he labored with much acceptance and usefulness, refusing many pressing invitations to remove, and guarding his flock especially against Arian sentiments, at that time prevalent in the west of England, until, his health failing, his physicians recommended a change of air and situation. He accordingly accepted an invitation to remove to London, as successor to Rev. Matthew Clarke. Here his sphere of usefulness was enlarged, and his worth became widely known as a scholar, Christian, and divine. In 1732, the university of Aberdeen conferred on him the degree of D. D. He published many sermons; but his great work is his *Paraphrase on the New Testament*, which has been generally approved as very judicious. He was much beloved, by those who knew him, for the benevolence of his disposition. He made conscience of devoting a tenth part of his income to charitable uses. He died Nov. 22, 1761, at the age of eighty. His last words were, 'Oh, my God! Thou who hast *always* been with me, Thou wilt not leave me.' Blessed are they whose confidence is equally evangelical. *Middleton*, vol. iv. p. 374.

GUTZLAFF, CHARLES,

A native of Stettin, in Prussia, went, in 1826, to Eastern Asia as a missionary, under the patronage of the Netherlands Missionary Society. His *Journal of two Voyages along the coast of China*, in 1831 and 1832, shows alike the accuracy of his investigations into Chinese manners, habits, and customs, and his apostolic zeal for the conversion of its millions. It was published in this country, in 1833, in 1 vol. 12mo. He has also written a *History of China*.

H.

HAFIZ, MOHAMMED SCHEMSEDDIN;

One of the most celebrated Persian poets; born in the beginning of the 14th century, and educated in theology and law. He was called *Hafiz*, because he had the Koran by heart. He died in 1390. His monument, till destroyed by an earthquake, in 1525, was the pride of Shiraz, as his poetry still is that of the whole Persian people. Sir W. Jones, among others, has translated odes of Hafiz into English verse, which have been much admired for beauty of sentiment and richness of imagery. *Encyc. Am.*

HALDANE, ROBERT, Esq.;

A Scotch gentleman, author of '*The Evidence and Authority of Divine Revelation*, &c., Edin. 1816, 2 vols. 8vo.' 'This is a very excellent book on the necessity, the evidences, and the subject of revelation.' *Orme*.

HALDE, JOHN BAPTIST DU;

A learned Jesuit, born at Paris, in 1674. He published the most complete account of China and Chinese Tartary that has appeared in Europe, compiled largely from observations made by the Jesuit missionaries to those countries, of whose correspondence he had the care. *Lempriere*.

HALE, Sir MATTHEW,

An eminent and incorruptible judge, born, in 1609, at Alderley, in Gloucestershire, was the son of a retired barrister. With the exception of one period, when his mind was corrupted by attending the theatre, from which, however, he was happily recovered by divine grace, he studied diligently at Magdalen Hall, Oxford, and Lincoln's Inn; and was called to the bar not long before the breaking out of the civil war. Though he acted as counsel for Strafford, Laud, Hamilton, and many others of the king's party, and even for Charles himself, he conformed to the republican government, and became a lay member of the Westminster assembly of divines. By dint of importunity, Cromwell prevailed upon him, in 1654, to become one of the justices of the Common Bench; but he soon offended the protector by refusing to warp the laws; and the result was, that he thenceforth refused to try criminal causes. Having promoted the restoration, he was, in 1660, appointed chief baron of the exchequer, and, in 1671, chief justice of the King's Bench. He died in 1676.

The seat of judgment was never filled with greater purity than by Sir Matthew Hale. No influence, no power, could turn him aside from the path of rectitude. His private

character was equally estimable. He was a Protestant, and a most devout Christian. He delighted to encourage youthful genius, diligence, and piety. His 'Letters to his Children,' and 'Grandchildren,' are among his most useful works. The knowledge of Judge Hale extended to divinity, mathematics, and history, upon all of which subjects works of his are extant. His principal religious production is, *Contemplations, Moral and Divine*. Of his legal labors are, a *History of the Pleas of the Crown*, and a *History of the Common Law of England*. *Davenport*. See his *Life*, excellently written, by Sir J. B. Williams.

HALES, WILLIAM, D. D.;

A celebrated chronologist, fellow of Trinity College, Dublin, and professor of Oriental languages in the university. His work, 'A New Analysis of Chronology,' published at London, 1809-1812, 3 vols. 4to., is of standard value on that subject. It is an attempt to harmonize the history and antiquities of the primitive nations. Dr. Hales rejects the Masoretic chronology, and adopts the larger computation, founded on the Samaritan text and the Septuagint, which he defends with great research, learning, and ability. The second volume contains the chronological history of the entire Bible, including the Apocrypha; and the third, the same history of all the other ancient nations. *Orme; Horne*.

HALHED, NATHANIEL BRASSEY,

Son of a merchant, and writer in the East India Company's service, became a distinguished Orientalist. Besides grammars of the Hindoo and Bengalee languages, he published 'A Code of Gentoo Laws, or Ordinations of the Pundits, from a Persian Translation'—a work of much value to the Oriental antiquary. For a time, Mr. Halhed fell into the toils of Richard Brothers, who, in the latter part of the last century, claimed to be a prophet sent from God.

HALE, JOSEPH, D. D.,

Bishop of Norwich, a divine and poet, was born, in 1574, at Ashby de la Zouch, in Leicestershire, and was educated at Emanuel College, Cambridge. His mother was a woman of uncommon piety. After having held the livings of Halsted and Waltham, and the deanery of Worcester, and been chosen as one of the English divines deputed to the synod of Dort, he was raised, in 1627, to the see of Exeter, whence, in 1641, he was translated to Norwich. Though he had refused to persecute the Puritans, yet, having joined the other bishops in the celebrated protest against laws made during their absence from the upper house, he was committed to the Tower, and his estate was subsequently sequestered. To insults and affronts the most paltry, yet galling and oppressive, he was compelled to submit, though he deserved the respect and esteem of all men, and of all parties. Soon after his expulsion from his bishopric, he retired to a small place called Higham, in Norfolk, where, notwithstanding the diminution of his income, he was charitable to the destitute, and distributed considerable sums to poor widows. In that retirement he finished his valuable life; and on the 8th of September, 1656, in the 82d year of his age, he expired, and was buried in the churchyard of that parish, without any memorial.

Bishop Hall was a man of great wit and learning, meekness, modesty, and piety. His writings, which are numerous, and which are generally known by the appellation of 'Hall's Contemplations,' are replete with fine thoughts, excellent morality, and sincere piety; they are a complete body of divinity. In some single pages and sentences, more of knowledge and information is communicated, than in volumes of modern treatises and sermons. Few men knew so well the human heart; and, though sometimes his expressions are coarse, his style too colloquial, and his manner offensive, yet whoever can value a diamond, though its incrustation may be coarse and displeasing, for its intrinsic excellence and value, will, on the same principle, prize the works of this very excellent man. They consist of five vols. 4to., or 12 vols. 8vo., and have gained their author the name of the English Seneca. *Davenport; Jones' Chr. Biog.*

HALL, Rev. ROBERT, A. M.,

A name rich in sacred as well as splendid associations, was the son of the Rev. Robert Hall, of Arnsby, England. He was born May 2, 1764. His mother is represented as a woman of sterling sense and distinguished piety.

His intellect early developed its extraordinary vigor. Edwards on the Will, and Butler's Analogy, were the chosen companions of his childhood, being perused and reperused with intense interest before he was nine years old. At

eleven, his master, Mr. Simmons, declared himself unable any longer to keep pace with his pupil. At the same time he manifested such unequivocal proofs of piety, that his delighted father began to think seriously of devoting him to the sacred office. Some friends, indeed, most injudiciously drew him forward repeatedly to preach, at the age of eleven, to select companies; a circumstance which, from the vanity it inspired, he afterwards strongly reprobated. He was put under the instruction of the Rev. John Ryland, of Northampton, where he made great progress in the languages, acquired the general principles of abstract science, a thirst for knowledge of every kind, and the habit, as well as taste, for beautiful composition. In 1778, he entered the Bristol Institution as a student of theology. So precocious was the development of his pulpit talents, that he was solemnly ordained to the work of the ministry, in 1780, at the age of sixteen. The next year, he entered King's College, Aberdeen, on Dr. Ward's foundation. Here he enjoyed the instruction of Drs. Gerard, Ogilvie, Beattie, and Campbell, and here also formed that intimate friendship with Sir James Mackintosh, which continued through life, and which, there is reason to believe, is now made perfect in heaven. Mr. Hall was the first scholar in his class through his collegiate course, and was considered by all the students a model of social, moral, and religious excellence.

In 1785, Mr. Hall became assistant pastor at Broadmead, Bristol, with Dr. Evans, and also classical tutor in the Baptist Academy; which offices he filled with great popularity for five years. In 1790, he removed to Cambridge, and became successor to Mr. R. Robinson, as pastor of the Baptist church. Here, in 1791, he published his 'Christianity consistent with the Love of Freedom,' and, in 1793, his 'Apology for the Freedom of the Press.' The death of his excellent father, in 1791, led Mr. Hall to a deeper prayerfulness, and issued in the renunciation of some erroneous views which he had imbibed from the speculations of Dr. Priestley, whom as a philosopher he early admired and defended. Here also he revised and extended his knowledge in every department, rearranged the whole furniture of his mind and the economy of his habits, while at the same time his piety grew in seriousness, affection, and ardor. Here, in 1799, he preached and published his celebrated sermon on Modern Infidelity, which is supposed to have done more to check the growing skepticism of the times than any one work, Paley's and Burke's not excepted. It is, indeed, a masterly *exposé* of the unsound principles and pernicious tendency of the atheistical French philosophy. In 1802 appeared his 'Reflections on War.' The threatened invasion of Bonaparte, in 1803, brought him again before the public, in the discourse entitled 'Sentiments suitable to the Present Crisis,' which raised Mr. Hall's reputation for large views and powerful eloquence to the highest pitch.

In November, 1804, owing chiefly to the increasing pain in his back, attended by the want of sufficient exercise and rest, the exquisitely toned mind of Mr. Hall lost its balance, and he, who had so long been the theme of universal admiration, became the subject of as extensive a sympathy. He was placed under the care of Dr. Arnold, of Leicester, where, by the divine blessing, his health was restored in about two months. But similar causes produced a relapse, about twelve months afterwards, from which he was soon restored; though it was deemed essential to the permanent establishment of his health, that he should resign his pastoral charge, and remove from Cambridge. This he did, though the attachment on both sides remained undiminished until death. Two shocks of so humiliating a calamity, within the compass of a year, deeply impressed Mr. Hall's mind. His own decided persuasion was, that he never before experienced a thorough transformation of character; and there can be no question that from this period his spirit was habitually more humble, dependent, and truly devotional. It became his custom to renew, every birth-day, by a solemn act, the dedication of himself to God, on evangelical principles, and in the most earnest sincerity of heart.

In 1807, he became pastor of the Baptist church in Leicester, where he soon after married, and where he labored most successfully for nearly twenty years. At no period was he more happy, active, and useful. The church, when he left it, was larger than the whole congregation when he took the charge of it. But his influence was not confined to the limits of his parish. He took an active part in all the noble charities of the age, and by his sermons, speeches, and writings, exerted a wide influence on society, not only in England, but on the continent of Europe,

in America, and in India. His Review of Zeal without Innovation, &c., his tracts on the Terms of Communion, and his sermons on the Advantages of Knowledge to the Lower Classes, on the Discouragements and Supports of the Christian Ministry, on the Character of a Christian Missionary, on the Death of the Princess Charlotte, and of Rev. Dr. Ryland, with several others, were given to the public while residing here. Here also, in 1823, he delivered his admirable course of lectures on the Socinian Controversy, partially preserved in his Works.

In 1826, he accepted the unanimous invitation of the church in Broadmead, Bristol, to fill the vacancy occasioned by the death of the excellent Dr. Ryland. At Bristol he was welcomed with enthusiastic joy; and the same church which enjoyed his earliest ministry was favored with his last. Large accessions were received to it during the five years which preceded his death.

In February, 1831, the church of Christ, and the world at large, were deprived of the services of this great man, now in his sixty-seventh year, after an illness of ten days, a full and affecting account of which has been given to the public by Dr. Chandler. Peacefully he closed those brilliant eyes which had so often beamed rays of benignity and intellectual fire. Calmly, yet firmly, he sealed those lips which had so often charmed the ears of thousands with messages of divine mercy and grace.

In the social circle, and in the solemn assembly, Mr. Hall appeared as a distinguished representative, a most expressive organ of our nature, in all its more familiar sentiments, and in all its more sublime conceptions and aspirations. Hence he was regarded by the multitudes who sought his public or private presence as a kind of universal property, whom all parties had a right to enjoy, and none to monopolize: before him all forgot their denominations, as he appeared to forget his own, in the comprehensive idea of the church of Christ.

There was nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engaged the attention, but did not promise any of his most rapturous effusions. His voice was feeble, but distinct, and, as he proceeded, trembled beneath his images, and conveyed the idea that the spring of sublimity and beauty in his mind was exhaustless, and would pour forth a more copious stream, if it had a wider channel than could be supplied by the bodily organs. The plainest and least inspired of his discourses were not without delicate gleams of imagery, and felicitous turns of expression. But he was ever best when he was intensest—when he unveiled the mighty foundations of the Rock of ages—or made the hearts of his hearers vibrate with a strange joy, which they will recognize in more exalted stages of being.

His excellence did not so much consist in the predominance of one of his powers, as in the exquisite proportion and harmony of them all. The richness, variety, and extent of his knowledge, were not so remarkable as his absolute mastery over it. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style as a writer is one of the clearest and simplest—the least encumbered with its own beauty—of any which ever has been written. His noblest passages do but make truth visible in the form of beauty, and 'clothe upon' abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. 'Whoever wishes to see the English language in its perfection,' says Dugald Stewart, 'must read the writings of Rev. Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections.'

His 'Works' have been collected and published, with a Memoir of his Life, by Dr. Gregory, and Observations on his Character as a Preacher, by the profound Foster. They have been reprinted in this country, in three vols. octavo, and widely circulated. *Memoir, &c.*

HALL, JOSEPH,

A learned and celebrated minister amongst the Protestant Dissenters, was born at Exeter, England, in the year 1692. His father kept an academy in the same city, where his son went through the usual course of a learned education amongst the Dissenters, and, in the year 1713, was admitted to the ministerial office. In 1715, he was chosen pastor of a small congregation at Shobrook, where he continued to preach till the year 1722, when he was called to succeed his father as co-pastor with Mr. Peirce, in his native city. His

first appearance, as a writer, was in the year 1720, when he published a tract entitled 'The Unity of God not inconsistent with the Divinity of Christ.' This was followed, at intervals, by various other powerful essays, mostly controversial. He continued to prosecute his studies with his usual diligence, and faithfully discharged the duties of his profession till his death, which happened in the year 1744.

Mr. Hallet's truly Christian behavior, and mild and gentle temper, endeared him to all his acquaintance, and he enjoyed the general esteem of his contemporaries. His various publications, and particularly his 'Notes and Discourses on several Passages of the Old and New Testament,' are, and will remain, a sufficient proof of his having possessed the greatest critical sagacity, combined with extensive learning. *Brit. Biog., Jones's Chris. Biog.*

HAMAKER, H. A.,

Is the author of a work on the lives of the Hebrew prophets. Its title follows—

Henrici Arentii Hamaker Commentatio in Libellum de Vita et Morte Prophetarum, qui Græce circumfertur; sive Disputatio Chorographica de Locis, ubi Prophetæ Hebræorum nati et sepulti esse dicuntur. Amstelodami, 1833, 4to. *Horne.*

HAMMER, JOSEPH VON,

Imperial Oriental interpreter to the Aulic Chancery at Vienna, is one of the greatest scholars of the day. He was born in 1774, and educated at the Barbara Institution, and at the Oriental Academy founded by Prince Kaunitz. In 1799, he went to Constantinople, in the suite of Baron von Herbert; and, on the conclusion of the treaty of El Arish, by which the French evacuated Egypt, he was sent to that country, on a mission connected with the imperial consulate. One of the fruits of his journey was the *Antar*, an Arabic romance, a copy of which, though rare even in the East, he was so fortunate as to obtain. In 1801, he went to England, and, in the next year, revisited Constantinople. In 1807, he established himself at Vienna, where, in 1811, he was made imperial counsellor, and interpreter to the privy court and state chancery—an office he still holds. The works of Von Hammer are very numerous and learned, both original, and translations and editions of Eastern writers. He has translated three great Oriental poems—the *Divan* of Hafiz, from the Persian, 1813; the *Motenebbi*, from the Arabic, in 1823; and the *Baki*, from the Turkish, in 1825. He has also published a History of the Assassins, from Oriental sources; and a History of the Turkish Empire from 1300 to 1774, highly and justly celebrated. He is also the principal conductor of the Journal 'Fundgruben des Orients.' *Encyc. Am.*

HAMMOND, HENRY, D. D.,

A learned and eloquent divine of the seventeenth century, was born the 18th of August, 1605, at Chertsey, in Surrey. His parents intending him for the church, he was sent, at an early age, to Eton, whence he removed to Magdalen College, Oxford, and became a fellow of that society in 1625. In 1633, the then earl of Leicester presented him to the rectory of Penshurst, Kent, where he resided till 1643, having graduated as doctor of divinity in the interval. During the revolution, he suffered much for his attachment to the royalist cause. In 1660, he was called in to assist in restoring the church establishment, and was nominated by Charles II. to the bishopric of Worcester, but died before his consecration, the same year. Besides his 'Practical Catechism,' he was the author of a paraphrase of the New Testament, with notes, and had finished the book of Psalms, with a view to the publication of a similar illustration of the Old Testament, when death hindered the completion of his design. His works were collected after his decease, and printed in four folio volumes, in 1684.

Dr. Hammond was, in personal appearance, very handsome, well made, and of a strong and vigorous constitution; of a clear and florid complexion, his eye remarkably quick and sprightly; and in his countenance there was a mixture of sweetness and dignity. He possessed uncommon abilities, and his learning was great and extensive. His eloquence was free, graceful, and commanding. His piety was great and fervent, and much of his time was spent in secret devotion. Bishop Burnet says that his death was an unspeakable loss to the church. See *Fell's Life of Dr. Hammond*; *Jones's Chris. Biog.*

HIANWAY, JONAS;

A merchant and traveller, born in Portsmouth, in 1712; died in 1786. Becoming connected with an English house in Petersburg, he travelled, in the transaction of its

business, to Persia, and, on his return, published a *Historical Account of the British Trade over the Caspian Sea, &c.*, 4 vols. 4to. On his return to London, he gave himself to works of benevolence, and was the Howard of his day. His works, of a literary kind, are numerous, of which the best known is his *Travels through Russia, Persia, Germany, and Holland*, 1753, 2 vols. 4to. *Encyc. Am.; Lempriere.*

HARDOUIN, JOHN;

A learned French Jesuit; born in 1646, in Bretagne; died in Paris, 1729. His most noted work is his *Chronologia ex Nummis Antiquis restitutæ Prolusio de Nummis Herodiadum*, 4to., Paris, 1693, in which he labors to show, that, with few exceptions, the writings ascribed to the ancients are wholly spurious. Excepting the works of Cicero, Pliny's *Natural History*, Horace, and Virgil, he rejected the whole mass of ancient literature, as the production of modern days. The same apparent skepticism, but real credulity, since that must needs be credulity which believes against evidence, led him, in his history of the Councils, in 12 vols. fol., to reject all before that of Trent, as imaginary. He was learned and eccentric in about equal proportions. *Enc. Am.; Lempriere.*

The following list of his works is from the *And. Sem. Catalogue*, among other sources:—

1. *Chronologia Vet. Testamenti.* Paris, 4to. 1697.
2. *Commentarius in Nov. Test.* Amstel. fol. 1741.
3. *De Situ Paradisi Terrestris Disquisitio.* (In his ed. of Pliny.)
4. *Acta Conciliorum et Epistolæ, Decretales et Constitutiones Summorum Pontificum.* 11 vols. folio, Parisiis, 1715.
5. *Plinii Historia Naturalis.* (In the Delphin classics.)

HARDY, SAMUEL;

A clergyman of the Church of England; born 1720; died 1793. He made a new translation of the Epistle to the Hebrews, not greatly varying from the common version, and edited the *New Testament in Greek*, with theological and philological Scholia, &c., Lond. 1820, 2 vols. 8vo.; characterized by Dr. Clarke as a useful companion to the biblical student. *Orme.*

HARE, FRANCIS;

Bishop of Chichester; died in 1740. He was bred at Cambridge, and having been employed as tutor to Lord Blandford, son of the duke of Marlborough, he rose, through that nobleman's patronage, to the bishopric of Chichester and deanery of St. Paul's. He wrote a work on the Difficulties and Discouragements attending the Study of the Scriptures, in the way of private judgment; but is chiefly famous for an attempt, now deemed hopeless, to reduce Hebrew poetry to metre, in which he was defended by Dr. Edwards, and assailed by Lowth. *Orme; Lempriere.*

HARMER, THOMAS,

Author of 'Observations on various Passages of Scripture,' was the minister of a dissenting congregation at Wattesfield, near Bury St. Edmunds, in the county of Suffolk; a station which he filled with no inconsiderable degree of reputation and honor for more than half a century. He was much and deservedly esteemed in the literary world, not only for his eminent attainments in Oriental literature, but also for his skill in the study of antiquities. Availing himself of some manuscripts of the celebrated Sir John Chardin, who had travelled into Persia and other Eastern countries, and in which he described the customs and manners of the inhabitants of those nations, Mr. Harmer seized the idea of applying the information thus obtained to the illustration of many portions of the prophetic writings, and of the evangelists also; and with so much success, that he was considered to have poured a flood of light on several texts which, till then, had been involved in obscurity. The first volume of the 'Observations' appeared in 1764; in 1776, the work again made its appearance, in two volumes, octavo: and in 1787, were published two additional volumes: a fourth edition, in four volumes, was called for in a short time afterwards; and, since the decease of the author, a fifth edition has been brought forward by the learned Adam Clarke, LL. D., in four volumes, octavo, 1816, with considerable additions and corrections, to which is prefixed a life of the author. Mr. Harmer also published 'Outlines of a New Commentary on Solomon's Song,' London, 1768, one volume, octavo; reprinted in 1775; and a posthumous volume has recently made its appearance, entitled 'The Miscellaneous Works of the Rev. Thomas Harmer,' with an introductory memoir, by William Youngman, London, 1823, octavo. Mr. Harmer was born at Norwich, in 1715, and died in 1788, at the advanced age of seventy-three. *Watts's Bib. Brit.; Jones's Chris. Biog.*

HARRIS, Rev. T. M., D. D.

Dr. Harris is very favorably known, in this and foreign countries, as the author especially of a learned and valuable work on the *Natural History of the Bible*. It was first published in 12mo., 1793; afterward in 8vo., Boston, 1820; and has been reedited in England, and published with illustrative cuts, and some additional articles, London, 1833; republished, also, in this country, in an abridged form, in two instances, but not by the author. This work has been of great use, and has been often quoted in the *Comprehensive Commentary*; and the editor is exceedingly desirous that his learned friend might be encouraged, by the high estimation in which his labors are held,* to revise his work, and give another edition to the public, enriched with engravings, and the new matter which has been collected, and is known to exist in manuscript for this express purpose. Dr. Harris was for many years pastor of the first church in Dorchester, near Boston, having previously been librarian of the University at Cambridge. He is now librarian of the Massachusetts Historical Society. Other of his publications are,

1. *Journal of a Tour N. W. of the Alleghany Mountains, &c.* Boston, 1805, 8vo.
2. *Domestic Encyclopædia.* 12mo. 4 vols.
3. *History of Dorchester*, in the Collections of the Massachusetts Historical Society; many occasional Sermons, and various communications to several periodical works.

HARRIS, Rev. JOHN;

Pastor of an Independent church, at Epsom, England, and the well-known author of 'Mammon,' and the 'Great Teacher'—the first, a prize essay on Covetousness, as the Sin of the Church; and the second, an attempt to illustrate some of the leading characteristics of the teaching of Christ. These works hold a high rank in the religious literature of the day.

HARRIS, Rev. WILLIAM, D. D.;

Born 1675; died 1740; having been a dissenting minister at Crutched Friars, London, forty years. As a writer, he was reckoned the best among the dissenting ministers of his day. 'His style was plain and easy, and his thoughts substantial; his method clear and distinct; his language compact, concise, sententious, and nervous.' His pastoral labors were numerous and faithful. He wrote, besides many published single sermons, two or three volumes of discourses, mentioned below, and other miscellaneous works. On the death of Matthew Henry, he was employed as one of the continuators of that excellent man's Exposition; and, in the discharge of this duty, wrote the Commentary on the Epistles to the Philippians and the Colossians. For this work he was eminently fitted, having, from a child, known the Scriptures, and having studied them, not only as the daily bread of his life, but as an intelligent minister and critic. 'He had a familiar acquaintance with the original languages; and often observed that, without some knowledge of criticism, no one can understand his Bible, or make a proper use of it.'

1. *Self-Dedication, personal and sacramental*, explained and enforced. 12mo.
2. *Practical Discourses on the principal Representations of the Messiah throughout the Old Testament.* 1 vol. 1724.
3. *Funeral Discourses, &c.* 1736.
4. *A Practical Illustration of the Book of Esther.*
5. *The Nature of the Lord's Supper, and the Obligations to it*, briefly considered, &c.; in four Discourses. 1736. *Wilson.*

HARVEY, WILLIAM,

A celebrated English physician, who discovered, or revived, the doctrine of the circulation of the blood. He was born at Folkstone, Kent, 1578, and educated at Cambridge, after which he travelled through France and Germany, to Padua, where he studied medicine under the first masters. Returning to England, he settled in London, and in 1616, he laid open his doctrine of the circulation of the blood, in a course of lectures; a discovery which revolutionized the practice of physic in a few years, but the right to the honor of which was stiffly contested with him by Father Paul, among others. He gave his large property to Oxford University, and died in 1657. *Lempriere.*

HASE, THEODORE DE;

Born at Bremen, in 1682. He received an excellent education from his father, after which he travelled through Germany and Holland, and became professor of belles-lettres at Hanau. Subsequently invited back to Bremen, he was made at first professor of Hebrew, and then, in 1723, of theology; and died in 1731. In conjunction with

* For which see Rev. T. H. Horne's *Catalogue of Biblical Works*, and *Critica Biblica*, 1824, vol. ii. p. 525, &c. See also *Guide*.

Lampe, he began a journal, under the title of *Bibliotheca Historico-Philologico-Theologica*. His other principal works follow. *Nouveau Dict. Hist.*

1. *Dissertationum et Observationum Sylloge*. Bremæ, 1731, 8vo.
2. *Theodori Hase et Comadi Ikenii Thesaurus novus theologico-philologicus*, &c. Lugd. bat., 1732, fol. duobus tom.

HASSELQUIST, FREDERIC;

A Swedish naturalist, one of the most eminent disciples of Linnæus, born in the province of Ostrogothia, in 1722. He was educated at Upsal, where he formed the purpose of visiting Palestine, and examining, on the spot, its natural history. He accordingly visited Smyrna, Egypt, and Palestine, and returning to the former place, with a large collection of plants, minerals, fishes, &c., he there died, too early for science. Linnæus, his master and friend, published the results of his observations in the *Iter Palæstinum*, which has been translated into other languages. *Encyc. Am.*

HAVEN, PETER VON,

Lived about the middle of the last century, and wrote a work called *Commentatio Analytica in Epistolam Pauli ad Titum*. Halæ, 4to., 1742.

HAWKER, ROBERT, D. D.;

Vicar of the parish of Charles, in Plymouth; died in 1829. He was an uncommonly popular preacher, and the author of several works; among which are the following:—

1. *Sermons on the Divinity of Christ*. 1792.
2. *Evidences of a Plenary Inspiration*. 1793.
3. *Sermons on the Divinity and Operations of the Holy Ghost*. 1794.
4. *The Bible, with a Commentary*. 1816.
5. *The Poor Man's Commentary on the New Testament*. 1816.

HEAD, C. F.;

Formerly, while captain in the British army, employed to survey the overland route to India, through Egypt, across the isthmus of Suez, the results of which survey he published. He has since been governor of Upper Canada.

HEATH, EDWARD;

Author of an *Essay towards a New English Version of the Book of Job, with a Commentary, and some Account of his Life*. London, 1756, 4to.

HEBENSTREIT, JO. PAUL;

Apparently professor at Jena; author of several treatises on the subject of sacred interpretation; one on the nature of exegetical theology; one, on its object, especially the true interpretation of Scripture; and one on the literal and mystical sense of the Scriptures. Jena, 1703, 1704. *Walch*.

HEBER, Bp. REGINALD, D. D.,

A distinguished poet and divine, was born, in 1783, at Malpas, in Shropshire; received his education at Brazenose College, Oxford, where he distinguished himself by his poetical and other talents; travelled in Germany, Russia, and the Crimea; was for some years rector of Hodnet, in Shropshire; was appointed bishop of Calcutta in 1823; and had already accomplished much in his high office, and projected the accomplishment of more, when his career was suddenly closed by apoplexy, at Trichinopoly, April 1, 1826.

Bishop Heber was a man of high attainments and brilliant genius; but the qualities of his heart far transcended the talents of his mind. His disposition was sweet and affable, his temper most conciliating, and his piety fervent, humble, and sincere; he pursued the path of duty with cheerful alacrity, steadfast devotedness, and incessant activity; making every sacrifice to duty, even of those literary projects which his ardent spirit had once fondly cherished, and for the realization of which the circumstances and events of his life seemed to afford every facility. From the moment that he devoted himself to the ministry of the gospel among the heathen, he gave his heart to the work; and some of the latest and sweetest efforts of his muse breathe a missionary spirit of the most apostolic order. To the distinguishing doctrines of Christianity he was ardently attached; he felt their value, and was desirous to spread the knowledge of them, laboring in season and out of season, and exhibiting a bright example of faith and love, humility and meekness, gentleness, and compassion for the necessities and miseries of his fellow-men, both temporal and spiritual.

He is the author of *Poems, full of spirit and elegance*, (one of the best of which, his *Palestine*, gained the prize at Oxford;) *Hymns*; *Bampton Lectures*, for 1815; a *Life of Bishop Taylor*; and a *Narrative of a Journey in Upper*

India. The last was a posthumous work, as is also the volume of his *Sermons*. *Life*; *Dav.*; *Jones*.

HECATÆUS;

A native of Abdera, who flourished as an historian in the time of Alexander the Great, and afterwards at the court of Ptolemy. He wrote commentaries on Homer and Hesiod, and a valuable history of the Jews, quoted by Josephus and other historians. *Koenig*; *Lempriere*.

HEEREN, ARNOLD HERMANN LEWIS;

Professor of history at Gottingen; born 1760, at Arberg, near Bremen, and educated principally at the cathedral school in Bremen, and at Gottingen. In 1787, he was appointed extraordinary, and in 1794, ordinary professor of philosophy at Gottingen, and in 1801, ordinary professor of history. This historian has investigated the most important periods of the political existence of ancient and modern nations with great sagacity, and portrayed them with great perspicuity. Several of his works have been translated into English by Mr. Bancroft.

1. *Manual of the History of the Ancient States*. 1818. Translated by Bancroft, Northampton, 1828.
2. *Manual of the History of the System of the European States and their Colonies*. Translated by Bancroft, 1829.
3. *Ideas on the Commerce and Politics of Antiquity*. 1805.
4. *History of Classical Study*. 1797-1802.
5. *Researches on Babylon, Egypt, India, &c., their Commerce, Intercourse, &c.* 3 vols. 8vo.; tr. in England, 1833. *Encyc. Am.*

HEINRICHS, JOHN HENRY;

Superintendent at Bargdorf, in Hanover; born in 1765. Heinrichs, who belongs to the neological school, has commented on the Apocalypse, on the Acts of the Apostles, and on the Epistles to the Philippians, Colossians, Timothy, Titus, Philemon, and to the Hebrews; which commentaries form part of Koppe's New Testament.

HEINSIUS, DANIEL;

Professor of Greek, Leyden; born 1580; died 1655. He studied at the Hague, in Zealand, and at Franeker, and at the age of 18, was placed in the chair of Greek professor at Leyden, for which, upon the death of his friend and instructor, J. Scaliger, that of politics and history was substituted. He translated many of the ancient classics, with great fidelity and good taste. He was also the author of *Observations upon the N. Test.*, 1639, 4to., and *Aristarchus Sacer*. This work contains dissertations on Nonnus's paraphrase of John's Gospel, in which Heinsius compares the explanations of Nonnus with the sense of the evangelist. He was a strenuous defender of the notion of a Hellenistic tongue or dialect, and a nation called Hellenists, by whom it was employed. *Lempriere*; *Walch*.

HELIODORUS,

Of Emesa, bishop of Tricca, in Thessaly, flourished about the close of the 4th century. He wrote in his youth an amatory work, called *Æthiopica*, or the loves of Theagenes and Chariclea, in poetical prose, and a very elegant style. It is distinguished from the other Greek romances by its strict morality. *Encyc. Am.*; *Koenig*.

HELVETIUS, CLAUDE ADRIEN;

Born in Paris, 1715, and educated with great care by Father Porée. His first production was the celebrated one, *De l'Esprit*, which is decidedly atheistical in its character, and exposed him to so much censure that he left France for England, but returned not long after, and spent the residue of his life in privacy. He also wrote a work, *De l'Homme*—as unphilosophical in its character, and as dangerous, as the first. He died in 1771. *Lempriere*.

HENGSTENBERG, ERNEST WILLIAM, D. D.;

Professor of theology in Berlin; born about 1800. Though young, Hengstenberg already ranks high among the biblical scholars and Orientalists of the day, and classes with Tholuck in the espousal and defence of the truth as it is in Jesus. His chief work, on the Christology of the Old Testament, is an attempt to exhibit the teaching of that part of the Scriptures concerning the Messiah, and has been welcomed by evangelical men in both continents with high gratification. Hengstenberg is also the conductor of the *Evangelical Church Journal*, Berlin.

1. *Beiträge zur Einleitung ins Alte Testament*. Bd. 1. *Authentic des Daniels u. d. Integrität des Sach.* 8vo. Berlin, 1831.
2. *De Rebus Tyrionum Commentatio Academica*. Perolini, 1832.
3. *Christologie des Alt. Test. und Commentar über die Messianischen Weissagungen der Propheten*. Berlin, 1829-1835.

HENRY, Rev. MATTHEW

PREFACE.—It is customary to value men according to their ancestry, opulence, literature, or other secular distinctions; and the memorials which record such particulars usually content the majority of readers; but an attentive observer cannot fail to have remarked how little notice is taken in scripture biography of circumstances so entirely adventitious. *There*, moral character is instructively placed in the utmost prominence, and measured by the highest standard. Not only is 'the wisdom of this world' pronounced 'foolishness with God;' but 'the memory of the just,' in distinction from all others, is declared 'blessed;' and with 'the righteous,' exclusively, is associated a promise of 'everlasting remembrance.'

It will not follow, however, that no records of the descendants of Adam are to be preserved, unless the parties, in a scriptural sense, were 'righteous;' nor yet that lives should be compiled of *all* good men, because such was their genuine character. The absurdity of either inference is obvious.

Most readers are aware that, not long after Mr. Henry's decease, a Life of him appeared from the pen of Mr. Tong. And the volume, it is more than probable, will be regarded by some persons as a discharge in full of every obligation—whether due from immediate descendants, friendly admirers, or the public at large.

As the result of long and close intimacy, and of strict fidelity in the application, so far as they went, of *facts*, its worth cannot be questioned. It is, the dissenting historians very justly observe, 'highly valuable for laying open to us the soul of Mr. Henry himself.'*

But if the reader's attention be now drawn to the blemishes in a work thus estimated, and often admired, the motive will not, it is hoped, be misapprehended; especially as no wish is felt to diminish the weight of approving testimonies, or to create the slightest prejudice against Mr. Tong.

My sole object is to show—and every reader has a right to the information—*why*, instead of reprinting the former narrative, the present book has been written. Reasons for the course adopted *do* exist; and they may be found, notwithstanding many excellences, in the glaring imperfections which disfigure Mr. Tong's account; in its awkward and somewhat repulsive arrangement; in its entire omission of some features of Mr. Henry's character; and its meagre illustration of others.

The late Mrs. Sarah Brett, of West Bromwich, one of Mr. Henry's daughters, and a lady worthy of her descent, sometimes adverted to this delicate subject; and she stated that her father's papers were offered by the widow to Mr. Tong, as an old and particular friend, rather out of compliment, than from any serious expectation, or wish, that he might attempt the 'Life;' and that as the undertaking disappointed, so the performance dissatisfied, the family.†

The freest use has been made, however, in the following pages, of the whole volume; and whenever even the phraseology suited, that also, without hesitation, has been adopted.

Some corrections have been effected, but of so trivial a nature as to render any formal notice unnecessary, except only in a few places, for the better guidance of the reader's judgment respecting them.

The additions, now first selected from unpublished documents, are both varied and numerous. They are scattered throughout the volume, but with most profusion after the nineteenth page. On this difficult part of the work corresponding attention has been bestowed, brevity diligently studied, and fidelity observed with unceasing assiduity. Occasional abridgments and transpositions have been made; and, here and there, the completion of a sentence effected. Sometimes obsolete words or phrases have been changed, or expunged.

In the management and introduction of extracts, whether from Mr. Tong's memoir, or the papers of Mr. Henry, I have attempted the union of chronology with that method of biography which is sectional. Whenever the facts would consist best with narrative, attention has been paid to the order of dates; but when the purposes of utility seemed most likely to be answered by classification according to the subjects treated of, or by putting 'things of a sort together,' that mode has been adopted.

Instead of throwing the whole into one general head,‡ it

is divided into chapters; as well in accordance with those lives which are most admired, as for the greater convenience of the reader.

The birth-day and anniversary memorials used by Mr. Tong, are not only, in one form or other, either substance or citation, preserved, but increased, and, together with the records of relative and domestic trials, exhibited chronologically.

The former memoranda are well adapted to the circumstances of Christians in general; and, if perused at the same period of life, may answer the best possible purposes.

Where the originals are in Latin, as is the case with several of them, a translation has been thought sufficient.

Should the introduction of the other class of memoranda appear at first view too frequent, or too minute, the impression will not, it is thought, abide; especially if it be remembered that the subjection of the human race to the same occurrences—to affliction, and sickness, and death—is universal; that there is vast difficulty and importance in preparation for trials so inevitable; and that the special utility of such records, (next, perhaps, to the inspired promises,) in aiding a work so necessary, and imparting in sorrow efficient consolation, is seldom, if ever, disputed.

The more miscellaneous citations employed for the development of Mr. Henry's character, appear in a *collected* form, that they may be additionally impressive.—To have introduced *them* according to their dates, would have led, because unrelieved by incident, to dry and circumstantial detail; and not to have inserted them at all, would have involved the omission of many such invaluable apophthegms as were designated by Lord Bacon, with his accustomed point, '*micrones verborum*.'

It is granted they might have been highly interesting, if classed together as unconnected remains, and in a separate chapter; but whether, *so* arranged, their effect would have been equal to what it is conceived to be in their present illustrative form, seems at least questionable.

On this topic, however, (one purely of taste and fancy,) there will be, no doubt, conflicting opinions. It shall, therefore, be only mentioned that the plan fixed upon, instead of being hasty, resulted from a careful examination of all the documents, both manuscript and printed, with a special regard to arrangement; and that it has the sanction of some of the best examples, ancient and modern; particularly the Life of Dr. Doddridge, by Mr. Orton. The leading design not being a provision for mere light and transient perusal, but for repeated and devotional reading, the course pursued was followed with even less hesitation than would otherwise have been felt.

Throughout the volume, an attempt has been made *so* to select and arrange the materials as to confirm the representations given of Mr. Henry in the most unobjectionable manner; in fact, to make him, as far as it was possible, his own biographer. Reflections are, in the main, left to the reader. And the nature of the evidence adduced is such (not being originally intended for the public eye) as will enable him to form a correct opinion. He will see a 'saint of the Lord,' in the walks of life, incessantly discharging its active duties; he will behold him in solitude, contemplating himself and the busy world; he will continually hear him 'speaking'—as from the tomb—in strains of wisdom, peculiarly solemn, devout, and impressive.

The diary of Mr. Henry has been cited freely; and as a simple, unadulterated, and authentic memorial, its disclosures are invaluable.

Some of the letters throw light upon the narrative, by illustrating what otherwise would have been unknown, and explaining what, in their absence, could have been only conjectural. Very many epistles have been perused, though few, comparatively, are introduced. Some are referred to as original manuscripts; and others appear at length; but the majority, being unsuitable to the object, were omitted.

The use, in a biographical memoir, of another class of manuscripts—sermons—will probably be condemned by the fastidious. But *sermons*, in the exhibition of a divine, (especially a nonconforming divine,) oftentimes furnish the most valuable illustrations, both of habits and of character. Do they not, even in the hallowed narrative of the Redeemer's history, communicate an inexpressible charm? Who would blot from the Gospels the discourse on the mount, because *it* was preached, and has been perpetuated as a sermon?

But an objection more serious may arise, possibly, from the introduction of so many things never intended by their author to be published. 'Some may be ready to blame me,

* Vol. iii. p. 445.

† Information from my respected friend, the late Rev. Thomas Stedman, M. A., vicar of St. Chad, Shrewsbury, who was acquainted with Mrs. Brett.

‡ See Mr. Orton's Life of Dr. Doddridge. Pref. p. xii. 8vo. 1766.

said Mr. Tong, 'as having trespassed too much on these religious privacies.'*

His answer must be mine. — 'Their apparent tendency to excite and quicken us to greater spirituality, and diligence in duty, is a consideration which has overruled every thing else.'†

At this distance of time, that reply is even more appropriate than when originally given. And as the subject is considered, it will, perhaps, appear that, instead of blame attaching to a publication of such relics, responsibility has been incurred by their long and monopolized concealment.

The papers of the reverend and learned Francis Tallents, whose worth Mr. Henry perpetuated,‡ have been sometimes resorted to, for the preservation, chiefly, of a few instructive anecdotes and weighty sayings, which, it is believed, were never before printed.

Occasional illustrations have been supplied by the diary of Mrs. Savage, Mr. Henry's eldest and favorite sister. §

A like remark connects itself with the valuable remains of Mrs. Hunt, daughter of Sir Edward Ward, lord chief baron of the exchequer, and wife to Thomas Hunt, of Boreatton, in the county of Salop, Esq. She died Jan. 21, 1716. The transcript of the remains has been kindly communicated by Mr. Stedman.

For Mr. Henry's diary acknowledgments are due, and are thus publicly presented to my worthy friend, Joseph Lee, of Redbrook, near Broad Oak, Esq.; whose urgency, together with that of his family, for a new Life of their honored ancestor, considerably influenced the undertaking.

As an inducement to the same service, several original letters, written by Mr. Henry from Gray's Inn, as well as a copy of nearly all the epistles which passed between him and his father while there, together with a very considerable number of other curiosities, were offered by Mr. Stedman, and cordially accepted.

Of the Gray's Inn correspondence, however, scarcely any use has been made; because almost the entire collection (and those letters which are absent can easily be supplied) being in the possession of one gentleman, P. H. Witton, Esq., of the Ravenhurst, near Birmingham, the whole, it is hoped, may yet be presented to the world.

It is to be regretted that no verbal description of Mr. Henry's person has been preserved; and the more so, as the portrait which accompanied the Exposition, and which has been frequently copied, was not taken from a picture on which full reliance can be placed. A pen-and-ink sketch only, the work of the engraver, (Vertue,) and now possessed by my excellent friend the Reverend Dr. Raffles, of Liverpool, is said to have been used on that occasion.

It was drawn after Mr. Henry's removal to Hackney, when, from increased and unhealthy corpulency, his features displayed an air of heavy indolence; ill comporting with his natural and uncommon vivacity.

On this account the engraving from an original picture, in my own possession, and now first published, will, it is hoped, be acceptable. The painting was executed when Mr. Henry was in his vigor at Chester, and is expressive of the animation and intelligence for which he was pre-eminently distinguished. As it represents him in a wig, it must have been drawn subsequent to Jan. 22, 1707-8.||

While it is a gratification to me to meet an innocent and laudable curiosity, by furnishing a more happy likeness of this eminent divine than any which has hitherto appeared, and to notice, also, sundry particulars connected with the history of his time, it cannot be too explicitly stated, that my chief intention in the engagement now concluded, is of another kind; namely, such a representation of the illustrious commentator as shall answer the legitimate purposes of Christian biography. This has been attempted by a connected report of his history; by an exhibition of the principal features of his character; by prominently displaying the principles on which that character was formed; and by adding, in support of the whole, authentic illustrations. It is apprehended the effort has not been altogether unsuccessful.

At all events, the memoir delineates a genuine portrait — a picture of piety in its primitive beauty. Such full demonstration of the influence of true godliness is indeed given, as is adapted to increase veneration for Mr. Henry, if already cherished; and to produce it where, through unacquaintance, that feeling is unknown. The pleasures which our author's numerous writings can scarcely fail to

inspire, may thus be augmented; a contemporary existence with him is, at least in imagination, created; many 'lessons of virtue and sweet morality' are preserved; and the divine honor, in some humble degree, advanced.

Did mankind consider, with becoming attention, those who 'sleep in Jesus,' and who were remarkable for their religious attainments, how inconceivably happy and momentous would be the consequences! A vivifying influence, like that which penetrated the man who was let down into the prophet's sepulchre,¶ might be experienced, even by those who are dead in sin. In connection with the operations of the Holy Ghost, such would, necessarily, be the result. And if the sacred fervors with which many of the saints of the Most High were animated, and which yet glow in their words and memoirs, were only diffused among their brethren, yet journeying towards heaven, how surely would be enkindled the fire of lawful and commanded emulation! The counsel is apostolic, — Be not slothful, but followers of them who inherit the promises.

As a connecting link between the early Puritans and modern Nonconformists, Mr. Henry possesses some claims to special notice from the successors of those eminent men; men who, as a body, were the mighty champions of religion and of liberty; and who, by an unequalled writer,** have been styled, with singular felicity, the 'fathers of the modern church.' Mr. Henry 'knew their doctrine, their manner of life, their purpose, their faith, their long-suffering, their charity, their patience, their persecution, and their afflictions.' With many of them he was intimate; some he visited in bonds; and, influenced by the love of truth, as well as impelled by laudable imitation, he chose, in the face of all the scorn and contempt, with which then, as now, they were loaded, to walk in the same path.

If such conduct reproaches those who quit that good old way for the sake of being fashionable; or to secure some object of temporal aggrandizement; or, in short, for any reason less cogent than intelligent conviction, — it also furnishes Puritanism, or Nonconformity, or Dissent, — be the designation what it may, — with a testimony far more honorable, and more weighty, than the united malevolence of a whole legion of defamers can invalidate.

It is interesting, as a matter of speculation, to contemplate the benefits which Mr. Henry must have derived from his nonconforming predecessors. To ascertain the precise amount is, of course, impossible. But it cannot be conceived that the observation bestowed by him on such men (not to mention his own father) as a Tallents, an Angier, a Newcome, a Lawrence, and a Baxter, with others who were like minded, could have occurred, without contributing to the production of that fine polish, which renders his own character, as a Christian, superlatively brilliant and attractive.

Be the causes, however, which were concerned in an issue so splendid, what they may, who will not perceive that, through infinite mercy, he attained 'the stature of the fulness of Christ'? In common parlance, he was 'blameless, and without rebuke.' 'He had a good report of all men, and of the truth itself.' Whether considered as a Christian or a minister, in private life or in public, he was an 'example to believers — in word, in conversation, in charity, in spirit, in faith, in purity.'

But it may be said, Were there no shades? Was Mr. Henry perfect?

If an inclination existed to arrogate for him a state of 'sinless perfection,' the attempt would be in direct opposition to his own expressed sentiments. He regarded the notion of such an attainment on earth as utterly visionary and enthusiastic; and in his discourse, showing 'how to close the day with God,' he has exposed it with his usual plainness and energy:†† 'There is no such thing,' he would say, 'in this life.'‡‡

At the same time, it must be confessed, that the closest scrutiny has failed to discover such imperfections as could furnish matter for exposure. And, in the absence of any thing distinctly tangible, there seems to be no virtue in subjecting an eminent saint, and an admired author, to ignorant or censorious animadversion; particularly when a long period has elapsed since his course was finished with honor and with joy.

Nor is there danger of a Christian indulging in excessive veneration, because 'good qualities are set in full light.' Viewing all excellence as an emanation from the Redeemer's glory, and aided as well as cheered by the display, he

* Life, *ut supra*, p. 335, 8vo. 1716.

† Ibid.

‡ Misc. Works, p. 782, 4to. 1811.

§ See her Life, in one vol. 12mo.

|| This is the one in the Comprehensive Commentary, vol. i. Ed.

¶ 2 K. 13:21.

** Rev. R. Hall. Preface to Mr. Freeston's Memoirs.

†† Misc. Works, *ut supra*, p. 301

‡‡ Jn. 1:8. Orig. MS.

rather joys in God through our Lord Jesus Christ. It was thus with the beloved disciple. The acknowledgment made by that holy man, when adverting to himself and other believers, is as devout as it is instructive—'Of his, [that is, Jesus, the incarnate Word,]—of his fulness have all we received, and grace for grace.'

One point, however, of dissimilarity between the case of Mr. Henry, and that of many of the ancient saints referred to, may be noticed. *He* had enjoyed from infancy the unspeakable privilege of a training 'in the nurture and admonition of the Lord.' *They* had not. But no other difference, be it observed, is thereby constituted, than that of a mere *circumstance*; a circumstance, too, which can in no instance furnish a warrant for human glorying, or self-complacent admiration. On the contrary, an additional reason, and one of prodigious force, is furnished by it, why the eye should be kept fixed, with unchanging steadiness, on celestial operations. How, otherwise, can the divinely-constituted connection between the means and the end be discerned—distinguishing mercies improved—pride abased—or God, from whom cometh every good gift, glorified?

Allowing to moral suasion, pious example, and other parental influence, as diligently applied, the very utmost efficiency; and attaching to them, as suitable, appointed, and invaluable means, the highest warrantable estimate;—it would be most injurious to confide in *them*, or to ascribe to *them*, that efficacy which is the peculiar prerogative of the Holy Spirit. To a mind savingly illuminated, it seems impossible. Who that, on the one hand, contemplates unrenewed nature in its essential enmity to Jehovah's government; in the impetuosity of its evil affections; and in its unrestrained submission to things 'seen and temporal': and, on the other, the humbling, self-denying, and holy requirements of Christianity,—does not perceive the universality of our Lord's testimony—'Except a man be born again, he cannot see the kingdom of God?'

Whenever, therefore, we are presented with an instance of regeneration,—or, in other words, a new birth unto righteousness,—there ought to be, and, as correct thought is indulged, there will be, let instrumental causes have been what they may, an unfeigned admiring of Almighty power, and the agency of unutterable love. Thus it is that the peculiar beauty, because the entire spirituality, of genuine religion, will be seen; its exalted superiority to every counterfeit displayed; the need of a moral fitness of the mind to its existence made manifest; and the impossibility of its communication by merely human teaching, any more than by the use of violence, secular inducements, or any of the foul arts of intolerance, demonstrated. 'Even the things which are in themselves glorious, will appear to have no glory, by reason of the glory that excelleth.'

Such was, obviously, Mr. Henry's view of the subject. 'I desire,' said he, 'while I live, and I hope to eternity, to be blessing God for my good parents, and good education;'* but, as if dissatisfied with alluding to a privilege on which he placed so high an estimate, without conducting the mind to the *grace* by which men are saved, he, elsewhere, emphatically reminds persons in his own favored circumstances, that the enlightening of their minds was their deliverance from a house of bondage, in which all mankind are placed by sin; a worse bondage than that of Egypt. 'Let us,' he adds, 'be sensible of our obligations to God and Jesus Christ. There is as much *mercy*, if not as much miracle, in our deliverance, as in that of Israel.'*

The attempt, under a consciousness of numberless imperfections, to delineate a character like Mr. Henry's, might have induced an appeal, in strong and importunate terms, to the reader's indulgence. But, unwilling to be exposed to the charges, or insinuations, usually, and too often fairly, incident to such apologies, it shall suffice to state, for the consideration of mere critics, that, although the work is strictly that of an amateur, instead of having the benefit of studious retirement, it was commenced, and has been prosecuted, amidst the constant engagements of professional duty; engagements, not only of a different nature, but absolutely preventive of either regular or continuous application.

It is hoped there is an absence in the whole volume of every thing that can give offence to the candid and well-informed among good people, whether within or without the pale of the established church of England. At the same time, it is felt, not without emotions of grief, that there are, nevertheless, various descriptions of readers, to

whose taste it is ill adapted; and from whom censure, rather than approbation, may be expected.

It contains, for instance, nothing to suit the devotees of romance and novelism. Such persons—and they are a numerous class—pay little, if any, attention to the unrivalled narratives of the Bible. Enamored of the merest trash, they have no taste for sublime beauties. The glorious achievements of primitive believers, and the unparalleled life of Jesus Christ, fail to attract them. Can it, therefore, be expected, that the exhibition of a comparatively modern disciple should be more successful? Besides, with true history, and especially biography, death stands inseparably connected. This produces unwelcome thoughts of mortality; and, in the cases referred to, every conscious approach to a *dying* hour is intolerable. The evolutions in a dance of dervises are not more consentaneous and exact, than the uniformity of such persons in *banishing* the consideration of futurity.

—'O that men were wise, that they would consider their latter end!'

Ill-tempered bigots, the narrow-minded and self-righteous, will find as little to attract *their* good will. They will, indeed, discern the out-goings of Christian love, and the expansiveness of humility and faith; and the sight, how momentary soever, will operate like dazzling sunbeams on tender and diseased vision.

It will be far, also, from pleasing the advocates of a spurious, but prevailing, candor; a candor which, though denominated charity, is the bane of principle and the murderer of truth. It is certain that Mr. Henry united the boldness indispensable to an earnest contention of the faith *with* charity; but it was *that* charity which, resting on the basis of inspiration, discovers itself only in connection with the heart-searching and unerring dictates of the Bible. This will offend, if it does not irritate, the lukewarm, the skeptical, and the careless. By the severity of silent censure it may even provoke malignity.

Nor will this Memoir obtain any better reception among doctrinal and practical Antinomians. They will find such ease in selecting statements opposed to their favorite and pestilential dogmas, as, probably, to provoke their pity for Mr. Henry as a legalist; they will hardly refrain from despising him for the scantiness of his knowledge; his intense opposition to moral evil will amaze them. It will be well if, in self-defence, they are not driven to bring his very Christianity into question.

But 'wisdom,' after all, 'is justified of her children;' and thus much having been said, it shall only be added, in conclusion, that, while on ministers the volume has some *peculiar* claims, no individuals can be imagined who may not find in it much that is adapted for their instruction and encouragement. In the display of piety, indeed, all persons, especially Christians, are interested: and all Christians are, or ought to be, preachers; not officially, as Mr. Henry; but by well-doing; by the influence of a conversation becoming the gospel; by the energy and contrivances of a godly zeal. It is the transcendent praise of the church of the Thessalonians, that they were not only followers of the apostles, but heralds of the word of the Lord.†

JOHN BICKERTON WILLIAMS.

Shrewsbury, May 3, 1828.

I. MR. HENRY'S BIRTH—EDUCATION—ALARMING ILLNESS—MEMORIAL OF MERCIES—SELF-EXAMINATION, AND EVIDENCES OF TRUE GRACE—INCLINATION TO THE MINISTRY—AND HABITS.—1662 to 1680.—Matthew, the second son of Philip Henry, M. A., and Katharine his wife, was born, Oct. 18, 1662, at Broad Oak, a farm-house situate in the township of Iscody, in Flintshire, and about three miles from Whitechurch, in the county of Salop.

The learning and piety of Philip Henry have been recorded in a memorial so singularly beautiful,‡ as to have shed around the name a lustre peculiarly brilliant and sacred, if not unrivalled. Mrs. Henry also, though not equally honored, no memoir having been written concerning *her*, was a woman of uncommon excellence. She united a cheerful and tranquil mind with intellectual endowments of a superior order; and, in full exemplification of an inspired portraiture, habitually walked in all the 'commandments and ordinances of the Lord blameless.' Her celebrated son remarked, that, 'in her sphere and capacity, she was not inferior to what his father was in his.'§

† 1 Thess. 1:8.

‡ See a new edition of the *Life of the Rev. Philip Henry*, by his son, the Rev. Matthew Henry, corrected and enlarged. 8vo. 1825.

§ *Life of P. Henry*, *ut supra*. Postscript, p. xlii. and pp. 311, 337.

It will not escape notice, that the natal year of Matthew Henry was that in which, by the well-known act of uniformity, his apostolical father, and about two thousand other invaluable ministers, were separated from their flocks; prohibited to exercise their high vocation; and, as far as human intent could go, consigned to oblivion.

The circumstance did not pass unobserved; and he records it in his diary, as a thing which 'affected' him, that it pertained not to himself only, but to some of his particular friends also: he instances Mr. Matthews of Leicestershire, and Mr. Tong,* who were respectively born in 1662. If the observance of divine dispensations be the way to 'understand the loving-kindness of the Lord,' surely that attribute may be seen in the birth, at such a juncture, of a 'holy seed.' The constancy of God's injured servants was thus rewarded; and provision was made, in the ministry, for another generation, for whom, in providential mercy, fairer and more peaceful days were appointed.

It is said that Mr. Henry's birth was premature.† Recently ejected from Worthenbury, his persecuted parents had removed to Broad Oak only about a fortnight before the event; his appearance, therefore, under circumstances so unsettled, created inconvenience, and, being unexpected, surprise. The following day, which was the Sabbath, the ordinance of baptism was administered by Mr. Holland, the excellent rector of Malpas.‡ Mr. Philip Henry desired him to omit the sign of the cross; but, its indispensableness being urged, the good man replied, 'Then, sir, let it lie at your door.' There were, however, no sponsors.

During infancy Matthew's health was delicate; and the malady which removed his brother John§ to heaven threatened his life also. But God, who had a great work for him to do, spared the tender grape for the blessing that was in it; a great blessing to his family, his friends, and the church.

At a very early period, his mind displayed the vigor and acuteness for which, through life, it was remarkable; and it is credibly stated, that, at the early age of three years, he could read in the Bible with distinctness and observation.

The honor of initiating the young Nonconformist in grammatical studies devolved on Mr. Turner, a gentleman who, for a season, resided at Broad Oak, preparatory to an abode at the university. He was a man of integrity and worth, and became afterwards vicar of Walburton in Sussex. He is chiefly known to the world as the author of a curious 'History of Remarkable Providences.' The efforts of the scholar kept pace with his privileges; and childish things being put away early, the usual temptations to sloth, and negligence, and frivolity, were voluntarily escaped. His tender mother was often afraid lest he should apply too closely, and was forced, when he was very young, to call him out of his closet; and that his health might not suffer by inordinate confinement and application, to advise him also to take a walk in the fields.

If at Broad Oak the facilities for the attainment of literature were appropriate and valuable,—a fact which cannot be doubted,—those for acquiring the far more important knowledge of religious truth were no less so. There were the morning and evening exposition of holy Scripture; the unceasing prayers of eminently devout parents; and, in extraordinary abundance, the instructions which associate with a consistent and holy example.

Some extracts from a letter written in 1671, when Matthew was only nine years old, to his father, then in London, will illustrate this period; and whether viewed as a development of progress in learning, or as evincing the effects of a godly education, or as being probably the first specimen of his epistolary style, the selections will be alike interesting. 'Every day since you went, I have done my lesson, a side of Latin, or Latin verses, and two verses in the Greek Testament. I hope I have done all well, and so I will continue till you come.' He adds, in reference to tidings which had been communicated respecting one of his relatives,—and the resemblance to his subsequent style of writing will not pass unnoticed,—'By this providence we may see that sin is the worst of evils, for sickness came with sin. Christ is the chief good; therefore let us love Him. Sin is the worst of evils; therefore let us hate that with a perfect hatred.' ||

* Diary, Orig. MS. Sept. 17, 1706.

† See his Memoirs, by the Rev. S. Palmer, prefixed to the Exposition, p. 3, 4to. 1811.

‡ Life of P. Henry, *ut supra*, p. 366. Mr. Tong, mentioning Mr. Holland, supposes him minister of Whitewell Chapel, and probably he was so. That chapel is served by the rectors or curates of Malpas. See Dr. Ormerod's Hist. of Cheshire, vol. ii. p. 347.

§ Life of P. Henry, *ut supra*, pp. 109-111.

|| Orig. MS.

The expectations indulged were, however, soon afterwards checked. A lingering fever attacked the interesting youth, then about ten years of age, with such extreme violence as for some time to induce daily apprehension of his death. In this trial, the faith of the parents triumphed over the agitations of natural tenderness. They trusted in the Lord, and invoked his holy name. The afflicted father, acting on the counsel he gave to others,—that weeping must not hinder sowing,—fulfilled, as usual, the duties of his ministry; and when hope was almost extinct, left home to preach at a distance: nor was his return cheered by more favorable appearances. The widow of the Rev. Zechariah Thomas¶ was at the time on a visit at Broad Oak, and proved a comforter in sorrow: to her Mr. Philip Henry remarked, that, while absent, he had most solemnly and deliberately resigned his dear child to the will of God. The 'good old gentlewoman' replied,—'And I believe, sir, in that place and time, God gave him back to you again.' So it turned out. Recovery speedily followed; and Mrs. Savage, who heard the conversation, remarked, many years afterwards, that, though at the time she was only eight years old, and could think but 'as a child,' she was much impressed with it; and believing that her brother's life was marvellously prolonged, he became additionally endeared to her.

To detail the state of the sufferer's own mind during the progress of the disease, is rendered impossible by the absence of materials. But it is not too much to infer, in connection with what remains to be stated, that the affliction contributed to produce susceptibility of impression; and resembled, in its influence,—to borrow the appropriate imagery of Scripture,—the breaking up of fallow ground.

In this important part of Mr. Henry's history—his translation from the kingdom of darkness to that of God's dear Son—it will be best to adopt his own account. A manuscript, dated October 18, 1675, satisfactorily furnishes it. In the form of a 'Catalogue of Mercies' it details, at some length, the progress of religion in his soul, together with the evidences on which he formed a belief of its genuineness. He commences with praise for such mercies as were 'spiritual'; 'for the Lord Jesus Christ, his incarnation, life, death, resurrection, ascension, and intercession; for grace, pardon, peace; for the word; the means of grace; for prayer; for good instructions; for good received at any time under the word; for any succor and help from God under temptation; for brokenness of heart; for any enlightening;' and then adds, 'Lord Jesus, I bless thee for thy word; for good parents; for good education; that I was taken into covenant-betimes in baptism; and, Lord, I give thee thanks, that I am thine, and will be thine.'

He then proceeds—'I think it was three years ago that I began to be convinced, hearing a sermon by my father on Ps. 51:17—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." I think it was that that melted me; afterwards I began to inquire after Christ.'

'Dec. 7, 1673. On a Sabbath-day morning, I heard a sermon that had in it the marks of true grace. I tried myself by them, and told my father my evidences; he liked them, and said, if those evidences were true, (as I think they were,) I had true grace. Yet, after this, for two or three days, I was under great fear of hell, till the Lord comforted me. I having been engaged in serious examination—what hope I have that, when I die, and leave this earthly tabernacle, I shall be received into heaven—I have found several marks that I am a child of God. His ministers say,

'1. There is true conversion where there have been covenant transactions between God and the soul. And I found that there have been such between God and my soul, and I hope in truth and righteousness. If I never did this before, I do it now; for I take God in Christ to be mine. I give up myself to be his in the bond of an everlasting covenant never to be forgotten. But hath it been in truth? As far as I know my own heart, I do it in truth and sincerity. I did it Dec. 7, and Sept. 5, and Oct. 13, and many other times. I do it every day.

'2. Where there hath been true repentance for sin; and grief, and shame, and sorrow, for it, as to what is past; with all the ingredients of it, as confession, aggravation, self-judging, self-condemning, &c. And I have found this in me, though not in that measure that I could desire. I have been heartily sorry for what is past. I judge myself before the Lord, blushing for shame that I should ever affront Him as I have done; and ministers have assured me, that,

¶ See Philip Henry's Life, p. 270, *ut supra*.

having repented of sin, and believed on Christ, I am to believe that I am pardoned. Now I *have* done this, and I do really believe I am forgiven for Christ's sake. This is grounded on several scriptures — Pr. 28:13. Is. 1:18. 55:7. Mat. 5:4. Ac. 2:37,38. 3:19. 1 Jn. 1:9. And many other scriptures there are where God doth expressly call people to return and repent. But hath this sorrow been *true*? As far as I know my own heart, it hath been true. "But I sin often." I lament and bewail it before the Lord, and I endeavor, by the grace of God, to do so no more.

'3. Where there is true love of God. For to love the Lord our God with all our soul, and with all our strength, is better than whole burnt-offerings and sacrifices. Now, as far as I know my own heart, I love God in sincerity. But is that love indeed sincere? As far as I can judge, it is so; for,

'(1) I love the people of God; all the Lord's people shall be my people.

'(2) I love the word of God. I esteem it above all. I find my heart so inclined. I desire it as the food of my soul. I greatly delight in it, both in reading and hearing of it; and my soul can witness subjection to it in some measure. I think I love the word of God for the purity of it. I love the ministers and messengers of the word. I am often reading it. I rejoice in the good success of it. All which were given as marks of true love to the word in a sermon I lately heard on Ps. 119:140 — "Thy word is very pure; therefore thy servant loveth it."

From this interesting document it is obvious that Mr. Henry, before he attained his eleventh year, was led into that vital and essential part of true wisdom, the knowledge of himself, and the state of his own soul, the '*great soul of man*,' as he loved to call it; 'for,' said he, 'it bears God's image.'^{*} 'There begins to be some hope of people,' he used in after-life to remark, 'when they are *concerned* about their souls; about spiritual provision, spiritual health, spiritual trading and husbandry; about sowing to the Spirit.'^{*}

On his father's ministry Mr. Henry waited with uncommon diligence, and he was often so moved by it as to hasten, when the exercise was over, to his closet, weeping, and making supplication that the things he had heard might not escape. Sometimes his fears, lest good impressions should be effaced, rose so high as to render it difficult to prevail on him to appear at dinner.

Once, especially, after a sermon illustrating the nature and growth of true grace, as compared in Scripture to a grain of mustard-seed, (which, though insignificant in appearance, would, in time, produce great things,) his concern to possess a principle so efficient and precious was intense; and, in a walk with his father, being 'unable any longer to contain,' he communicated his anxieties. Nothing remains of the conversation; but the 'young disciple' afterwards told one of his sisters, with delightful exultation, that he hoped he had *received* the blessed grain of true grace, and though, at present, it was very small, yet that it would come to something in time.

What greater joy could such a man as Philip Henry have had than to hear his son, his only son, thus early inquiring for the way to Zion! And how unspeakable was the privilege of the son to possess in his father a scribe well instructed in the doctrine of the kingdom of heaven, signally 'apt to teach,' and ready at all times to encourage the timid but sincere inquirer 'in the ways of Jehovah!' It is to be lamented that diffidence or shame so often hinders young converts from communicating their exercises. Little do they consider the temptations and sorrows to which, by such backwardness, they are exposed, or how exquisite is the pleasure of which those who are filled with zeal for the Lord God of hosts are thus unnecessarily deprived. There is joy in heaven, and, when it is known, on earth too, over one sinner that repenteth. This was strikingly manifested in the conduct of Paul and Silas. Although the jailer thrust those 'companions in tribulation' into the 'inner prison,' and made their 'feet fast in the stocks,' yet no sooner did he implore, though at midnight, spiritual counsel, than, without an upbraiding word, or even the slightest allusion to inflicted severities, they gladly seized the opportunity to exhibit the one great Sacrifice. 'Believe,' said they, 'on the Lord Jesus Christ, and thou shalt be saved.'

Philip Henry, like most of the Puritans and Nonconformists, was distinguished for a reverential observance of the Lord's day. That holy habit had been formed by him in early life; it was strengthened by subsequent convictions; and experience imparted to it confirmation and maturity.

'It is comfortable,' he once remarked, on recovering from an illness, 'to *reflect* on an affliction borne patiently; an enemy forgiven heartily; and a Sabbath sanctified uprightly.'[†]

That his children might be impressed the more deeply with like sentiments, and especially in order to the better sanctification of the holy rest, they were expected to spend an hour together every Saturday afternoon in devotional exercises. On these occasions Matthew presided, and gave intimations of his subsequent delight in God's service, too distinct and too impressive to be either overlooked or forgotten. If, at such times, he thought his sisters improperly curtailed their prayers, he would gently expostulate, telling them that 'it was impossible, in so short a time, to include all the cases and persons they had to recommend to God.' Nor were his admonitions otherwise than kindly received. Those holy women acknowledged, in riper years, to the divine glory, how much they were influenced and encouraged by their brother's example and remarks.

It is believed that, from his childhood, Mr. Henry had an inclination to the ministry. He discovered it by the remarkable eagerness with which he read the Bible; by a peculiar attachment to ministers; and by a pleasure in writing and repeating sermons, which was so predominant as to be almost prophetic. He loved, also, to imitate preaching, (a circumstance mentioned only as a fact, not as any thing uncommon,) which he managed, considering his years, with great propriety, gravity, and judgment.

When very young, he coveted the society of those who 'feared the Lord, and thought upon his name;' he frequently met them in their assemblies for conference and prayer; he prayed with them, and repeated sermons; occasionally, likewise, he explained the chapters read, enlarging upon them very much to the benefit and comfort of his auditors. Surprise was naturally excited, and in one of the number, it should seem, alarm also, lest he should be too forward, and fall a victim to pride. The apprehension was expressed to his judicious father. 'Let him go on,' was the answer; 'he fears God, and designs well, and I hope God will keep him, and bless him.'

The practice of copying sermons, which Philip Henry recommended to young people, and which he himself diligently observed,[‡] was early adopted by his son, who continued it through life. Very many volumes yet remain in proof of his indefatigable industry, his excellent memory, and discriminating attention. He fully exemplified the advice given by his father's friend, and an excellent minister, Mr. Porter — 'Remember and carry away what is bread in a sermon.' The same good man complained, perhaps with a mixture of sarcasm, 'If there *be* any chaff, *that* usually is carried away.'[§]

II. REMOVAL TO MR. DOOLITTLE'S ACADEMY — MR. BOSIER NOTICED — CHARACTERS OF MR. HENRY BY HIS CONTEMPORARIES AT THE ACADEMY — HIS RETURN TO BROAD OAK — CATALOGUE OF MERCIES — ACQUAINTANCES. — 1680 to 1685. — The privileges enjoyed at Broad Oak were peculiarly fitted to prepare our author for the sacred office. His father, in addition to being an admired preacher, had amassed rich treasures of polite and useful learning: from this store he was always willing to communicate; and so felicitous was he in the work of instruction as to be seldom equalled, and, perhaps, never surpassed.

It is considered no disparagement to the persons who, for a short season, had the subsequent direction of Mr. Henry's studies, to affirm, that the helps he enjoyed at *home* for the acquisition of knowledge, both civil and sacred, contributed above all others to his fitness for the Christian ministry.

Mr. Philip Henry, having derived much advantage from being a student of Christ Church, Oxford, was led, during many years, to entertain a 'kindness' for the universities,^{||} and to recommend his friends who intended their sons for scholars to send them thither. But long experience altered his mind; and when, because of his abundant engagements, he determined to remove his son from home, instead of introducing him to either of the national seats of learning, where so many temptations were presented, he placed him in the family, and under the tuition, of that 'faithful minister, Mr. Thomas Doolittle, who then lived at Islington. This was in the year 1680.[¶] Mr. Robert Bosier went with him to Islington; a student for holy orders, and a person of great respectability and promise, his cousin and friend, whom Mr. Henry never mentioned without some distin-

[†] Mrs. Savage's Diary, Orig. MS.

[‡] Life, p. 9, *ut supra*.

[§] July, 1654. Rev. F. Tallent's Orig. MS.

^{||} Life of P. Henry, p. 123, *ut supra*. [¶] *Ib. ut supra*, pp. 142-145.

* Orig. MS.

gushing mark of affection. Only a few weeks, however, elapsed before this friend was taken from him by death.*

At Islington, as might be expected, Mr. Henry found other associates, who became much endeared to him. One of them was Mr. Samuel Bury, the son of an eminent Nonconformist, who was ejected from Great Bolas in Shropshire. This youth subsequently settled as a dissenting minister in Bristol, and became the husband of that excellent lady whose *Life and Remains*, published by himself, have been so justly celebrated. The friendship which thus commenced at the academy, between Mr. Henry and Mr. Bury, derived strength from many tender and virtuous considerations; it continued through life; and years afterwards, when earthly intercourse had terminated, it warranted Mr. Bury in furnishing the following minute and graphic delineation:—

‘I was never better pleased, when I was at Mr. Doolittle’s, than when in young Mr. Henry’s company; he had such a savor of religion always upon his spirit, was of such a cheerful temper, so diffusive of all knowledge, so ready in the Scriptures, so pertinent in all his petitions, in every emergency, so full and clear in all his performances, (abating that at first he had almost an unimaginable quickness of speech, which afterwards he corrected, as well for his own sake as for the benefit of others,) that he was to me a most desirable friend; and I love heaven the better since he went thither.’

Before the narrative proceeds, it seems proper to introduce another testimony relative to this period of the history, though, like the preceding one, penned after Mr. Henry’s decease. The author of it, Mr. Henry Chandler, was an eminent minister at Bath, and the father of the learned Dr. Samuel Chandler of London. ‘It is now thirty-five years,’ he says, in a letter to Mr. Tong, ‘since I had the happiness of being in the same house with Mr. Henry, so that it is impossible I should recollect the several passages that fixed in me such an honorable idea of him, that nothing can efface while life and reason last; this I perfectly well remember, that for serious piety, and the most obliging behavior, he was universally beloved by all the house. We were, I remember, near thirty pupils when Mr. Henry graced and entertained the family; and I remember not that ever I heard one of the number speak a word to his disparagement. I am sure it was the common opinion, that he was as sweet-tempered, courteous, and obliging a gentleman as could come into a house; his going from us was universally lamented.’

How long Mr. Henry continued at this seminary is not easily discoverable. Persecution soon drove Mr. Doolittle from Islington; he removed to Battersea, and his pupils were scattered among private families at Clapham. But Mr. Henry, instead of accompanying them, returned, it is believed, to Broad Oak. Be this as it may, it is certain that his studies, when resumed at home, were pursued, as at Islington, with unwearied diligence; and the following memorial, supposed to be one of his earliest performances after his arrival, will furnish evidence of his creditable proficiency in human learning,† as well as of his growth in that ‘wisdom which is from above.’

It is entitled ‘Mercies Received.’

‘1. That I am endued with a rational, immortal soul, capable of serving God here, and enjoying him hereafter, and was not made as the beasts that perish.

‘2. That, having powers and faculties, the exercise of them has been nowise obstructed by frenzies, lunacy, &c., but happily continued in their primitive (nay happily advanced to greater) vigor and activity.

‘3. That I have all my senses; that I was neither born, nor by accident made, blind, or deaf, or dumb, either in whole or in part.

‘4. That I have a complete body in all its parts; that I am not lame or crooked, either through original or providential want, or a defect, or the dislocation of any part or member.

‘5. That I was formed, and curiously fashioned, by an all-wise hand, in the womb, and there kept, nourished, and preserved, by the same gracious hand, till the appointed time.

‘6. That, at the appointed time, I was brought into the world, the living child of a living mother; and that, though means were wanting, yet He that can work without means, was not.‡

‘7. That I have been ever since comfortably provided for with bread to eat, and raiment to put on, not for necessity only, but for ornament and delight; and that without my pains and care.

‘8. That I have had a very great measure of health, (the sweetness of all temporal mercies,) and that when infectious diseases have been abroad, I have hitherto been preserved from them.

‘9. That, when I have been visited with sickness, it hath been in measure, and health hath been restored to me, when a brother dear, and companion as dear,§ hath been taken away at the same time, and by the same sickness.||

‘10. That I have been kept and protected from many dangers that I have been exposed to by night and by day, at home and abroad, especially in journeys.

‘11. That I have had comfortable accommodation as to house, lodging, fuel, &c.; and have been a stranger to the wants of many thousands in that kind.

‘12. That I was born to a competency of estate in the world, so that, as long as God pleases to continue it, I am likely to be on the giving, and not on the receiving hand.

‘13. That I have had, and still have, comfort, more than ordinary, in relations; that I am blessed with such parents as few have, and sisters also that I have reason to rejoice in.

‘14. That I have had a liberal education, having a capacity for, and been bred up to, the knowledge of the languages, arts, and sciences; and that, through God’s blessing on my studies, I have made some progress therein.

‘15. That I have been born in a place and time of gospel light; that I have had the Scriptures, and means for understanding them, by daily expositions, and many good books; and that I have had a heart to give myself to, and delight in, the study of them.

‘16. That I have been hitherto enabled so to demean myself, as to gain a share in the love and prayers of God’s people.

‘17. That I was in infancy brought within the pale of the visible church in my baptism.

‘18. That I had a religious education, the principles of religion instilled into me with my very milk, and from a child have been taught the knowledge of God.

‘19. That I have been endued with a good measure of praying gifts, being enabled to express my mind to God in prayer, in words of my own, not only alone, but as the mouth of others.

‘20. That God hath inclined my heart to devote and dedicate myself to Him, and to his service, and the service of his church in the work of the ministry, if ever He shall please to use me.

‘21. That I have had so many sweet and precious opportunities, and means of grace, Sabbaths, sermons, sacraments, and have enjoyed not only the ordinances themselves, the shell, but communion with God, the kernel.

‘22. That I have a good hope, through grace, that, being chosen of God from eternity, I was, in the fulness of time, called, and that good work begun in me, which I trust God will perform.

‘23. That I have had some sight of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and weight of invisible things.

‘24. That when I have been in doubt I have been guided; in danger I have been guarded; in temptation I have been succored; under guilt I have been pardoned; when I have prayed I have been heard and answered; when I have been under afflictions they have been sanctified; and all by divine grace.

‘25. That I am not without hope, that all these mercies are but the earnest of more, and pledges of better in the kingdom of glory; and that I shall rest in Abraham’s bosom, world without end.

‘26. Lastly; thanks be to God for Jesus Christ, the fountain and foundation of all my mercies. Amen, Hallelujah.

MATTHEW HENRY.

‘October 18, 1682, *die natali*.’

At Broad Oak, ‘that house of God and prayer,’ to which so many good people often used to resort, such exemplary piety attracted notice; and Mr. Henry, like the son of Elkanah, ‘was in favor both with the Lord, and also with men.’ ‘Those who knew him,’ Mr. Tong remarks, ‘coveted his company, and were delighted with it.’

III. STUDY OF THE LAW AT GRAY’S INN—HABITS—CORRESPONDENCE—TRIAL OF THE REV. R. BAXTER—HIS

§ Ibid.

|| Ibid. p. 15. It appears from this remark, that the indisposition with which Mr. Henry was visited after his settlement at Islington, (see P. Henry’s Life, p. 144, *ut supra*) was the same as that of which Mr. Bosier died.

* See the Life of P. Henry, *ut supra*, p. 274.

† See No. 14 of the Memorial.

‡ See *ante*.

VISIT TO MR. BAXTER IN PRISON — READING — STUDY OF THE FRENCH LANGUAGE — CORRESPONDENCE AT HOME — SABBATHS — LETTER TO MR. ILLIDGE. — 1685 to 1686. — A difference of opinion has long existed as to the length of time which ought to be devoted to preparatory studies by a candidate for the Christian ministry, prior to his commencement of public labor. Urgent reasons offer themselves in favor of a *protracted* course of initiation; such as (reasoning by analogy from the acquisition of arts or trades, and connecting the superior importance of ministerial engagements) the nature of things — the value of extensive and accurate knowledge, when accompanied by matured experience — the advantages arising from lengthened superintendence and trial — the example of the Incarnate Redeemer, and ancient custom in the churches, &c.; while the utility to the candidate of early and frequent preaching — the brevity of human life — the necessities of souls — and the preservation of personal spirituality, furnish arguments for the opposite conclusion. The reasons thus adverted to, might probably have influenced Mr. Philip Henry's mind as to his son. If they did, the former class, in addition to their intrinsic force, being most in unison with early associations and established habits, naturally preponderated.

Mr. Henry, after he left Islington, was a frequent and welcome visitor at Boreatton.* Mr. Hunt was no stranger, therefore, to his attainments; nor to his designs in reference to the ministry. That 'learned and religious gentleman,' however, advised his return to London, that the study of the law might be added to his other accomplishments — a practice which in the sixteenth century had much prevailed, both in England and on the continent. It does not appear whether Mr. Hunt was governed in the recommendation by any of the considerations just noticed; or whether he had observed an ardor and impetuosity of mind to which further training would be beneficial; or whether he was influenced by more general reasons — such as the darkness of the times, the youth of the party, and the convenience of legal knowledge to one whose worldly expectations were considerable; or whether he had in view the admitted advantages incident to an acquaintance with forensic literature as judiciously applied to theological science. Whatever the motives were, the advice was 'approved of both by the father and the son,' and towards the end of April, 1685, Mr. Henry, then in his twenty-third year, journeyed a second time to London; and in Holborn Court, Gray's Inn, commenced a new, and apparently opposite, course of studies.

There he became acquainted with several gentlemen, members of the same Inn, who were exemplary for industry, religion, and virtue.

In the 'house of the lawe,' Mr. Henry's diligence was constant and exemplary; and, had he addicted himself exclusively to the 'manly study,' he would have risen, probably, to distinction as a lawyer. Although not *fully* enamored of the 'noble science,' his application to it was such as to rouse the fears of several friends, and very near relatives, lest the result should be unfavorable to his early resolutions. The alarm was needless: he remained true to his original purpose; and the 'office of a bishop,' that excellent work, was still earnestly desired, and ever kept in view; though, occasionally, the discouragements of the times made him a little doubtful. The better to effect his ruling design, he judiciously varied his pursuits; consecrating a portion of time to theological reading; promoting, among his particular friends, social prayer and religious conference; and occasionally expounding to them the Scriptures.

While resident at Gray's Inn, an affectionate and frequent correspondence was maintained with his father, and occasionally with his sisters: the whole series presents a collection of facts alike curious and interesting.

Before, however, any further allusion is made to that collection, the reader may advantageously peruse [part of a] letter, addressed to Mr. Henry, soon after he left home, by his father. While it exhibits a beautiful specimen of wise and apostolic counsel, it excellently confirms several of the foregoing statements.

'May 30, 1685.

'Son Matthew, — 'We are glad to hear of your health and cheerfulness; which God in mercy continue! If you take meals in a public house daily, you must double your watch, lest it put you upon inconvenience. My caution not to overstudy yourself was occasioned by what you wrote, that you had read Littleton so often over, and had begun Coke upon him, which I thought could not well be, especial-

ly during the first month, which affords most diversions, without overtaking yourself; my meaning was, that you should apportion your time wisely, according to present circumstances; part to reading, the morning especially; and part to acquaint yourself with persons, and places, and affairs; and which you have hitherto much wanted opportunity to acquaint yourself with; having some ground of hope that you will improve by it, letting go the chaff and refuse, and retaining that which may do you good hereafter; for this present time you are to look upon as your gathering time, and to be as busy as the ant in summer, the factor in the fair or market, the industrious merchant, when in the Indies. You proposed to lay hold on opportunities for hearing sermons; not Latin ones *only*; I hope you perform, and also reflect after, and pen the heads at home, which both engages present attention, and lays up for time to come. It is the talk and wonder of many of our friends what we mean by this sudden change of your course and way; but I hope, through God's goodness and mercy, they will shortly see it was for good. * * *

'Be careful, my dear child, in the main matter. Keep yourself always in the love of God; let nothing come, however not abide, as a cloud between you and his favor, for in that is *life*. Rejoice in the great auction, and make the Pearl of Price sure, and the field too in which it is. Farewell. Much love is to you from all here, and particularly from
Your loving father, P. H.†

While Mr. Henry, notwithstanding the absence of that entire devotion to legal learning which has distinguished some of its pursuers, was so ardent as to need the hints of restraint suggested in the preceding letter, it must have been singularly gratifying to their author to find ample evidence in the communications *he* received, that, 'in the main matter,' his son *was* 'careful;' and that he cultivated, with enviable diligence, that spirituality of mind which, whenever possessed, is both 'life and peace.' 'The more I see of the world,' he writes, 'and the various affairs of the children of men in it, the more I see of the vanity of it, and the more I would fain have my heart taken off from *it*, and fixed upon the invisible realities of the other world.'‡

Can any thing be conceived more characteristic of the writer than the following beautiful improvement of one of the most ordinary occurrences of life? The familiarity of the subject would, in almost any other case, have prevented a like impression. The turn given to it perhaps rarely occurs to the mind even *now* when the facilities of the post-office, being so much increased, both in expedition and certainty, might, if ever, be likely to produce it; and yet more seldom is the thought so well improved.

'July 5, 1685.

'It pleaseth me sometimes to think what a ready, speedy way of intercourse there is between me and home, though at such a distance; that a letter can come from your hands to mine, through the hands of so many who are strangers to us both, in the space of sixty hours. But as ready as this way is, blessed be God, we have a readier way to send to heaven at all hours; and can convey our letters thither, and receive gracious answers thence, in less time than so. That the throne of grace is always open, to which we have (how sweet a word it is) *τιν παρρησιαν*, "liberty of speech," when we are with Him, and more than so, *τιν προσαγωγην εν πεποιθησει*. Ep. 3:12. We have *access with confidence*; we are introduced by the Spirit, as ambassadors conducted to the Prince by the master of the ceremonies. Esther had access to Ahasuerus, but not access with confidence; far from it; when she said, I will go in, and if I perish, I perish. But we have access with confidence, through the "new and living way," laid open for us to the Father, by the blood of his Son, who ever lives to make intercession, in the virtue and value of his satisfaction. And if *this* be not a sufficient ground for that *πεποιθησις* — confidence — what is?‡

In May, the same year, 1685, it was that the infamous trial of Mr. Baxter was acted before the contemptible and scurrilous Jeffreys, at Guildhall; and in daring violation of law and reason, the venerable Nonconformist was sentenced by that 'unjust judge,' to pay five hundred marks, to lie in prison till they were paid, and to be bound to his good behavior for seven years. Whether Mr. Henry witnessed the public obloquy of his father's ancient and beloved friend does not appear; but the following letter, which will not be read without interest, details a visit to the imprisoned saint.

* In Shropshire, the seat of Rowland Hunt, Esq. one of Mr. Philip Henry's most particular and endeared friends.

† Orig. MS. Communicated by the late Mrs. Endowes, of Whitchurch.

‡ Orig. MS. Matthew Henry to Philip Henry.

It is one of those pictures of days which are past, which, if rightly viewed, may produce lasting and beneficial effects; emotions of sacred sorrow for the iniquity of persecution, and animating praise that the demon in these happy days of tranquillity is restrained, though not destroyed. Holiness, how much soever it may annoy, or even irritate, by its splendor, has, through the favor of the Most High, the fullest liberty to shine.

‘17th November, 1685.

‘Honored Sir,—On Saturday last, I was with good Mr. Laurence, who sends affectionate respects to you. He and some others of them walk the streets with freedom.

‘I went into Southwark to Mr. Baxter. I was to wait on him once before, and then he was busy. I found him in pretty comfortable circumstances, though a prisoner, in a private house near the prison, attended on by his own man and maid. My good friend, Mr. S[amuel] L[aurence] went with me. He is in as good health as one can expect; and, methinks, looks better, and speaks heartier, than when I saw him last. The token you sent he would by no means be persuaded to accept of, and was almost angry when I pressed it, from one outed* as well as himself. He said he did not use to receive; and I understand since, his need is not great.

‘We sat with him about an hour. I was very glad to find that he so much approved of my present circumstances. He said he knew not why young men might not improve as well as by travelling abroad. He inquired for his Shropshire friends, and observed, that of those gentlemen who were with him at Wem, he hears of none whose sons tread in their father’s steps but Colonel Hunt’s. He inquired about Mr. Maeworth’s, and Mr. Lloyd of Aston’s children. He gave us some good counsel to prepare for trials, and said the best preparation for them was a life of faith, and a constant course of self-denial. He thought it harder constantly to deny temptations to sensual lusts and pleasures, than to resist one single temptation to deny Christ for fear of suffering; the former requiring such constant watchfulness; however, after the former, the latter will be the easier. He said we who are young are apt to count upon *great* things, but we must not look for it; and much more to this purpose. He said he thought dying by sickness usually much more painful and dreadful than dying a violent death; especially considering the extraordinary supports which those have who suffer for righteousness’ sake.

‘Your most dutiful son, MATT. HENRY. †

In the correspondence carried on at Gray’s Inn is exhibited, pretty fully, both Mr. Henry’s studies and engagements. It shows, notwithstanding the progress he made, and the application which would now be called hard study, that he followed the law, in his own apprehension, only indifferently well, and that he was not very fond of it. He expresses the great discouragement he felt at the different opinions of lawyers, even the best, in almost every case of any difficulty.

With a view to increase his knowledge, and his capacity also of improvement, he enlisted himself a scholar to Dr. Du Viel‡ in the French language. Mr. Harley, and the Messrs. Horsman, were his fellow-students.

In one of the letters he received from his father, and which was a family vehicle of affectionate good will, his excellent mother communicated (and with that enviable union of tenderness and wisdom for which she was distinguished) her parental anxiety and holy counsel.

‘Dear Child,—It is much my comfort and rejoicing to hear so often from you, and, although I have little to send you but love, and my blessing, your father being absent, I write a line or two to you to mind you to keep in with God, as I hope you do, by solemn, secret, daily prayer; watching therein with perseverance; not forgetting what you have been taught, and the covenant-engagements, renewed again and again, that you lie under, to walk circumspectly in your whole conversation; watching against youthful lusts, evil company, sins, and snares from the world and the devil.

‘Your affectionate mother, K. H.’

Far removed from every thing ascetic and exclusive, Mr. Henry delighted in select and suitable company, and notices, in one of his communications, the great advantage he found, in his studies while at Gray’s Inn, ‘by the society to which he was linked.’ He mentions, also, his attendance on a divinity disputation, kept up weekly, in an afternoon, by Mr. Morton’s young men, about six or eight of them, when

scattered from him, at which Mr. Glascock,§ a very worthy, ingenious young minister, presided.

In subjects of *that* nature, connected as they were, and ever ought to be, with practical godliness, Mr. Henry found his chief delight. Nor were any pursuits of a miscellaneous, or literary, or legal description, allowed to diminish supreme attention to the great things of God’s law. One further instance of his excellent spirit at this early age must suffice.

‘None’ (the reference is to his father’s letters) ‘hath been a messenger of evil tidings, for which let the name of God have all the glory; and let us still be *prepared* for evil tidings, not knowing what a day may bring forth. If we can make sure uninterrupted peace and tranquillity in the other world, we have no great reason to complain of the interruptions of this world. It is the lower region of the air that is liable to variety of weathers, while the upper region enjoys a constant calm. And are we moving thitherwards? And do we hope to be there shortly, where all tears are wiped away from the eyes, and all sorrow eternally banished from the heart? And shall we perplex ourselves about the little, little trifles of this vain, empty world, the things whereof are vanity in the having, and vexation of spirit in the losing, nor ever will or can afford that content and satisfaction which men count upon, in the enjoyment of them, and which too few seek, where it is to be had.’ ||

All his letters from Gray’s Inn discover to great advantage his filial attentions; they convey a pleasant impression of his observation and prudence; they demonstrate his zeal for the acquisition of useful knowledge; and they exhibit, in the most unexceptionable manner, his mental acuteness, his personal piety, and the consecration of every successive acquirement to the Redeemer’s honor. They were worthy of Philip Henry’s son, and must have oftentimes proved an occasion of rejoicing and praise before the heavenly throne.

In the communications made by Mr. Henry from the great city, no reference is made to any other preachers than those of the established church; and, as a reason for this, it may not be irrelevant to state, that, during his abode at Gray’s Inn, such was the perplexity of the times, churches in connection with the ecclesiastical establishment were the exclusively authorized places of Christian concourse. But, ever mindful of his father’s counsels,¶ (the more explicitly given, probably, on this very account,) to say nothing of his own inclinations, he repaired thither, not only on a Sabbath-day, but, as opportunity served, during the week also. It was his complaint that he could not conveniently go so often as he would ‘to hear week-day sermons.’ And he adds, ‘There are not many desirable. Dr. Tillotson’s are the best; but others often preach for him, and, which is most discouraging, he speaks so low that it is very difficult to hear him with understanding. I must keep the secret trade going, for there is not much to be got abroad.’**

Alluding to the services he attended on the Lord’s day, he expressed himself most pleased with the discourses of Dr. Stillingfleet, at St. Andrew, Holborn, and Dr. Tillotson’s, at Lawrence Jury. None of these helps, however excellent in their kind, as they undoubtedly were, compensated for the loss of the heavenly manna enjoyed in his father’s house; or, as he often styled it, his ‘Broad Oak Sabbaths.’ Those who are enamored of that preaching which unfolds the glorious and sublime doctrines and precepts of revelation, in unceasing connection with the scenes of Calvary, (a mode of address which gave to the pulpit exercises of the reformers, and of Philip Henry, and a host of other imitators, such a ‘rich and unequalled uncton,’) will understand the distinction; and, instead of accusing Mr. Henry of invidious comparisons, or even blaming him, had he, under such circumstances, indulged them, will compassionate his situation; nor will they fail to rejoice that the lines are now fallen to God’s heritage in pleasanter places; and that, within the pale of the established church, as well as without it, the number is not few of those who, having received the ministry of reconciliation, are ‘determined’ to know nothing among men, ‘save Jesus Christ, and Him crucified.’

It would be anticipating a future division of the present work, to delineate, in this early stage of it, Mr. Henry’s character and conduct as a friend. At the same time, the order which has been adopted requires, before proceeding further, the introduction of a letter addressed by him to one whom he regarded in that sacred character. The person referred to is Mr. George Illidge, of Nantwich, whose ‘heart the Lord’ had ‘opened’ when very young, and

* That is, ejected by the act of uniformity.

† To Philip Henry. Orig. MS.

‡ See the Hist. of Dissenters, vol. ii. p. 267.

§ See Wilson’s History, *ut supra*, vol. iii. p. 437.

¶ Orig. MS. Matthew Henry to Philip Henry.

** *Ante*. ** Orig. MS

who, enjoying few religious advantages at home, attended the ministry at Broad Oak. His seriousness and zeal secured him a welcome, and his excellent conduct unfeigned respect.* It is not known *when* the acquaintance between the two youths commenced, but it was turned to a good account, and became the means of eliciting dispositions the most strictly virtuous and useful. Were not the reader informed that the writer of the letter was only in his twenty-fourth year, he would almost fancy himself listening to the grave and matured counsels of hoary and devout intelligence.

‘*Gray’s Inn, March 1, 1686.*’

‘Dear Friend,—I think I remember, when I last saw you, I partly promised to write to you from hence, which I doubt I should either have forgotten, or have deferred the performance of, had I not been lately reminded of it in a letter from one of my sisters. And, now I have put my pen to paper to perform my promise, what shall I write? News we have little, or none considerable; and you know I was never a good newsmonger; and to fill a letter with idle, impertinent compliments, is very useless, and will pass but ill in the account another day; for sure, if idle words must be accounted for, idle letters will not be left out of the reckoning. What if I should, therefore, (having no other business at present,) give you a few serious lines, which may, perhaps, be of some spiritual advantage to your soul? I have been lately thinking of some great Scripture truths or principles, the firm practical belief of which would be of great use to a Christian, and have a mighty influence upon the right ordering of his conversation; and they are some such as these:—

‘1. That “all things are naked and open unto Him with whom we have to do.” He. 4:13. A firm belief of God’s all-seeing eye always upon us, wherever we are, and whatever we are doing, would be a mighty awe-band upon the spirit, to keep it serious and watchful. Dare I omit such a known duty, or commit such a known sin, while I am under the eye of a just and holy God, who hates sin, and cannot endure to look on iniquity? It was a significant name which Hagar gave to the well where God appeared unto her, (Ge. 16:14,) “Beer-lahai-roi,” the well of Him that lives and sees me; for she said, (v. 13,) “Thou God seest me.” This would be a very seasonable thought, when we are entering either into duty or into temptation, to lift up our heart in these words—“Thou God seest me;” and, therefore, let duty be carefully done, and sin carefully avoided, considering that He who sees all now, will tell all shortly before angels and men, in the day “when the secrets of all hearts shall be made manifest.” Lu. 12:2.

‘2. That our adversary, the devil, “as a roaring lion, goes about continually, seeking whom he may devour.” 1 Pe. 5:8. We do not see him, and therefore we are apt to be secure; but certainly it is so, and therefore we should never be off our watch. What folly is it for us to be slumbering and sleeping, while such a cruel, crafty enemy is waking and watching, and ready to do us a mischief! You know when Saul slept, he lost his spear and his cruise of water. Many a Christian has lost his strength and comfort by sleeping.

‘3. That “the grace of God, which bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.” Ti. 2:11,12. That the gospel, as it is a gospel of grace, requires a holy conversation. Christ died to save his people *from* their sins, not *in* their sins. The gospel hath its commands as well as its promises and privileges, and, therefore, there is such a thing as a gospel-becoming conversation, (Phil. 1:27,) living up to gospel love as well as gospel light.

‘4. That “Jesus Christ died to deliver us from this present evil world.” Ga. 1:4. We are apt to think Christ died to deliver us only from hell, and, if that be done, we are well enough. No: Christ died to deliver us from this world. So, if our hearts are glued to present things, and our affections fixed upon them, we do directly thwart the great design of our Lord Jesus Christ in coming to save us.

‘5. That “we are not under the law, but under grace.” Ro. 6:14. This is a mighty encouragement to us to abound in all manner of gospel obedience, to consider that we are not under the law that required personal perfect obedience, and pronounced a curse for the least failure, but under the covenant of grace, which accepts the willing mind, and makes sincerity our perfection. What a sweet word is grace! What a savor doth it leave upon the lips! And to be under grace, under the sweet and easy rule of grace, how comfortable is it!

‘6. That the soul is the man, and that condition of life is best for us that is best for our souls. It fares with the man as it fares with his soul. He is the truly healthful man whose *soul* prospers and is in health. He is the truly rich man, not who is rich in houses, land, and money, but who is rich in faith, and an heir of the kingdom. Those are our best friends that are friends to our souls, and those are our worst enemies that are enemies to our souls; for the soul is the man, and if the soul be lost, all is lost.

‘7. That “we have here no continuing city.” He. 13:14. That we are in this world as in an inn, and must be gone shortly. Why should we, then, conform ourselves to this world, or cumber ourselves with it? Should we not, then, sit loose to it, as we do to an inn? And what if we have but ill accommodation? It is but an inn; it will be better at home. If our lodging here be hard and cold, it is no great matter; our lodging in our Father’s house will be soft and warm enough.

‘8. That “every man at his best estate is altogether vanity.” Ps. 39:5. We ourselves are so, and therefore we must not dote on any temporal enjoyments. We carry our lives, as well as our other comforts, in our hands, and know not how soon they may slip through our fingers. Every one is vanity; therefore cease from man, from fearing him, and from trusting in him.

‘9. That “God shall bring every work into judgment, with every secret thing, whether it be good or evil.” Ec. 12:14. That every man must shortly give an account to God. The serious thoughts of this would engage us to do nothing now which will not pass well in our accounts then.

‘10. That “the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” Ro. 6:23. Heaven and hell are great things, indeed, and should be much upon our hearts, and improved by us as a spur of constraint to put us upon duty, and a bridle of restraint to keep us from sin. We should labor to see reality and weight in invisible things, and live as those that must be somewhere forever. See hell the wages and due desert of sin, and heaven the free gift of God through Jesus Christ.

‘Many other such truths might be mentioned, which those that are acquainted with the Scriptures, and with their own hearts, need not be directed to. It would be of use to a Christian to take some one such truth into his mind in the morning, and upon occasion in the day, to be thinking frequently of it, and to say, “This is the truth of the day; this is to be an answer to this day’s temptations; this is to be a spur to this day’s duties; and this is to be the subject of this day’s meditation, and of this day’s discourse, as we have opportunity.” I am apt to think such a course would be very beneficial. Hereby a good stock of truths might be treasured up against a time of need, and we might be able to bring forth things new and old for the benefit of others. For certainly it is our duty, as we have ability and opportunity, to help our friends and neighbors in their spiritual necessities, to strengthen the weak, confirm the wavering, direct the doubting, and comfort the feeble-minded, to say to them that are of a fearful heart, Be strong.

‘Discourse to this purpose, how profitable would it be both to ourselves and others, and how much better would it pass in our account another day than a great deal of that vain, impertinent talk which fills up the time of too many professors when they come together. And I fear it is a fault more acknowledged than amended.

‘I remember to have read that, when the famous Bishop Usher and Dr. Preston, who were intimate friends, were talking together, after much discourse of learning and other things, the bishop would say, Come, doctor, one word of Christ now before we part. Christians, who owe their all to Christ, should be often talking of Him. And surely, those that know the worth of souls cannot but be concerned for their ignorant, careless neighbors; which concernedness should put us upon doing all we can to help them out of that condition. And if there be any that are asking the way to Zion, with their faces thitherwards, pray tell them the way. Tell them,

‘1. There is but one gate into this way, and that is the strait gate of sound conversion.

‘2. Tell them that the way is narrow, that there is not elbow-room for their lusts. Let them know the worst of it. And that those who would be good soldiers of Christ must endure hardness.

‘3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasures.

‘4. Tell them there is *life eternal* at the end, and let them be assured that one hour of *joy* in heaven will make them

* Life, by Tong, *ut supra*, p. 52.

amends for an age of trouble upon earth. One sheaf of that harvest will be recompense enough for a seedness of tears. Ps. 126.5,6.

'I am at present somewhat indisposed, and have written confusedly, and, therefore, I would have you keep it to yourself. * * * I hope you will not forget me at the throne of grace, for I have need of your prayers. * * *

'I am, your real friend, M. H.'

IV. HIS RETURN TO BROAD OAK—HIS PREACHING—VISITS CHESTER—INVITATIONS TO THE MINISTERIAL OFFICE THERE—RETURNS TO LONDON—LICENSES TO PREACH GRANTED—URGED TO SETTLE IN LONDON—QUITS GRAY'S INN—SELF-EXAMINATION BEFORE ORDINATION—EPISCOPAL ORDINATION CONSIDERED—HIS DECISION IN FAVOR OF NONCONFORMITY—CONFESSION OF FAITH—HIS ORDINATION—RETURN TO BROAD OAK.—1686 to 1687.—In the month of June, 1686, Mr. Henry returned to Broad Oak. It was quickly apparent that his law pursuits had in no wise diverted him from his original design; the study of the Scriptures was as interesting to him as ever; and his desire to 'make known the mystery of the gospel,' instead of being weakened, was more intense and more enlightened.

Being invited by his friend Mr. George Illidge to Nantwich, he preached there several evenings to a considerable audience, and with encouraging success. On the last of those occasions, his subject was Jb. 37:22, 'With God is terrible majesty.' Mr. Illidge observed a notoriously wicked man present. With a view to ascertain the effects of his attendance, he called upon him the next morning. The man and his wife were in tears. His convictions of sin and sense of danger seemed to be pungent and salutary, and his apprehensions of the majesty and wrath of God awfully vivid; the woman wept from sympathy. Mr. Illidge offered up 'supplications,' communicated suitable encouragement, and pressed an earnest warning against wicked company. The man taught his wife to read, practised family worship, often accompanied Mr. Illidge to Broad Oak, and, after a prudent lapse of time, was admitted to the Lord's table. In appearance the change was universal and entire; religious joy was sometimes avowed; and, for several years, he seemed to 'run well.' His wife, in a judgment of charity, died 'in the faith;' but he, alas! after a time, being 'hindered,' was guilty of very sad defection, and quitted the narrow way, it is feared, forever.

In such a connection as this, how consummate appears the wisdom of apostolic counsel, 'Let him that thinketh he standeth take heed lest he fall!' And how necessary to be enforced are self-examination, holy watchfulness, and unceasing prayer!

It is natural to suppose that the encouragement which thus attended Mr. Henry's first efforts increased his satisfaction in the decision he had made for the ministry. Nor is it improbable that the issue, as narrated, may account, in some measure, for the uncommon seriousness, discernment, and caution, which, especially in his later papers, are every where displayed in relation to the nature and evidences of personal religion. 'A hypocrite,' he sometimes remarked, 'is one who goes creditably to hell, unsuspected; one who *seems* religious, and that is all.' And to the inquiry, 'What is the reason of the apostasy of so many who began well?' he would answer, 'They never had the law in their hearts; they never acted from a *principle*. A man may not only have the shape of a Christian, but he may have it drawn so much to the life as that it may pass for a living Christian; there may be some kind of breath, and motion, and sense; and yet he that knows our works may say, "Thou art dead." The scale, in such a case, hangs in a manner even, but sin and lust at last preponderate. Hypocrisy is the way to apostasy, and apostasy is the great proof of hypocrisy.' But 'those,' said he, 'who are sincere are willing and desirous to be tried; they desire the day of judgment because every thing will then be manifested; they are frequent and inward in secret duty; they have a low and mean opinion of themselves and their own performances; they bewail and mourn over the remains of hypocrisy; they make the word of God their counsellor in all doubtful cases; they ascribe the glory of all to Christ, and take none to themselves; they keep themselves from their own iniquity.'*

Mr. Henry's determination for the ministry was now fixed; and, having been on a visit at Chester, and being invited by some friends there to preach to them in an evening, 'the liberty not being yet granted,' he complied; and two or three successive evenings, at the house of Mr. Hen-

thorne,† a sugar-baker, and other houses, 'he received all that came, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

These services tended to produce a most favorable impression on the minds of the hearers in reference to Mr. Henry's ministerial qualifications, and the present circumstances of the Dissenters in that city occasioned earnest desires that he might become their pastor.

By the death of two valuable ministers, Mr. Cook,‡ and Mr. Hall,§ a loss had been sustained which their survivor, Mr. Harvey, an aged divine, was unable to repair. On account of the legislative restrictions, he had, indeed, preached very privately, and some of those who were connected with the former minister were not in regular communion with him.

About the latter end of the year 1686, a rumor of a disposition in the government to grant indulgence became very current. This encouraged several of the persons last referred to to wait on Mr. Henry at Broad Oak, and to urge on him that, in the event of the expected liberty, he would 'take the oversight of them in the Lord.'

After advising with his father, he gave them encouragement, provided Mr. Harvey would give *his* consent to it. He informed them, at the same time, that he was speedily to return to the metropolis, and that he should reside there for some months. To all his terms, so that their request was complied with, they assented.

Under such circumstances he once more, January 24, 1686-7, set out towards London, accompanied by the only son of his friend Mr. Hunt.

The first important news which reached him in the great city was, that the king had empowered certain individuals to grant licenses exempting the several persons named in a schedule annexed, from prosecution or molestation, 1. For not taking the oaths of allegiance and supremacy; or, 2. Upon the prerogative writ for £20 a month, or upon outlawries, or *excom. capiend.* for the said causes; or, 3. For not coming to church; or, 4. For not receiving the sacrament; or, 5. By reason of their conviction for recusancy or exercise of their religion, a command to stay proceedings already begun for any of the causes aforesaid. The price of one license was £10 for a single person; but if several joined, the price was £16; and eight might join in taking out one license.

Few Dissenters applied; but the disposition of the court being sufficiently understood, many of them began to assemble. In the latter end of February, Mr. Henry wrote to his father that 'Mr. Faldo, a worthy minister of the congregational persuasion, had preached publicly in Mr. Selater's meeting-house in Moorfields, both morning and afternoon, to many hundreds of people, who were much pleased at the reviving of the work.'

When Mr. Henry's resolutions for the ministry were generally known in the metropolis, the reverend and learned Mr. Woodcock applied to him in favor of a lecture then instituting, chiefly for young persons; but he modestly declined the offer. He thought his service might be most wanted in the country, and might be more suitable there than in or about the city.

Followed by the congregation at Chester with importunate letters, as well as the personal communication of Mr. Henthorne, expressive of their desires for his settlement among them with the least possible delay, he soon retired from Gray's Inn, in order to give himself the more entirely unto 'the gospel of God.' His departure from that honorable society, like his entering and continuance among them, was worthy of his high vocation. He took farewell of his legal associates in an excellent discourse|| from 2 Th. 2:1. latter part, 'And by our gathering together unto Him.'

The business of ordination was next attended to with exemplary deliberation and seriousness. Not only did he avail himself of the counsel of his friends, particularly the Rev. F. Tallents and James Owen, but, for more permanent advantage, he sketched a discourse on 1 Ti. 4:15, 'Give thyself wholly to them'—in which he stated the nature and several parts of the ministerial work, and what it is for a man to give himself *wholly* to them—to be wholly *in* them; he likewise composed a paper which he designated 'Serious Self-examination before Ordination.'

That 'paper' is so general in its nature, and presents a combination of vigilance and wisdom so unusual and com-

† See Wilson's Hist. *ut supra*, vol. ii. p. 24.

‡ See the Noncon. Mem. vol. i. p. 235, Oct. 1802.

§ Ib. vol. iii, p. 238.

|| See it at length in the Investigator, vol. vi. pp. 279-294.

plete, as, notwithstanding the length of it, to render its insertion imperative.

It will reprove, if not convince, of awful presumption, all such as have inconsiderately rushed into the most responsible of all offices. To those who are contemplating the ministry, or who are about to enter upon its active and arduous duties, it will prove a friendly monitor, a useful test, and an all-important directory; while, as a full exposition of Mr. Henry's own motives and principles, in reference to the same great 'work,' on which he was then entering, it is invaluable. It shows a temper of mind so conscientious, so humble, and so enlightened, as to be perfectly apostolical.

As the reader proceeds through the volume, he will, probably, think it worth while to keep this interesting document in view, and to compare the prayers, and purposes, and resolutions it exhibits, with Mr. Henry's subsequent history, deportment, and success.

'That it is very requisite,' he writes, 'for a man to examine himself seriously at such a time, will readily be granted by those who consider the nature of the ordinance, and of that work into which it is a solemn entrance.'

"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

'It is worth while for a man at such a time deliberately to ask himself, and, having asked, conscientiously to answer, the six following questions:—

'Q. I. What am I?

'This is a needful question, because in ordination I give up myself to God in a peculiar manner; and will God accept the torn, and the blind, and the lame? Surely no. The sacrifice must be searched before it was offered, that it might be sure to fit its end. Now, though the truth of grace be not perhaps necessary to the *esse* of a minister, (for Judas himself was an apostle,) yet it is necessary to the *bene esse*. A man cannot be a good minister without it. And therefore come, my soul, let us inquire, what am I? And let the inquiry be strict and serious, for a mistake here is fatal.

'1. Have I ever been inwardly convinced of the lost and undone condition in which I was born, that I was by nature a child of wrath, even as others? Did I ever see myself wallowing in my blood, in a forlorn, outcast, helpless state, lost and ruined forever without Christ?

'2. Was I ever deeply humbled before the Lord for the original sin that I was born in, and the numberless actual transgressions in heart and life that I have been guilty of? Hath sin been bitter to my soul, hath my heart been broken for it, and hath my sorrow been of the right kind? hath the sight of a broken Savior broken my heart?

'3. Have I sincerely closed with the Lord Jesus Christ, by a true and lively faith, taken Him to be mine, and resigned up myself to Him to be his? Have I accepted of Christ on gospel terms, to be my Prince to rule, and Savior to save me? Have I renounced all others, and resolved to cleave to the Lord Jesus Christ, let what will come? Is Christ precious to me? Is He dearer to me than any thing in the world besides? Could I be freely willing to part with all for Christ, and count every thing but loss that I may win Christ?

'4. Have I a real hatred of every sin, in myself as well as in others? Have I no beloved lust which I would have spared, no darling corruption which I would have to remain unmortified? Doth sin *appear* sin in my eyes, and can I say with David, that 'I hate every false way?' Are the remainders of indwelling corruption a burden to me? Do I long to be rid of sin? Are my resolutions sincere, and my endeavors serious, against sin, and all appearances of it, and that because it is against God?

'5. Have I a real love to holiness? Do I press after it, and earnestly desire to be more holy, using holy ordinances for this end, that I may be made thereby more and more holy? Am I fond of holy ordinances and holy people, and that because they are holy? Have I a real value for holiness wherever I see it? Do I delight in God's holy word, and that because it is holy? Do I call the holy Sabbath a delight, and that because it is holy? Do I love the brethren because they are holy, and love them the better the more holy they are? Do I long to be made perfect in holiness in that other world?

'To these weighty questions my poor soul (though compassed about with manifold weaknesses, wants, and corruptions) doth, as in the presence of God, the Searcher of hearts, give a comfortable answer; and if these be the signs and characters of true grace, I trust my heart doth not deceive me, when it tells me, I have some sparks of it,

though swimming in a sea of corruption. "But who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet, as if this had been but a small thing, thou hast spoken concerning thy servant for a great while yet to come. And is this the manner of man, O Lord God!"

'Q. II. What have I done?

'This is also a needful question, that, searching and examining what hath been amiss, I may repent of it, and make even reckonings in the blood of Christ, that I may not come loaded with old guilt to put on a new character, especially such a character as this. Aaron and his sons must offer a sin-offering to make atonement before they were consecrated. Le. 8:34. For he that comes near to God under the guilt of sin unrepented of, comes at his peril, and the nearer the more dangerous.

'And therefore, O my soul, what have I done? My soul cannot but answer, I have sinned, I have perverted that which is right, and it hath not profited me. And in a serious reflection I cannot but observe,

'1. What a great deal of precious time I have trifled away and misspent in folly and vanity, and things that do not profit. Time is a precious talent which my Master hath intrusted me with, and yet how long hath it been buried, and how much hath it run waste!

'How many precious opportunities (which are the cream of time) have I lost and not improved through my own carelessness—golden seasons of grace which I have enjoyed, but have let them slip, and been little bettered by them; Sabbaths, sermons, sacraments that have come and gone, and left me as they found me. My fruit hath not been answerable to the soil I have been planted in. How often have I been ignorant under enlightening means; hard and cold under softening and warming ordinances; trifling and careless when I have been dealing with God about the concerns of my soul and eternity!

'3. How often have I broken my covenants with God, my engagements, promises, and resolutions of new and better obedience; resolved against this and that sin, and yet fallen into it again; many a time returning to folly, after God hath spoken peace to me, and after I have spoken promises to God! Presently after a sacrament, how have I returned to former vanity, folly, sensuality, frothiness; to former pride, passion, and worldliness; so soon have I forgot the vows of God!

'4. How unprofitable have I been in my converse with others! how few have been the better for me! how many the worse for me! how little good have I done! how little light have I cast in the sphere wherein God hath placed me! how little have I been concerned for the souls of others! and how little useful have I been to them! How vain and light have I been many times in my words and carriage, going down the stream of folly with others, when my seriousness might have stemmed the tide! How seldom hath my speech been with grace, and how often with corruption; *not* seasoned with salt!

'5. In the general, how forgetful have I been of God and his word, and of myself, and my duty, and of the great concerns of my soul and eternity, living too much as if I had no God to serve, and never a soul to save!

'I might mention many particular miscarriages which I have been guilty of in heart and life, and which are known to God and my own heart; and yet, after all,— "Who can understand his errors? Cleanse thou me, O God, from my secret sins; have mercy upon me, O God, according to thy loving-kindness, and according to the multitude of thy tender mercies, blot out all my transgressions, for the sake of the Lord my righteousness."

'Q. III. From what principles do I act in this undertaking?

'This is also a very material inquiry in every action, to ask whence it comes, especially in so great a turn of life as this.

'1. I hope I can say that it is of faith; and I am concerned it should be so, for "whatever is not of faith is sin." It is good for every man that he be fully persuaded in his own mind. Now,

'(1) I am fully persuaded that Jesus Christ, as King of the church, hath appointed and established the office of the ministry, to continue in a constant succession to the end of time, for the edification of the church, and has promised to be with his ministers always, to the end of the world. So that the office of the ministry is no human invention but a divine institution.

'(2) I am fully persuaded that no man ought to thrust himself upon the work of the ministry, without a clear call from God to it. Not that we are to expect such extraordi-

nary calls as the apostles had, but the ordinary call, by the mediation of ministers, who, as such, are authorized by Christ to try the abilities of those who offer themselves to the ministry, and if they find them fit, then to set them apart to that work, in a solemn manner, by the imposition of hands, with fasting and prayer, and that the laying on of the hands of the presbytery is the most regular way of ordination, and most agreeable to Scripture.

‘(3) I bless God that I am pretty well satisfied with the clearness of my call to the work, though I cannot but be sensible of great weakness and insufficiency for these things; yet I find that what abilities God has been pleased to give me, (and let Him have all the glory,) do evidently look toward this work, so that if I be in any measure qualified for any service, it is for this. I find also my own inclination strongly bent towards it, and that it hath been so ever since I knew any thing; and especially I consider that I have been much excited and encouraged to it by divers (both ministers and others) able, skilful, and faithful, fit to judge, by whom my purposes have been much confirmed; all which goes a great way towards the clearing of my call; and the earnest invitation I have lately had to stated work in a particular place, doth much help to clear my call to the work in general.

‘2. I hope I can say, I act herein from a principle of true zeal for the glory of God; that this great thing I do, as I should do every thing, to the glory of God, that my light may shine, that Christ’s kingdom may be advanced, the power of godliness kept up, the word of life held forth; by all which God is glorified. The desire of my soul is that “whether I live I may live to the Lord, or whether I die I may die to the Lord, and that living and dying I may be the Lord’s.”

‘3. I hope I can say, that I act herein from a principle of real love to precious souls, for the good of which I would gladly spend and be spent. Methinks I love the precious souls of men so well, that I would fain be an instrument of convincing the unconvinced, converting the unconverted, and building up saints in holiness and comfort. I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself.

‘Q. IV What are the ends that I aim at in this great undertaking?

‘It is a common saying that the end specifies the action; and, therefore, it is of great consequence to fix that right, that the eye may be single, for otherwise it is an evil eye. A bye and base end will certainly spoil the acceptableness of the best actions that can be performed.

‘Now what is the mark I aim at in this great turn of my life? Let conscience be faithful herein, and let the Searcher of hearts make me known to myself.

‘1. I think I can say with confidence, that I do not design to take up the ministry as a trade to live by, or to enrich myself by, out of the greediness of filthy lucre. No; I hope I aim at nothing but *souls*; and if I gain those, though I should lose all my worldly comforts by it, I shall reckon myself to have made a good bargain.

‘2. I think I can say with as much assurance, that my design is not to get myself a name amongst men, or to be talked of in the world, as one that makes somewhat of a figure. No; that is a poor business. If I have but a good name with God, I think I have enough, though among men I be reviled, and have my name trampled on as mire in the streets. I prefer the good word of my Master far before the good word of my fellow-servants.

‘3. I can appeal to God, that I have no design in the least to maintain a party, or to keep up any schismatical faction; my heart rises against the thoughts of it. I hate dividing principles and practices, and whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it, for the closing up of the bleeding wounds of differences that are amongst true Christians. Peace is such a precious jewel that I would give any thing for it but truth. Those who are hot and bitter in their contentings for or against little things, and zealous in keeping up names of division and maintaining parties, are of a spirit which I understand not. Let not my soul come into their secret.

‘My ends, then, are according to my principles, and I humbly appeal to God concerning the integrity of my heart in them;

‘(I) That I deliberately place the glory of God as my highest and ultimate end, and if I can be but any ways instrumental to promote *that*, I shall gain my end, and have my desire. I do not design to preach myself, but as a faith-

ful friend of the bridegroom, to preach Christ Jesus my Lord, as the standard-bearer among ten thousands. And if I can but bring people better to know, and love, and honor Christ, I have what I design.

‘(2) That, in order to the glory of God, I do sincerely aim at the good of precious souls. God is glorified when souls are benefited, and gladly would I be instrumental in that blessed work. I would not be a barren tree in a vineyard, cumbering the ground; but by God’s help, I would do some good in the world, and I know no greater good I can be capable of than doing good to souls. I desire to be an instrument in God’s hand of softening hard hearts, quickening dead hearts, humbling proud hearts, comforting sorrowful hearts; and if I may be enabled to do *this*, I have what I would have. If God denies me this, and suffers me to labor in vain, (though I should get hundreds a year by my labor,) it would be the constant grief and trouble of my soul; and if I do not gain souls, I shall enjoy all my other gains with very little satisfaction; though even in that case it would be some comfort, that the reward is not according to the success, but according to the faithfulness. But I seriously profess it, If I could foresee that my ministry would be wholly unprofitable, and that I should be no instrument of good to souls, though in other respects I might get enough by it, I would rather beg my bread from door to door, than undertake this great work.

‘Q. V What do I want?

‘And what special things am I now to desire of God, the God of all grace? When I know whither to go for supplies, I am concerned to inquire what my necessities are. The requests I have to put to God are such as these:—

‘i. That he would fix, and confirm, and establish my heart in my dedication of myself to the work of the ministry. My carnal heart is sometimes ready to suggest to me, that I had better take some other way of living, that would be less toilsome and perilous, and more pleasant and gainful; and the devil joins issue with my heart, and sets before me the profits and preferments I might possibly have in another way, and the trouble and reproach I am like to meet with in this way. Now, O that my God would restrain the tempter, and satisfy me in my choice, and furnish me with suitable considerations with which to answer such suggestions; and in order thereunto, give me believing views of eternity; having deliberately devoted myself to the work of the Lord, keep it always in the imagination of the thoughts of my heart, and establish my way before Him.

‘ii. That He would in a special manner be present with me in the ordinance of dedication, filling my heart with such an experimental sense of the excellency of Christ, and the comforts of the Holy Ghost, as that I may have cause to remember it, by a good token, as long as I live; that He would manifest Himself to me, mark me for Himself, and leave some sign behind Him in my soul, that may make it evident God was there of a truth; that He would give me a comfortable earnest of the success of my ministry, by a signal owning of me in my entrance upon it.

‘iii. That He would fit and qualify me for this great work to which He is calling me. When Saul was anointed king, “God gave *him* another heart, a heart fit for kingship.” I would fain have another heart, a heart fit for ministerial work, filled with ministerial gifts and graces.

‘1. Ministerial gifts. Every good gift comes from above, and therefore I look upwards for gifts of knowledge in the mysteries of religion; gifts of utterance to explain and apply myself to others, and to speak the word with boldness. I have also need of prudence and discretion to order the affairs of my ministry.

‘2. Ministerial graces. Faith, love to God and souls, zeal for God’s glory, and souls’ good; patience to do, to suffer, and to wait; an inward sense of the weight of the things I speak of. Two graces I do more especially beg of God:

‘(1) Sincerity. That I may be really as good as I seem to be; that inward impressions may always be answerable to outward expressions in all my ministrations; that my eye may be single, my heart upright, and my ends fixed; that I may not cast the least glance at any low, bye, base end.

‘(2) Humility. That God would hide pride from me, and clothe me with humility, that I may see that I have nothing (except my sins) but what I have received; that I may never please myself with the praises of men, but hand up all the praise to God; that the least workings of pride and conceitness may be checked in me.

‘iv. That God would open a door of opportunity to me,

and make my way plain before me, that the call I have to my work may be clear and satisfying, and that God would bless and succeed my endeavors for the good of souls.

‘Q. VI. What are my purposes and resolutions for the future?’

‘This is also a requisite inquiry, when I am to put on a new character, and one so honorable. What shall I do that I may “walk worthy of the vocation wherewith I am called?”’

‘1. I purpose and resolve, by the grace of God, that I will have no more to do with the unfruitful works of darkness, seeing it will not only be my duty as a Christian, but my office as a minister, to reprove them rather. “Pride, passion, worldliness, wantonness, vanity, are things the man of God must flee.” 1 Ti. 6:11. What have I to do any more with idols? What have I to do any more with sin? By the grace of God, it shall not have dominion over me. The ministerial character will add a great aggravation to every sin; and therefore, “O my soul! stand in awe, and sin not.”’

‘2. I purpose and resolve that, by the grace of God, I will abound more than ever in all manner of gospel-obedience, that I will strive to be more humble, serious, and watchful, and self-denying, and live more above the world, and the things of it; that I will pray with more life, and read the Scriptures with more care, and not be slothful in business, but fervent in spirit, serving the Lord; that I will abound in good discourse, as I have ability and opportunity, with prudence; endeavoring, as much as I can, “to adorn the doctrine of God my Savior in all things.”’

‘3. In particular, I resolve, in the strength, spirit, and grace of Jesus Christ my Lord, to consider well and perform my ordination vows; to hold fast the form of sound words which I have heard and received, in “faith and love which is in Christ Jesus;” and never to let go any truth, whatever it cost me; ever owning the Scripture as “the only rule of faith and practice.”’

‘That I will wholly give up myself to the work, and employ all my talents in the service of God and souls, with seriousness and sedulity; that I will not only preach, but to the utmost of my power defend, the truths of God against all opposers, and do all I can to convince or silence gainsayers.’

‘That I will endeavor to maintain not only truth, but peace and unity, in the church of God; that I will patiently bear, and thankfully accept of, the admonitions of my brethren, and esteem such smittings as an excellent oil that shall not break my head.’

‘That if ever God shall call me to the charge of a family, I will walk before my house in a perfect way, with an upright heart, not doubting but that then God will come unto me; my house shall be a Bethel; wherever I have a tent, God shall have an altar; and Joshua’s resolution shall be mine—“Whatever others do, I and my house will serve the Lord.”’

‘That if ever God calls me to the charge of a flock, I resolve, by his grace, with all possible diligence to lay out myself for the spiritual good of those over whom God shall set me; and that in conversation I will endeavor to be an example to the flock, going before them in the way to heaven; and will improve all the interest I have, and all the authority I may have, for the honor of God, the good of souls, and the edifying the mystical body of Christ.’

‘Whatever opposition I may meet with in my work, by the grace of God, I will not be terrified with it, nor frightened by the winds and clouds from sowing and reaping; but, in the strength of my God, go on in the midst of discouragements; and if God shall call me to sufferings,—which I promise to expect and count upon,—I will, by the grace of God, suffer cheerfully and courageously for the truths and ways of Christ; “choosing rather, with Moses, to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which are but for a season;” and I will esteem not only the crown of Christ, but the reproach of Christ, greater riches than the treasures of Egypt, having respect to the recompense of reward.’

‘This is the substance of what I promise in the strength of the Spirit in the grace of Christ,—and having sworn, by his strength I will perform it,—that I will keep his righteous judgments, and the Lord keep it always in the imagination of the thoughts of my heart, and establish my way before Him.’

Mr. Henry, by birth, by habit, and by conviction, was a Nonconformist. But it having been suggested to him, by a very worthy person, with whom he had consulted in reference to his intended ordination, that, possibly, it might be

obtained episcopally, without those declarations and oaths, to which so many of the wisest and best of men have objected, he, instead of even appearing to slight any peaceful overture, willingly bestowed on the subject the most deliberate and serious consideration.

His reasonings have been preserved. They show how far he was from being a mere partisan; they demonstrate his title to the character of a judicious and impartial inquirer; and they furnish an example worthy of universal regard and imitation. No apology is thought necessary for preserving such a memorial; and it is so interwoven with the general narrative, and bears upon it so directly, as scarcely to amount to a digression.

The question is—‘Whether it be *advisable* for one who hath devoted himself to the work of the ministry, but is by no means satisfied with the terms of conformity, to choose ordination by Episcopal hands (if it may be had without any oaths or subscriptions according to the forms prescribed) rather than ordination by presbyters, as some time practised by those of that persuasion.’

‘The doubt is, not whether Episcopal ordination be lawful, especially considering that the bishop may be looked upon therein as a presbyter, in conjunction with his co-presbyters, (and the validity of such ordination is sufficiently vindicated by the Presbyterians in their *Jus Divinum*,) but whether it be *advisable* or no.’

‘1. There is much to be said on one hand to prove it *advisable*; as,

‘(1) That Episcopal ordination is established by the settled law of the land, and all other ordinations cessated and made void by the same law.’

‘(2) That the Presbyterians do agree Episcopal ordination to be valid, and have never urged any reordination in that case; but the Episcopal party generally deny ordination by presbyters, without a consecrated bishop, to be valid, and require reordination. And,

‘(3) That the time may come, when, the act of uniformity being abolished, and the unscriptural terms taken away, Episcopal ordination may qualify a man for public service in the church of Christ, when Presbyterian ordination will not qualify him, but altogether incapacitate him, rendering him unfit for public service without at least a tacit renunciation of former ordination; which will not easily go down with a tender conscience.’

‘2. That which may be said against it as *not* *advisable*, *rebus sic stantibus*, is this—

‘(1) It is a tacit owning of the prelatical power of ordination, which the bishops usurp and claim as the sacred prerogative of their mitres, and will by no means allow to every gospel presbyter. And doth not our submission thereto implicitly justify that usurpation?’

‘(2) The pretended fasts and too formal prayers with which the bishops manage that solemn service, render it less comfortable to a serious, honest heart, that knows the weight of that work upon which ordination is an entrance.’

‘(3) The making of two distinct orders of deacons and priests is certainly owned by submitting to two distinct ordinations; a Scripture deacon seems to be ordained to serve tables, and not to give himself to the word and prayer; and it is very hard for one who is self-devoted to the ministry, to say that he thinks himself moved by the Holy Ghost to take upon him the office of a deacon.’

‘May this be got over by saying that *Διακονος* is a gospel minister, and one ordained to be so is a minister to all intents and purposes, without faith or ordination? But here are two things stumble us:

‘[1] The ordainer intends it not so, as appears by the form of ordination.’

‘[2] The bishop ordains the deacons without any presbyters joining with him, which, methinks, is unscriptural.’

‘(4) Ordination by presbyters seems to me more regular and conformable to Scripture, and more becoming one that disowns a prelatical power.’

‘And though an *Episcopus Præses* be willingly owned as conveniently necessary, especially in ordination, yet quære, whether one professedly claiming to be *Episcopus Princeps*, and acting as such, challenging the sole power of ordination *Jure Divino*, only in the ordination of priests, calling in the assistance of co-presbyters, who herein stand but for ciphers, only to grace the solemnity; I say, whether such a one can be conscientiously owned as a spiritual father, and an ordainer in Christ’s name, by one who knows no such principality established by Christ, the King of his church?’

‘And, perhaps, the three things which were urged before for it may be thus answered:—

'To the 1st. That Episcopal ordination is established by the law of the land, a knowing Christian will soon answer — That sufficeeth not to make it alone valid, and to invalidate all others; especially considering the practice of the best reformed churches, and that, though the church is *in* the world, yet it is *not* of the world.

'Besides, the same law that established Episcopal ordination, establisheth the disliked oaths and subscriptions, as the terms of it; and, if those be disowned, notwithstanding that authority, why must the other be owned and submitted to for the sake of that authority? and, by the imposed terms, a just measure may be taken of the imposing power.

'To the 2d, That Presbyterians allow Episcopal ordination, but the Episcopal party disown the validity of Presbyterian ordination, there is a reply ready — That this argument is of no more weight in this case than that of the Papists in a much greater; that the Protestants grant a possibility of salvation in their churches, but the Papists deny it in the Protestant churches, — the more uncharitable, unchristian, and antichristian they. And, besides, other men's judgments are not the rule of my practice. Let every man be fully persuaded in his own mind, and prove his own work; so shall he have rejoicing in himself alone, and not in another.

'To the 3d, That Episcopal ordination may open a door of opportunity, when Presbyterian ordination may shut and bolt it, (which has most strength in it to direct, in point of prudence,) this may be said — That duty is ours, events are God's. It is easy to say this may be, and it is as easy to say twenty other things may be; but future events are hid from us, and we know not what a day may bring forth; many unexpected changes have been seen in a short time.

'Who knows but the day may come when God will vindicate the honor of Presbyterian ordination, and when such a submission to Episcopal ordination (by one in other things otherwise minded, and when that which is purer and better might be had) may be branded with the name of cowardice, and called mean, if not sinful, compliance?

'And, if we must look forward, supposing the worst should come to the worst, it is but being silenced with good company; and, I am apt to think, a man might comfortably suffer for these two truths, though in all probability they will never stand alone to be suffered for: —

'1. That ordination by Presbyters is, though not the only valid, yet the best, most scripturally regular, and therefore the most eligible, ordination.

'2. That Jesus Christ never meant to make any of his ministers really priests, — *sacerdotes*, — otherwise than spiritual priests, as all believers are; nor that He ever meant to necessitate all his ministers to be deacons, that is, but overseers of the poor, or, at best, but half ministers, at the first.

'It may also be considered how far the integrity and uprightness of the heart, in acting herein, according to light bestowed after serious consideration and prayer, may administer matter of comfort and satisfaction in a day of suffering, the sharpest of which surely is a day of silencing; and if that should be the issue of it, Abimelech's plea might be renewed — Surely in the innocency of my heart I did this. And it may be remembered that, when Paul was called to preach the gospel, immediately he consulted not with flesh and blood.

'Mine eyes are ever towards the Lord; show me thy way, O Lord, and lead me in a plain path, because of my observers.

'April 28th, 1687.'

It is impossible to state with accuracy how the apprehension entertained and expressed by Mr. Henry's friend, and which induced the foregoing deliberations, arose, or what was the measure of attention which it deserved. Let it have originated how it may, Mr. Henry, as we have seen, well considered the subject; nor did he fail, according to his usual custom, to consult his father. The answer did not arrive until the deliberations which have been cited were closed; but it is satisfactory to know that the conclusion of *both* the eminent men in question was the same.*

The point being decided, Mr. Henry applied, without delay, to those friends in London, leading Presbyterian divines, to whom he was best known; and, on the ninth of May, 1687, 'after due examination, and exercises performed,' and a 'full confession of his faith,' he was solemnly, but privately, ordained 'by imposition of hands, with fasting and prayer.'

His confession of faith was as follows: —

'1. I believe that there is a God, an incomprehensible, perfect being; a Spirit, infinite, eternal, unchangeable in

his being, wisdom, power, holiness, justice, and truth, having his being of Himself, and giving being to all things.

'I believe that the living and true God is but one.

'And that, in the unity of the Godhead, there is a trinity of persons, Father, Son, and Holy Ghost, and that these three are but one God, the same in substance, equal in power and glory. This is a revealed mystery, which I do believe, but cannot comprehend.

'2. I believe that this God, who was God from eternity, did, in the beginning of time, create, or make out of nothing, the world, the heaven, and earth, and all things visible and invisible; and this He did by the word of his eternal power, in the space of six days, and all very good.

'And that the same God doth, by the same power, uphold and maintain the creatures in that being which He at first gave them, by the constant concurrence of providence; for by Him all things subsist, from the highest angel to the meanest worm.

'And that this God, in the right of creation and preservation, is the supreme, absolute Sovereign and Rector of the world, ruling and governing all his creatures, and all their actions, according to the wise, holy and eternal counsel of his own will, to the praise and glory of his own name.

'3. I believe that God, as the Governor of the world, hath given a law to his rational creatures, according to which they are to walk, in order to their glorifying and enjoying Him.

'And that to the present sons of men the Scriptures of the Old and New Testament are given, as the only rule to direct them both in faith and practice.

'That this book of Scripture was given by inspiration of God, holy men speaking and writing as they were moved by the Holy Ghost.

'And that this is the foundation of all revealed religion, and a perfect, sufficient rule of direction to the children of men.

'4. I believe that God made man upright in his own image, consisting in knowledge, righteousness, and holiness, with dominion over the inferior creatures.

'And that he made a covenant of works with him, promising life upon condition of a perfect and perpetual obedience, threatening death upon disobedience, and giving him a command of trial not to eat of the tree of the knowledge of good and evil upon pain of death.

'5. I believe that man, being left to the freedom of his own will, at the instigation of the devil, sinned against God in eating the forbidden fruit, and so fell from his estate of holiness and happiness; and he being a common person, all his posterity fell with him into an estate of sin and misery.

'That all the sons of men are born children of disobedience, wanting original righteousness, and under a corruption of the whole nature, slaves to the flesh, the world, and the devil.

'And consequently children of wrath, obnoxious to the justice of God and the condemnation of the law.

'And that no creature is able to deliver them out of this condition.

'6. That God, having, from all eternity, of his mere good pleasure, elected a remnant of mankind to everlasting life, did, in infinite wisdom, find out a way to save and deliver them out of this sinful and miserable estate, and to bring them into a state of salvation; and that was by giving his only-begotten Son to be their Redeemer, who, being God, and one with the Father, according to the determinate counsel of God, did, in the fulness of time, take upon him our nature, a true body, and reasonable soul, and became man, being conceived by the Holy Ghost, born of the Virgin Mary, and called Jesus.

'I believe that this Jesus was the true Messiah promised to, and expected by, the patriarchs under the Old Testament.

'That He lived a holy, sinless life, and fulfilled all righteousness, being made under the law; that He underwent the miseries of this life, the wrath of God for our sins, and, as a sacrifice for sin, died a cursed death upon the cross, thereby satisfying divine justice for the sins of man, and so reconciling us to God, and bringing in an everlasting righteousness.

'That He was buried; and that, having conquered death, He rose again the third day; and, having commissioned his apostles and ministers to preach the gospel to all the world, He ascended into heaven, where He is, and continues to be, God and Man, our prevailing Intercessor with the Father, and the glorified Head over all things to the church. In all

this gloriously executing the three great offices of Prophet, Priest, and King.

'7. I believe that in Jesus Christ there is a new covenant of grace made and published in the gospel, the tenor of which is, that all those who, in the sight and sense of their lost and undone condition by nature, come to Jesus Christ, and truly repent of all their sins, and heartily renounce the devil, the world, and the flesh, and all their own righteousness in point of justification, and by a lively faith cordially resign themselves to Jesus Christ as their Prince and Savior, covenanting to be his humble servants, and serving Him accordingly, (sincerely though not perfectly,) in all manner of gospel obedience, shall have all their sins pardoned, their peace made, their persons justified, their natures sanctified, and their souls and bodies eternally saved.

'8. I believe that the Holy Spirit doth effectually apply the redemption purchased by Christ to all the elect, by working in them that which is required of them, convincing them of sin, enlightening their minds with the knowledge of Christ, renewing their wills, and not only persuading them, but powerfully enabling them, to embrace Jesus Christ, as He is freely offered in the gospel.

'And that the same Spirit continues to dwell in them, and to work all their works in them, weakening their corruptions, strengthening their graces, guiding their way, comforting their souls, witnessing their adoption, enabling them more and more to die unto sin, and to live unto righteousness, and keeping them faithful and steadfast unto the end.

'9. I believe that all true believers make up one invisible, sanctified church, which is the mystical body of Jesus Christ, receiving vital influence from Him as from their Head, and having communion in the same spirit of faith and love.

'And that all those who by baptism outwardly profess faith in Christ, as the true Messiah, make up the universal visible church of Christ on earth, of which Jesus Christ is the only ruling Head, and as such hath instituted ordinances for worship and discipline, which are to be observed and kept pure in particular churches, and hath appointed the standing office of a gospel ministry for the due administration of those ordinances, to the edification of the church, and hath promised to be with them always to the end of the world.

'10. I believe that God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, who will raise the bodies of all men from the grave, and judge them all according to their works, sending the wicked, impenitent, and unbelievers, into everlasting punishment, and receiving the righteous into life eternal, to be together forever with the Lord.

'And that then He shall deliver up the kingdom to God, even the Father, that God may be all in all to eternity.'

The reasons which induced privacy prevented Mr. Henry from receiving the usual certificate. His ordainers signed only the following brief testimonial. Some of them, Mr. Tong remarks, were 'very aged, and very cautious.'

'We, whose names are subscribed, are well assured that Mr. Matthew Henry is an ordained minister of the gospel.

'Sic testor,

W. Wickens.	Nath. Vincent.
Fran. Tallents.	James Owen.
Edw. Lawrence.	Rich. Steele.'

'May 9th, 1687.

Thus, sanctioned, Mr. Henry returned to the country; determined, in dependence upon promised aid, to 'serve God with his spirit in the gospel of his Son.' Under the date of 28th May, 1687, Mrs. Savage notices his arrival. She went to Broad Oak, and found her 'dear brother safe come home.' 'The next day, the Sabbath, we went,' she writes, 'to [Whitewell] chapel. At night he preached concerning sparing mercy.'†

V HIS SETTLEMENT AT CHESTER — STATE OF SOCIETY IN CHESTER — MR. AND MRS. HARDWARE — MARRIAGE TO MISS HARDWARE — DEATH OF MRS. HENRY — BAPTISM OF HIS DAUGHTER — MR. AND MRS. WARBURTON — MARRIAGE WITH MISS WARBURTON — COMMENCES A DIARY — BIRTH OF ANOTHER DAUGHTER — MAKES HIS WILL — BIRTH-DAY MEMORIAL, 1691 — CLOSE OF THE YEAR 1691 — DEATH OF HIS YOUNGEST DAUGHTER — BIRTH-DAY MEMORIAL, 1692 — BIRTH OF ANOTHER DAUGHTER — HER DEATH — REVIEW OF THE YEAR 1693. — 1687 to 1694. — A deputation from Chester soon waited on him, and on the 1st of June Mr. Henry accompanied them to his

† Mrs. Savage's Diary. Orig. MS.

future dwelling-place; commencing the following day, Thursday, his career of sacred usefulness, by preaching the usual lecture. His text was 1 Co. 2:2 — 'I determined not to know any thing among you save Jesus Christ and Him crucified.' Mr. Tong was present, a witness of their joy and thankfulness. 'It may be truly said,' he remarked, 'that they received him as an angel of God.'

Chester had long been the residence of Mr. Harvey, the aged and worthy divine already mentioned. Mr. Harvey was 'a good scholar, and a judicious preacher;' one who had not only labored in the word and doctrine, but who had also suffered for righteousness' sake. He was now oppressed with increasing infirmities, and unequal to much exertion. Many of the congregation who had listened to Mr. Cook and Mr. Hall, had, for some time, assembled at Mr. Henthorne's house, where they were ministered to by Mr. Tong. At first they met only between the hours of public worship, most of them hearing Dr. Fog, and Dr. Hancock, whose ministry they esteemed: at noon, however, and again in the evening, they flocked to Mr. Henthorne's. Their numbers before Mr. Henry's arrival so increased as to render more spacious accommodations necessary. Mr. Henthorne, whose zeal abounded, supplied a large out-building, part of the Friary, which belonged to him, and it was immediately made ready. They set to work one Monday morning: the next Lord's day it was opened.

Flattering as was Mr. Henry's reception, and his prospects also, he would not promise to abide (and who does not admire his delicacy?) until he had received the consent of Mr. Harvey; nor, indeed, did he preach the sermon which has been noticed, until he had paid that venerable man a respectful visit. He assured Mr. Harvey that if he did not consent to his settlement, he would return; and desired him to express himself freely. Mr. Harvey at once satisfied him of his good will, and pleasantly added, 'There is work enough for us both.'

At Chester, Mr. Henry found much agreeable society. Mr. Alderman Mainwaring, and Mr. Vanbrugh (the father of Sir John Vanbrugh), though in communion with the Church of England, attended his week-day lectures; they ranked among his intimate acquaintance, and he was uniformly treated by them with great and sincere respect.

Others also of a like character, moderate and consistent Dissenters, and Mr. Henry's true friends, are entitled to honorable mention. George Booth, Esq., an eminent lawyer, and near relative of the earl of Warrington — Richard Kenrick, Esq., a gentleman distinguished by his good sense, pleasant and instructive conversation, and genuine piety — and John Hunt, Esq., a faithful and prudent man, a younger brother of Mr. Hunt, of Boreatton, and one who walked in the spirit and way of that excellent family. Nor must the name of Edward Greg, Esq., be here omitted. Mr. Henry lived with him in friendship the most intimate and endearing, and usually styled him his Fidas Achates. Besides these, Mr. Henry found among the principal tradesmen, particularly Mr. Henthorne, Mr. Samuel Kirk, Mr. Thomas Robinson, Mr. John Hulton, and several others, valuable and steady associates.

In noticing the comforts of his settlement, the marriage not long afterwards of three of his sisters, to Mr. Radford, Mr. Hulton, and Dr. Tylston, all excellent and pious men, and in a little time residents in the city, and his constant hearers, must not be omitted.

But that which rendered Chester still more agreeable to him, was an introduction to the Hardware family at Moldsworth. The son, Mr. John Hardware, had married a daughter of Mr. Hunt, of Boreatton; and he had an only sister, dwelling with her parents, of whose estimable qualities Mr. Henry, when in London, had heard enough to excite his curiosity and attention: his character also had been favorably represented at Boreatton, in her hearing, and she knew his sisters. So far, therefore, they were mutually prepossessed; nor had their personal acquaintance continued long before Mr. Henry disclosed anxieties which, being known, were not ungraciously received. They were communicated through Miss Hardware's relatives.

Of her parents little is known, but that little is abundantly honorable to their memory. Her father was a serious Christian, very conscientious, remarkable for temperance, and love to the duty of prayer; an old Puritan.† And her mother was eminent for wisdom and grace. She walked with God, and looked well to the ways of her household.

Mr. Hardware, and Mr. John Hardware, the father and brother, readily accepted Mr. Henry's offers, but Mrs. Hardware felt a good deal of hesitation. She viewed her daugh-

† Diary. Orig. MS.

ter as her only one, and as the expectant of a considerable worldly portion; she contemplated her other recommendations, both personal and acquired; several gentlemen too, of much larger estate than Mr. Henry, had tendered offers which had been refused: on that account she feared the reproach of negligence, or of having made a sacrifice to the interests of a party. No one could esteem Mr. Henry more highly than she did; she valued him as a minister and a friend; but she thought it a duty to make better provision for her child; she knew that the ministry, especially of the Nonconformists, was despised, and liberty very precarious. In the event of persecution, she was apprehensive lest her daughter, who had been tenderly brought up, and every where treated with respect and honor, might be deficient in the exercise of faith and patience; and, if she were *not* to stoop to the cross, a great addition would be made to Mr. Henry's troubles, at a time when comfort would be most needed.

All those scruples were at length happily removed; and, in August, 1687, the felicity of both parties was consummated.*

The beauty, as well as the piety, of her new sister-in-law is specially noticed by Mrs. Savage.†

The marriage brought to remembrance the fact, that a like event had once been desired by Mr. Hardware in reference to Mr. Henry's mother; and the circumstance rendered the recent alliance additionally observable and interesting.

Mr. and Mrs. Hardware now removed to Chester; and Mr. and Mrs. Henry boarded with them. A favorable opportunity was thus furnished of judging how well their daughter had been bestowed; and when they thus additionally beheld Mr. Henry's pious and pleasant conversation, his excellent temper, and great diligence and prudence, they were far from repenting what had taken place. Mrs. Hardware, indeed, severely reflected on herself for having opposed the marriage. She was now sensible of the advantages she and her husband enjoyed, in their declining years, by the expositions and sermons of their son-in-law; and by his prayers likewise, both in the family and in public. She admired the goodness of God in overruling her own inclinations, and choosing for her daughter and herself an inheritance, in all respects so superior to what, if *her* will had prevailed, she should have selected. She expressed her conviction that, although, at the time, not aware of it, the objections which have been narrated arose from covetousness and pride.

The union, propitious as in all respects it appeared, was, nevertheless, like every sublunary joy, of short duration. Near the time of her confinement, Mrs. Henry was attacked by the small-pox, and had scarcely known the felicity of maternal affection, when terrestrial mercies were exchanged for higher and everlasting blessedness. She died‡ on Thursday, February 14, 1689, aged twenty-five.

On the first communication of her sister's illness, which was the Saturday before the fatal event, Mrs. Savage, being unable to 'content' herself, had, happily, repaired to Chester, where she remained for a season, comforting her brother in tribulation.¶ Mr. Tong, then a resident at Knutsford, also visited the house of mourning; the united testimony of both these excellent persons is to the honor of the afflicted parties, and, in them, of God, who has in all generations been the refuge and strength of his people, and their 'very present help in trouble.'

Mrs. Hardware, though overwhelmed with sorrow, seemed to bear the affliction with more composure than Mr. Henry: an eye-witness told Mr. Tong, that when she saw her beloved child a corpse, she was enabled to check her grief, and to say, almost immediately, with devout and patriarchal submission, 'It is the Lord. I have done — I have done. I will not repine.' She even attempted the consolation of others, and upbraiding herself for not having more freely consented to the nuptials, added, 'God, who knew how long my child had to live, brought her into Mr. Henry's family to prepare her for heaven.'

Between Mr. Tong and the bereaved husband the interview was peculiarly affecting. Mr. Henry's first words, so soon as tears would permit utterance, were, 'I know nothing that could support me under such a loss as this, but the good hope that she is gone to heaven, and that, in a little time, I shall follow her thither.'

On Saturday evening, February 16, the funeral took place at Trinity Church, in Chester, within the altar, and a sermon

was afterwards preached at Mr. Henry's chapel, by Mr. Lawrence, from Phil. 1:21 — 'To die is gain.'¶

It was no small alleviation of Mr. Henry's grief, that the life of his 'first-born' was spared. A visit, too, from his excellent father augmented his comfort. The infant was publicly baptized by that holy man, and with peculiar solemnity. He called her, after her departed mother, Katharine. The dedication was accompanied by the confession of the sorrowing parent's faith; to which he added, with indescribable emotions, — 'Although my house be not now so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation, and all my desire, although He make me not to grow; and, according to the tenor of this covenant, I offer up this my child to the great God, a plant out of a dry ground, desiring it may be implanted into Christ.'

At this scene, which touched all the springs of nature and of grace, a large congregation, it is said, burst into tears.**

Mr. Henry continued to reside with the parents of his lamented wife, and, notwithstanding the depth of his grief was enabled to persevere in the entire discharge of his ministerial duties. At length, through the kind interference of his mother-in-law, his loss was repaired. Mrs. Hardware not only advised a second marriage, but recommended one of her own relatives, Mary, a daughter of Robert Warburton, Esq., of Grange, in the county of Chester. Mr. Tong says, the youngest daughter;†† but that is questionable.‡‡

The testimony borne, by that recommendation to Mr. Henry, in his conjugal character, is highly honorable; and it is due to the lady who became his second wife, to notice that its value derives no small increase from the respectability and virtues of herself and her ancestors.

Miss Warburton's grandfather, Peter Warburton, Esq., was chief justice of Chester, of honorable descent, and distinguished learning and piety; and her father, Robert Warburton, Esq., who, in consequence of the demise of two elder brothers in infancy, inherited the estate, possessed also the same 'precious faith.' Miss Warburton's mother, Elizabeth, the daughter of Alderman Berkeley, of the city of London, was also a very strict and serious Christian.

The marriage was solemnized on the 8th of July, 1690, at Grange. Mr. and Mrs. Philip Henry were present, rejoicing in their acquaintance with so worthy a family, and their relation to it. After the lapse of a few days, they accompanied their son and daughter to Chester; and, having left them there in comfort, returned to their habitation at Broad Oak, blessing God, who had thus mercifully filled up the former breach, and restored to their son the honor and comforts of matrimony. Mr. and Mrs. Hardware, having seen him again settled according to their desire, retired from Chester to their own estate at Bromborough Court, in Wirral.

Hitherto, Mr. Henry's memoranda, in the nature of a diary, had been occasional only; general, rather than particular; and chiefly on loose and detached papers. But now he felt it his duty to alter his plan; and he continued, almost to the close of life, a statement more regular, and more minute. Mr. Tong |||| says, from Nov. 9, 1669. But that is, obviously, a mistake; probably, a typographical error. Mr. Henry was then only seven years old. The true date is 'Nov. 9, 1690,' and the record is as follows: — 'This day I concluded my subject of redeeming time from Ep. 5:16; and, among other things, directed, as very useful, to keep a short account every night how the day has been spent. This will discover what are the thieves of our time, and will show us what progress we make in holiness; and now, why should not I make the experiment?'

In due season, the second nuptials of Mr. Henry were crowned with fruit. The happy event occurred April 12, 1691, and it attracted Philip Henry to Chester; where, on the lecture day, he administered the baptismal ordinance, calling the infant Elizabeth, and preaching from Isa. 43:10 — 'Ye are my witnesses, saith the Lord, and my servant whom I have chosen' — witnesses without godfathers.

In consequence of the addition thus made to his family, Mr. Henry discovered, by the settlement of his worldly affairs, that consummate prudence which distinguished him through life; and which it is to be lamented is not more frequent.

¶ Mr. Henry commemorated his loss in some pathetic lines, which were first printed in the *Evan. Mag.* vol. ii. p. 351; and, a little altered, vol. xxix. p. 163.

** History of Dissenters, vol. ii. p. 293. †† Life, p. 107, *ut supra*.

‡‡ See Dr. Ormerod's *Cheshire*, vol. ii. p. 94.

|||| Life, *ut supra*, p. 110.

* See the Life of P. Henry, *ut supra*, pp. 172, 173.

† Mrs. Savage's Diary. Orig. MS. Feb. 17, 1689.

‡ See the Life of P. Henry, p. 203, &c. *ut supra*.

¶ Mrs. Savage's Diary. Orig. MS.

The memorandum he penned on the occasion referred to, is worthy of particular notice. It not only shows his own view of conjugal and parental duty, but it discovers, also, his extraordinary religious attainments at that early age; at a time, too, when there was nothing, either of vexation or disease, to produce weariness of life; but, on the contrary, the full and conscious enjoyment of those special mercies of God's good providence, which render an abode on earth both pleasant and inviting, — 'I have now set my house in order; and, to the best of my apprehension, I have ordered it justly, as becomes my obligations of that kind. I have been deliberately weighing the case of a 'departure' hence: the things that invite my stay here are far from outweighing those that press my departure. Through grace, I can say, — "I desire to depart, and to be with Christ, which is far better."'

The state of felicity in which Mr. Henry's family had been placed by the birth which has been narrated, was now to undergo an affecting change: a cloud gathered around his tabernacle; and the infant, in whom he fondly delighted, became a source of corresponding anguish. Hooping-cough, dentition, and fever, induced the following pathetic and devout memorial: it was written three days only before the fatal separation: — 'The child has had an ill night; she is very weak, and in all appearance worse; but I am much comforted from her baptism. I desire to leave her in the arms of Him who gave her to me. The will of the Lord be done. I have said, if the Lord will spare her, I will endeavor to bring her up for Him. I am now sitting by her, thinking of the mischievous nature of original sin, by which death reigns over poor infants.'

The following passage, penned July 19, 1692, the day on which the little one expired, needs no comment to make it intelligible. Christian parents, especially if they have been bereaved, will fully understand it; and every reader may behold, as in a glass, the resource and duty of a believer, when bowed down with sorrow. 'In the morning I had the child in my arms, endeavoring solemnly to give her up to God, and to bring my heart to his will; and presently there seemed some reviving. But while I was writing this, I was suddenly called out of my closet. I went for the doctor, and brought him with me; but, as soon as we came in, the sweet babe quietly departed between the mother's arms and mine, without any struggle, for nature was spent by its long illness; and now my house is a house of mourning.'

'She was a pretty, forward child, and very apprehensive; she began to go and talk, and observe things very prettily. I had set my affection much upon her. I am afraid, too much; God is wise, and righteous, and faithful. Even this also is not only consistent with, but flowing from, covenant love. It is this day five years since I was first married. God has been teaching me to sing of mercy and of judgment. Lord, make me more perfect at my lesson; and show me *wherefore* Thou contendest with me. Lord, wean me from this world by it. Blessed be God for the covenant of grace with me and mine; it is well ordered in all things, and sure. O that I could learn now to comfort others, with the same comforts with which, I trust, I am comforted of God! This goes near; but, O Lord, I submit. My dear wife is much distressed. The Lord sustain her. I would endeavor to comfort her. We are now preparing for a decent interment of my poor babe. Many friends come to see us. I am much refreshed with 2 K. 4:26 — "Is it well with thee? is it well with thy husband? is it well with the child? And she said, It is well." When I part with so dear a child, yet I have no reason to say otherwise, but that it is well with us, and well with the child; for all is well that God doth. He performeth the thing that He appointed for me, and his appointment of this providence is in pursuance of his appointment of me to glory, to make me meet for it.'

One extract more will record the funeral. 'I have been this day doing a work I never did before — burying a child; a sad day's work; but my good friend Mr. Lawrence preached very seasonably and excellently, at the lecture in the afternoon, from Ps. 39:9 — "I was dumb. I opened not my mouth, because Thou didst it." My friends testified their kindness by their presence. There is now a pretty little garment laid up in the wardrobe of the grave, to be worn again at the resurrection. Blessed be God for the hope of this.'

In due time it pleased the Father of mercies to heal the breach, by again making Mrs. Henry a joyful mother. The child, a daughter, was born April 3, 1693; and on Thursday, the 6th of the same month, she was baptized by her grand-

father, Philip Henry, by the name of Mary; and likewise, at the same time, another grandchild, the daughter of Mrs. Hulton, Katharine. The good man preached on the occasion, in his accustomed edifying manner, from Ge. 35:5 — 'Esau asked, Who are those with thee? And he said, The children which God hath graciously given thy servant.' He observed what a grave and religious, as well as respectful, answer Jacob gave to a common question; and insisted chiefly on two points — that children are the gifts of God — and that the children of the covenant are his *gracious* gifts.

In less than three weeks, however, Friday, April 21, this child also, after a day's illness, died.* The stroke, so affecting and sudden, was received by Mr. Henry with primitive meekness and resignation. 'The Lord is righteous; He takes and gives, and gives and takes again. I desire to submit; but, O Lord, show me wherefore Thou contendest with me.'

On the following Sabbath he endeavored publicly to improve the bereavement.

The same evening 'the infant was buried privately with a small company.'† 'I have now,' he writes, 'laid my poor babe in the grave in Trinity Church, the fourth within this year buried there; two of my brother's children, and two of mine; yet the Lord is gracious. The Lord prepare me for that cold and silent grave.'

In the review penned on the termination of the same year, 1693, Mr. Henry evidently had the bereavements already mentioned full in view. And it is worthy of notice how entire is the absence, in relation to those events, of either complaint or repining. There is, indeed, an expression of sorrow, but it arose from the tenderness of a contrite spirit; it stands associated with gratitude; and was influenced, and rendered even sacred, by the aspirations of evangelical hope. 'I am now come to the close of another year, which has begun and ended with a Sabbath. I have received many mercies the year that is past. I have been brought low, and helped. My dear wife is spared. I am yet in the land of the living, though many have been taken away. But how little have I done for God! What will become of me I know not. I find little growth. If any thing hath at any time affected me this year, it hath been some sweet desires of the glory which is to be revealed. I have often thought of it as that which would help me in my present duty.'

VI. HIS PROSPERITY — DEATH OF MR. WARBURTON — DEATH OF PHILIP HENRY — REFLECTIONS ON THE EVENT — BIRTH-DAY MEMORIAL, 1696, AND DEVOUT CLOSE OF THE YEAR 1696 — DEATH OF HIS SISTERS, MRS. RADFORD AND MRS. HULTON — LETTER TO MRS. SAVAGE — BIRTH-DAY MEMORANDUM, 1697 — COMMENCEMENT OF THE YEAR 1698 — VISIT TO LONDON — BIRTH-DAY MEMORIAL, 1698 — DEATH OF HIS DAUGHTER ANN — BIRTH-DAY MEMORIAL, 1699 — DEATH OF THE REV. MR. HARVEY — DEVOUT CLOSE OF THE YEAR 1699 — ATTENTION TO THE ORPHAN CHILDREN OF HIS BROTHER AND SISTER RADFORD. — 1694 to 1699. — After the death of Mrs. Hardware, which happened in December, 1693,‡ the candle of the Lord shone upon Mr. Henry for a few years, almost without interruption; and, comparatively, he enjoyed rest. But he had learned to remember, in seasons of rejoicing, 'the days of darkness.' And there can be no question that the holy suavities, which, from his papers, he seems to have experienced, had a salutary influence on the trials he was soon to pass through.

The return of God's chastening hand upon him may be assigned to April, 1696. On the 14th of that month his father-in-law, Mr. Warburton, § was taken, but in a good old age, to his reward. There was every thing in the event to mitigate grief; surprise had been prevented by long expectation, and the pressure of complicated infirmities; and death, beyond all doubt, was 'gain.' Still, notwithstanding every alleviation, the stroke was deeply felt.

But this was preparatory only. His own father, in the enjoyment of ordinary health, and active usefulness, and far from being advanced in years, was shortly afterwards suddenly arrested by illness, and, in a few hours, carried to heaven. The day was, indeed, a day of grief, and of desperate sorrow. No representation can equal his own account.

'June 23, 1696. This afternoon, about three o'clock, my father's servant came for the doctor, with the tidings that

* See Mrs. Savage's Life, p. 153, ch. iv.

† Mrs. Savage's Diary. Orig. MS.

‡ See ante.

§ See ante

my dear father was taken suddenly ill. I had then some of my friends about me, and they were cheerful with me, but this struck a damp on all. I had first thought not to have gone till the next day, it being somewhat late, and very wet; and had written half a letter to my dear mother, but I could not help going; and I am glad I did go, for I have often thought of that (2 K. 2:10), "If thou see me when I am taken up from thee," &c. The doctor and I came to Broad Oak about eight o'clock, and found him in great extremity of pain; nature (through his great and unwearied labors) unable to bear up, and sinking under the load. As soon as he saw me, he said, "O son, you are welcome to a dying father; I am now ready to be offered up; and the time of my departure is at hand." * A little after midnight, my mother holding his hands as he sat in bed, and I holding the pillow to his back, he very quietly, and without any struggling, groan, or rattling, breathed out his dear soul into the hands of the Lord Jesus Christ, whom he had faithfully served.

'And now, what is this that God hath done unto us? The thing itself, and the suddenness of it, are very affecting, but the wormwood and the gall in it is, that it looks like a token of God's displeasure to us who survive. The Lord calls my sins to remembrance this day, that I have not profited by him while he was with us, as I should have done. Our family worship this morning was very melancholy; the place was *Allon-bachuth*, the oak of weeping; the little children were greatly affected, and among the neighbors was heard nothing but lamentation and mourning; my dear mother cast down, but not in despair. I, for my part, am full of confusion, and like a man astonished.'

On Friday following, the corpse being yet unburied, the time appointed for keeping a public fast arrived. Prevented by the solemn occurrence from observing it at Chester, Mr. Henry improved it at Broad Oak. His own memorandum is as uncommon as it is instructive; and demonstrates, not only an astonishing degree of self-command, but a devotedness to God's glory perfectly enviable.

'June 26, 1696. This day is appointed a public fast; my place is now vacant; it did not use to be so; but God will have it so now. I had thought not to have done anything at Broad Oak, and had given notice accordingly; but I see the people come in and are greatly affected, that their minister should be taken away from them, just before a fast which he had given notice of on the Lord's-day, both morning and evening; and had earnestly pressed them to the due observation of it. I remember I had often heard my father say, "Weeping must not hinder sowing." I, therefore, thought it my duty to spend two or three hours in the meeting-place, putting the people in mind that we had kept too many fasts with dry eyes under melting ordinances, but God had caused us to keep this with wet eyes, under a melting providence. I preached from 2 K. 12:20 — "Elisha died, and the bands of the Moabites invaded the land." The removal of public useful instruments is a sad presage of public dreadful judgments.'

Further extracts from the diary shall continue the affecting narrative. They sufficiently explain themselves. Any remarks would detract from their touching beauties.

'June 27. The day of my father's funeral; melancholy work. O that by this providence I might contract an habitual gravity, seriousness, and thoughtfulness of death and eternity! Our friends most affectionately sympathize with us, and do him honor at his death. How has this providence made Broad Oak — like a wilderness — desolate and solitary; and the poor people, as sheep without a shepherd!'

'July 1. I returned late to Chester, and found the children well; the next day I studied and preached the lecture from 2 Pe. 1:13,14 — "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me." O that it might be preached to my own heart, and written there! that, in consideration of my being to depart hence shortly, I may double my diligence.'

'And now I have time to reflect on this sad providence. What shall I say to these things?'

'1. I bless God that I ever had such a father, whose temper was so very happy, and his gifts and graces so very bright; one that recommended religion, and the power of godliness, by a cheerful and endearing conversation; that had himself, and taught others, the art of obliging. I bless

God that I had him so long; that he was not removed from me when I was a child; that I have not been left to myself, to be a grief and heaviness to him: nothing made me differ from the worst, but the free grace of God; to that grace be the glory of all the benefit that my father was to me, and the comfort I was to him.

'2. I have a great deal of reason to be humbled, and ashamed that I have profited and improved no more by my relation to so good a man; that I have not so well transcribed that fair copy of humility, meekness, candor, and zealous piety. O that the remembrance of him may have a greater influence on me than the personal converse had!

'3. Death comes nearer and nearer to me. "Lord, make me to know mine end, and teach me to number my days." In January last, death came into our classis, and removed good Mr. Kinaston, of Knutsford; in February, death came into the Friary, (the place where Mr. Henry's house stood,) and took away Mrs. Cook; in March, death came into my house, and carried away my cousin Aldersey; in April, it came into our family, in the death of my father Warburton; at the end of May, I said with thankfulness, — Here is a month past in which I have not buried one friend; but June has brought it nearest of all, and speaks very loud to me to get ready to go after. The Lord prepare me for a dying hour, that will come certainly, and may come suddenly; that, when it comes, I may have nothing to do *but* to die.

'4. The great honor and respect paid to his memory, and the good name he has left behind him, should encourage me to faithfulness and usefulness. The scripture is fulfilled, "Those that honor God He will honor," and "before honor is humility."

'5. This should bring me nearer to God, and make me live more upon Him, who is the Fountain of living waters. My dear father was a counsellor to me, but Christ is the wonderful Counsellor. He was an intercessor for me, but Christ is an Intercessor that lives forever, and is, therefore, able to save to the uttermost. Nor are the prayers that he has put up for me and mine lost, but I trust we shall be reaping the fruit of them now he is gone. I have had much comfort in hearing God speak to me by this scripture, Jer. 3:4 — "Wilt thou not from this time cry unto me, My Father, Thou art the guide of my youth?" My dear father wrote to me lately upon the death of my father Warburton. "Your fathers, where are they? One gone, and the other going; but you have a good Father in heaven, that lives forever." Abba, Father! the Lord teach me to cry so, and to come into the holiest as to my Father's house; and let these things be written on my heart. Amen, Amen.'

At the next sacrament he attempted again, with great seriousness and deliberation, to improve the event; being desirous (as he expressed it) to bring the ordinance home to the providence; and to have a particular reference to *it*, in the covenant he was then to renew with God at his table. A memorial so instructive, notwithstanding the length to which the narration has already been carried, could not with propriety be omitted.

'1. I would, in this ordinance of the Lord's supper, very particularly eye God as a Father; as *my* Father. My father who is gone was to me a faithful reprovcr, teacher, and counsellor. I desire, therefore, at this time more expressly than ever, to take the Spirit of God to be my reprovcr, teacher, and counsellor. I was often refreshed in visiting my father, and conversing with him. I would by the grace of God have more fellowship with the Father, and with his Son Jesus Christ, whom I may be free with.

'2. There are some things I would more particularly engage myself to upon this providence; the Lord direct, confirm, and ratify good resolutions. I will now labor and endeavor, in the strength of the grace of Christ, (and the Lord give me a sufficiency of his grace,)

'(1) To be more grave and serious; partly as the fruit of this sad and solemn providence, which should not only affect me for the present, but alter me for the future, and make me habitually more serious; partly because, my father being now removed, I have almost lost the epithet of a young man, which uses to pass for some excuse. It is time to lay aside vanity.

'(2) To be more meek and humble, courteous and candid, because these were the graces that my dear father was eminent for, and God owned him in them, and men honored him for them. I am sensible of too much hastiness of spirit. I would learn to be of a cool, mild spirit.

'(3) To be more diligent and industrious in improving my time, for I see it is hastening off apace; and I desire to have it filled up, because I see I must shortly put off this my tabernacle, and there is no working in the grave.'

* See the Life of P. Henry, p. 221-224, *ut supra*. The rest of Mr. Henry's dying words are here omitted, because published there.

The work of the day being over, he goes on to remark: — 'I have been full of distractions, which have much discouraged me, yet I had some communion with God in this day's work, beyond what I expected, though not what I earnestly desired. I have solemnly renewed my covenants with the Lord at his table, and particularly those above written. The Lord give me his grace, that, having made these vows, I may make them good.'

Honorable as the preceding extracts evidently are, to the memory of one of the most illustrious men whose name has been perpetuated in the churches, it is difficult to say whether they do not shed equal lustre on the bereaved and heavenly-minded writer. Where are to be found the indications of a deeper or more chastened sorrow; or the tokens of more lowly resignation; or the aspirations of more sacred desires; or the evidences of piety, more elevated or more pure?

The following memoranda, written at subsequent periods, and more remote from the bitter scene, discover a like spirit, and breathe a fragrance no less celestial.

'October 18, 1696. This day completes the 34th year of my age. I have endeavored this morning to get my heart affected with the sin in which I was born, and with the sins of my life hitherto; and with the mercy of my birth, and the mercies of my life hitherto. The Lord enable me to live a life of repentance, and a life of thankfulness.'

'December 31, 1696. This year is at an end. On the first day of it I preached from Pr. 27:1 — "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." My fathers, where are they? And where am I? Hasting after them. I have lost much time this year; but if, through grace, I have got any good, it is a greater indifference to the things of this world. The Lord increase it.'

In the month of August, 1697,* three of Mr. Henry's sisters were, successively, seized with alarming illness. Mrs. Tylston recovered; but two of them, Mrs. Radford,† and Mrs. Hulton,‡ both exemplary Christians, entered into rest. These were sore trials. 'I find it,' he writes, 'hard to submit. Let the grace of Christ be sufficient for me. I have said it, and I do not unsay it — Lord, thy will be done.'

On the death of Mrs. Hulton, which occurred about three weeks later than Mrs. Radford's, he addressed to his sister, Mrs. Savage, the following admirable letter. The advice it contains to Christian mourners can never be out of season; and the train of thinking is as felicitous as the testimony to the departed is honorable and exciting.

'For Mrs. Savage, at Wrenbury Wood.

'Chester, Sept. 8, 1697.

'My dear Sister, — 'I find it very easy to say a great deal to aggravate our loss; and losers think they may have leave to speak. I can say that I have lost, not only a sister, but a true friend; one of my "helpers in Christ Jesus;" and one that was to me "as my own soul." To lose such a one in the midst of her days, at such a time as this, when so many decline, what shall I say to it? I endeavor to *silence* myself with this, that the Lord hath done it, who gives not account of any of his matters, and in whose hands we and all our comforts are — "as the clay in the hand of the potter."

'But there is something more for us to *satisfy* ourselves with. The cloud has a bright side as well as a dark one. If we look upon this providence as sent to fetch a dear friend home to heaven, and to help us forward in our way thither, the thing hath quite another aspect. Are we not born from heaven, and bound to heaven? Is not that our home, our country? And are our relations any the less ours for being removed thither? And how long do we expect to stay behind? We knew not the other day that it was so little a while, and we should not see her; and alas! now it is but a little while, and we shall see her, because we "go to the Father."

'There is matter for praise and thanksgiving, even in this sad providence; that we had such a relation — that we had her so long, and had so much comfort in her — that she did shine so illustriously in gifts and graces — that she was enabled to finish well; and had, as she said, "hope in her death." She blessed God for the Scriptures, which were her cordial, and did not seem to be under any cloud as to her comforts. That she hath left a good name behind

her. She dies as much lamented as, I think, any woman in Chester since I knew it; for "her hands and lips fed many." That she hath left children behind her, who, we hope, may live to glorify God in this world, — and that we do not "sorrow as those who have no hope." I shall want her converse, and you her correspondence; but let us both converse, and correspond the more with Jesus Christ, and that will help to make up the want; nay, that will be "far better."

'Good Mr. Lawrence § hath helped us well to improve the providence. The Lord help us with grace sufficient. A letter from our Friend in heaven is better than one from the best friend we have on earth. The Lord perfect what concerns you. Let us learn to sing, both of mercy and judgment; and to sing unto God of both, till we come to sing of mercy only in the world of everlasting mercy. Our dear love to you and the children.

'I rest, your affectionate brother, 'M. H.' ||

Another anniversary of Mr. Henry's birth-day having arrived, it was marked by reflections as appropriate and sensible as those which have preceded. It is plain on what subjects his eye had turned, and the improvement, though brief, is abundantly comprehensive.

'October 18, 1697. Through the good hand of my God upon me, I have finished my 35th year — one half of the age of man: as if now in the zenith or ἀκμή, it is high noon with me; but my sun may "go down at noon." I was affected this morning, when alone, in thinking *what* I was born! A rational creature, a helpless creature, and a sinful creature. *Where* I was born! In the church of God; in a land of light; in a house of prayer. What I was born *for*! To glorify God my Maker, and prepare to get to heaven.'

The next year was commenced with equal seriousness.

'January 1, 1698. My family is now in peace and health, through the goodness of God; but I know not what a day, much less a year, may bring forth. I have begged to be ready for the trials and afflictions of the year, and for death, if it comes; thinking this day what a mercy it is to be born in a land where God is known, and not where He is an unknown God. I begin the year with a solemn renewed dedication of myself, my whole self, to God in Christ, as my God, and Father, and portion. Let this be the axis and centre of every year's revolution. Amen. O Lord, so be it.'

This year it was that Mr. Henry, for the first time since his settlement at Chester, visited London. The same regard to the glory of his Master, which has been so uniformly conspicuous, marked the commencement and prosecution of the journey. His friends were convened to implore a blessing; and his praise abounded, that he was not 'forced from home, nor going to follow a roving fancy, nor to seek his fortune.'

He set out on Monday, the 2d of May; preaching at Nantwich, Newcastle, Lichfield, and Sutton Colefield, on his way. The latter of these places he was the more willing to see, because it had been the residence of a minister so eminent as Mr. Anthony Burgess.

During his stay in London, he preached almost daily, with great acceptance and favor. He was 'followed from place to place:' one sermon which he delivered (at a fast kept at Mr. Howe's) from Ac. 28:22 — 'A sect every where spoken against,' — and which was afterwards published, gave universal satisfaction.

He returned home laden with the praises and admiration of his fellow-men and fellow-Christians. But neither the attentions he received, nor the popularity of his services, produced any undue exaltation. They seem, on the contrary, to have increased his sense of unmerited goodness, and to have filled him with penitence and astonishment. Under the date of October 18, 1698, he writes — 'I have now weathered about thirty-six years. So long have I cumbered the ground; and yet I am spared; others, much more useful, have never attained this age. I admire the patience of God, and I wonder at my own folly, that, being on the brink of an awful, eternal state, I am so little affected with it. The Lord teach me with a strong hand.'

Soon afterwards, another afflictive event occurred, which made an impression both upon Mr. and Mrs. Henry unusually deep, and which, because of the ample scope it furnished and secured for the renewed exercise of those principles which have already been so prominently exhibited, deserves more than mere registration. Their little daughter Ann,|| being attacked by the measles, sunk almost immediately into the arms of death. The event

* Mrs. Savage's Diary. Orig. MS.

† See her Memoirs, by the Rev. M. Henry. Life of Mrs. Savage, Appendix, No. V. pp. 254-262. Mrs. Radford died August 13.

‡ See the Memoirs of her Life and Character, by the Rev. M. Henry, now usually printed with Mrs. Savage's Life, pp. 263-333. Mrs. Hulton died Sept. 6.

§ See Memoirs of Mrs. Hulton, *ut supra*, p. 333.

|| Orig. MS.

¶ Born June 24, 1697. Diary. Orig. MS.

happened on Wednesday, November 16, 1698,* and the surprise of her agitated parents was the greater, because, as Mr. Henry observed, though many children in Chester had the disease at the same time, (his daughter Esther† among the rest,) yet *his* was the only one, to his knowledge, that died. 'God in mercy,' was the beautiful and appropriate supplication of Mrs. Savage, 'support and comfort the tender mother, that she may be a pattern of patience and quiet submission; forasmuch as it is fit the Master of the garden should pluck off which flower he pleases.'* Nor were the sentiments of Mr. Henry less beautiful, less appropriate, or less instructive. 'My desire is to be sensible of the affliction, and yet patient under it. It is a rod, a smarting rod. God calls my sin to remembrance; the coldness of my love to Himself; my abuse of spiritual comforts. It is a rod in the hand of my Father. I desire in it to see a father's authority, who may do what He will, and a father's love, who will do what is best. We resigned the soul of the child to Him who gave it; and, if the little ones have their angels, doubt not of their ministration in death; we have hope, through grace, that it is well with the child. Little children in heaven we look upon as the *Via Lactea*, the individuals scarce discernible, but altogether beautifying the heavens. We spent the day in sorrow for our affliction, our friends sympathizing with us; one day committing the immortal soul to God; this day committing the dust to the dust of the earth as it was. I am "in deaths often." Lord, teach me how to "die daily." I endeavored, when the child was put into the grave, to act faith upon the doctrine of the resurrection, believing in Him who quickeneth the dead.'

Besides the painful separations already mentioned, Mr. Henry, in the course of the year 1699, was bereaved of two endeared friends, whom he regarded as his own soul, and both nearly allied to him.

The one was Dr. Tylston,‡ whose natural and acquired endowments, and, especially, his elevated piety, had excited in Mr. Henry emotions of particular regard.§ He felt his death as an 'unspeakable loss.' Indeed, in a letter to his friend Mr. Thoresby,|| he expressly says, 'So great a scholar, so good a man, so profitable a companion, and so true a friend, I despair to meet with again in this world. He had just completed his thirty-fifth year, when his sun went down at noon.'¶

The other was Mr. Radford,** a man of sterling worth; who, after only a few days' illness, was, in the forty-first year of his age, removed from the cares and burdens of life to heaven.

Having completed his thirty-seventh year, Mr. Henry inserted in his diary the following remarks:—

'Oct. 15, 1699. I desire to be affected with God's goodness to me in my birth. Why did the knees prevent me? I bless God that I have no cause to curse the day wherein I was born, but, having obtained help of God, I continue to this day. I desire to be thankful to God that He has not left me to live an idle life; but I have reason to lament my sins, and my sinful thoughts, by which I have lost much time. I have reason to acknowledge God's goodness to me, in giving me so great a degree of bodily health and strength, above many of my brethren. I find not any sensible decay or prejudice by my work; but I know that my soul is continually in thy hand, and I am not sure to live another year.'

That wise consideration of his own circumstances and mortality, which, it will have been observed, connects itself, more or less, with all Mr. Henry's memorials, advantageously prepared him for those unexpected changes which, whether observed or not, overtake, in a greater or less degree, the whole of the human race. Till now he had enjoyed the fellowship of his ancient fellow-laborer in the gospel, Mr. Harvey, whom on his settlement he found at Chester,†† and with whom he had lived, it is believed, in inviolable amity. But the time of separation was at length come; and the worn-out pilgrim was suddenly called to perfect and endless rest. Such an event was likely to affect a mind so susceptible as Mr. Henry's; there were, happily, no circumstances to render reflection painful; and it seems due to both parties that his account of the closing scene should be preserved.

* Mrs. Savage's Diary. Orig. MS. † Born 27th Sept., 1694.

‡ See ante.

§ See a Memoir of the doctor, compiled chiefly from Mr. Henry's papers in the Investigator, vol. ii. pp. 254-272.

|| Ralph Thoresby, of Leeds, Esq. and F. R. S.

¶ Orig. MS. Dr. Tylston died April 8, 1699.

** Ante: and see Mrs. Savage's Life, pp. 22, 23, ut supra. Mr. Radford departed August 20, 1699.

†† Ante.

'Nov. 28, 1699. In the morning, between seven and eight o'clock, I went to see Mr. Harvey. I found him newly departed out of this world. His passage was made easy, and there were no bands in his death. When I had prayed with him the night before, I said, "I hope, sir, you have now inward peace and comfort;" he answered, "I trust I have;" and said no more. He was taken ill but last Friday, and was so well that he baptized Mr. Cook's child the last Lord's day, in the meeting, after Mr. Aynsworth had preached. O that I might hear the voice of this rod! I am called to prepare. It is a voice to me. I have this day been blessing God for the comfort we have had these twelve years past; and that I have endeavored to carry it aright towards him; bewailing it wherein I have been defective. As to the disposal of the congregation, I have solemnly, and with the greatest indifference, referred it to God; resolving to be purely passive, and earnestly begging that it may be so ordered, as may redound most to His glory, and the furtherance of the gospel in this place.'

On the lecture-day Mr. Henry preached from Lu. 14:21, concerning the 'account which ministers are to give of themselves to God.'

The recollection of the wormwood and the gall had upon Mr. Henry the happiest, because a sanctified, effect, as is fully evinced by the following expressive memorial. It will show how, instead of fretting against the Lord, or complaining of his dispensations, he humbled himself, made special confession of sin, and implored on his own behalf, and the behalf of others, all spiritual blessings in Christ Jesus.

'Dec. 31, 1699. I asked, by earnest and importunate supplication,

'1. For mercy and grace for my own soul; that while I preach to others, I myself may not be cast away; that my corruptions may be mortified, and the interest of Christ preserved and advanced within me. I would wrestle with God for his Spirit to cleanse and sanctify me.

'2. For strength and success in my ministerial work, direction in the choice of subjects, and the guidance and assistance of the Spirit in studying sermons, to secure me from error and mistake, to lead me into all truth, and to furnish me with acceptable words; to be in me a spirit of supplication.

'And that the blessing of God may accompany all my endeavors. O that I may be instrumental to win souls to Christ, and to build them up; that I may not labor in vain, but that God would give the increase. It is still my heart's desire to be more ready and more mighty in the Scriptures.

'3. For the staying of God's controversies with me and my family; that God would make no further breaches, but this with submission to his blessed will.

'4. For the sanctifying of the breaches which have been made; that the impression of the providences of the year may not wear off, or be forgotten; but that I may see my soul to be in my hand continually.

'5. For the beheaded families, the widows and fatherless,' &c.

Mr. Henry did not, however, satisfy himself with *praying* for the fatherless. He espoused the cause of his sister Radford's orphan children, three daughters and one son, who, having lost both father and mother,|| were left quite unprovided for. The situation in which he was then placed was new to him, and it involved duties which necessarily interfered with his ministerial work; but it gave occasion for a further display of his varied and eminent virtues. On administering, he writes, 'I took the oath in the bishop's court, with a resolution, by the grace of God, strictly to observe it, and I have earnestly prayed that He would give me renewed degrees of wisdom for this new care.'

Nor ought the mention to be omitted, that Mrs. Henry, to her great honor, so far from obstructing his benevolent designs, heartily concurred in them; aided their advancement; and, amidst numerous and increasing avocations, treated the children with a kindness and assiduity truly maternal. Some of them remained in the family for several years; they all profited by instruction; they adorned Christianity, and acknowledged with gratitude the tender and affectionate attention both of their uncle and aunt.

VII. DEVOUT COMMENCEMENT OF THE YEAR — SELF-DEDICATION AT THE COMMENCEMENT OF 1701 — BIRTH-DAY MEMORIAL, 1701 — CLOSE OF THE YEAR 1701 — COM-

†† See ante.

COMMENCEMENT OF 1702 — BIRTH-DAY MEMORIAL, 1702 — CLOSE OF 1702 — COMMENCEMENT OF 1703 — BIRTH-DAY, 1703 — CLOSE OF 1703 — COMMENCEMENT OF 1704. — 1700 to 1704. — Whether Mr. Henry commenced the eighteenth century with the following devotional exercise is not quite clear. It is conjectured that he did. At all events, it was excellently adapted for such a season; and, in the absence of certainty to which anniversary between 1698 and 1701 it belonged, the present place cannot be very improperly assigned to it.

'This new-year's day I have solemnly renewed the resignation and surrender of my whole self to God, as my God, deliberately, and upon good considerations. I have renounced the world and the flesh, as knowing they cannot make me happy; and have devoted my whole self to the blessed Spirit, to be enlightened, and sanctified, and so recommended to the Son, as qualified for an interest in his mediation, according to the tenor of the gospel. I, likewise, devote myself, through the Spirit, to the Lord Jesus Christ, as my Advocate with the Father, and my way to Him; by Him to be recommended to the grace and favor of God the Father, relying on Christ's righteousness alone; for, without Him, I am less than nothing, worse than nothing. I, likewise, devote myself, through the Lord Jesus Christ, to God the Father, as my chief good and highest end; as the author of my being, to whom I am obliged in duty; and the felicity of my being, to whom I am obliged in interest. O Lord, truly I am thy servant, I am thy servant; may I ever be free in thy service, and never desire to be free from it. Nail my ear to thy door-posts, and let me serve Thee forever.'

Such was the uniformity of Mr. Henry's earthly pilgrimage, as to render it necessary, in attempting a true impression of his history and character, to exhibit, somewhat more copiously than would otherwise, perhaps, have been eligible, the secluded operations of his devout and heavenly life. Not with a view to eke out the narrative, but to pursue it for the reader's edification; to throw upon it the best possible light; and to illustrate, in its more minute, as well as more general, discoveries, the spirit of our holy religion.

The present section will, therefore, be appropriated to some continuous extracts of this description; and without comment, that the mind may have the better opportunity of catching the holy flame which pervades them throughout.

'1701, January 1. I solemnly renew the dedication of myself unto God, thankfully acknowledging and admiring his patience and forbearance towards me, that He has continued such a dry and barren tree as I am in his vineyard for so many years, and continued to me the gifts of his bounty and grace; and particularly acknowledging the last year to have been a year of much mercy, especially in the encouragement given to my ministry.'

'October 18, 1701. This day, through the good hand of my God upon me, I have finished the 39th year of my pilgrimage, and having obtained help of God, I continue hitherto, knowing whom I have trusted, and trusting whom I have known. The greatest comfort of my life has been, that God has been pleased to use me for his service, and my greatest grief, that I have been so little serviceable to Him. I have thought much, this day, what a great variety of cross events I am liable to while in the body, and how uncertain what may befall me in the next year of my life, pain, or sickness, broken bones, loss in my estate, death of dear relations, reproach, divisions in the congregation, public restraints and troubles; my 40th year may be as Israel's was, the last of my sojourning in this wilderness. The worst of evils would be sin and scandal. The Lord keep me from that, and fit me for any other.'

'December 31, 1701. Believing prayer to be an instituted way of communion with God, and fetching in mercy and grace from Him, I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above the ordinary meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which (Janus-like) looks both ways. I have not had this year such remarkable afflictions as some other years. The greatest has been the death of my dear and honorable friend, Madam Hunt, of Boreatton. But my errands to the throne of grace to-day, are,

'1. By way of lamentation and humiliation.

'I have reason to lament greatly the strength of my own corruptions, and weakness of my graces. I have lost a great deal of precious time, and not filled it up, or else I might have gone forwarder in my notes on the evangelist

John.* Sins easily beset me, and I do not the things that I would. I have very much reason to bewail my manifold defects in my ministerial work, my coldness in prayer, that I speak not of the things of God with more clearness and concern. I bewail the little success of my ministry, and the miscarriages of some this year, for hereby my God will humble me. The low condition of the church of God ought to be greatly lamented; the Protestant interest small, very small; a decay of piety; attempts for reformation ineffectual. Help, Lord!

'2. By way of prayer and supplication. I have many errands at the throne of grace this day.

'The pardon of sin, victory over my corruptions and temptations, mortifying of my lusts, which go not forth but by prayer and fasting.

'The increase of my ministerial gifts, a sound judgment, a clear expression, a door of utterance, readiness in the Scriptures; in reference to which, I desire I may be helped to act faith on Ex. 4:12.

'The success of my ministerial labors, that sinners may be converted, saints built up, and the congregation flourish; in reference to this, I desire to act faith on Mat. 28:20, and Is. 55:10,11.

'The blessing of God on my wife and children; that God will give his grace to my dear little ones, and drive out the foolishness bound up in their hearts; in reference to which, I desire to act faith on Is. 44:3.

'My other dear relations I would recommend to God's protection and blessing in prayer; my friends, acquaintance, brethren in the ministry, in London, in Dublin, in Cheshire, and Lancashire particularly; and the congregation at Broad Oak, and their minister, some members of parliament, and other gentlemen of my acquaintance.'

'January 1, 1702. The covenant of grace being a new covenant, because *ever* new, and often to be renewed, I have, this new year's day, early in the morning, while it is yet dark, solemnly renewed it upon my knees; and be it a memorandum indeed, ever remembered, and never forgotten. * * *

'Whatever may be the events of this year, let divine grace be sufficient for me, to enable me to accommodate myself to the will of God in them; and then nothing can come amiss. If God will be with me, and keep me in the way that I go, throughout the remaining part of my pilgrimage, in the world where I am but a stranger, and will give me bread to eat and raiment to put on, and a heart to love Him, and serve Him, and live to Him, so that I may come at last to my heavenly Father's house in peace, then shall the Lord be my God, my Lord, and my God forever. Amen. Hallelujah. M. H.'

'October 18, 1702. This day I have completed the 40th year of my life; of *life*, did I say? Rather, indeed, of *my* inactivity and folly, but of the tender mercy, kindness, and forbearance of God towards me. To Christ my Mediator I joyfully acknowledge myself a debtor for the supports, and aids, and comforts of life; and to that same Christ I wholly trust, that I shall receive from my God, wonderfully propitiated, the forgiveness of my sins, grace for seasonable help, and preservation even unto eternal life.'

'December 31, 1702. 1. As to myself and family, the days of another year are numbered and finished — a year not made particularly remarkable by any great change in my circumstances; no new thing created, but, as usual,

'(1) The usual matter of complaint against myself; folly is still found, yea, bound up in my heart; though I hope, through grace, corruption is dying, yet not without some struggles, and much opposition from a naughty heart. I desire to lament my unskilfulness and unreadiness in Scripture, my dulness in holy duties, particularly in secret. I wish I had prayed more for the success of my ministry, but sometimes I have thought I should pray more for grace, to make me faithful myself, that I may be accepted of God, though not of men; but, perhaps, I should pray more for the prosperity of the work of God, even in my hand, though most unworthy; vain thoughts, crowds of them, are matter of complaint daily; never was corrupt soil more fruitful in weeds.

* The reader will observe that this was written several years before Mr. Henry's Exposition upon the New, or even the Old, Testament appeared. In the following extract from the Preface to the 1st volume of that great work, the allusion is satisfactorily explained. 'It has long been my practice, what little time I had to spare in my study, from my constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I knew not how to employ my thoughts, and time, more to my satisfaction.' — *Expos., ut supra*, vol. i. Pref.

† The orig. Latin may be seen in Mr. Tong's Life, *ut supra*, p. 301.

'(2) The usual matter of thanksgiving to God. I have had great measure of health, few of my brethren so much. I note it, because, perhaps, the ensuing year may bring sickness or death with it. I have not ailed any thing considerable, and sometimes the highest degree of health is the next degree to sickness. I have not so many sensible memorandums of my frailty as those have that are often ailing. The Lord grant I may, by the power of grace, be kept more mindful of it.

'Ever since brother Radford died, now three years ago, death has made no breach among my relations. Since I set out in the world, I never was so long without the death of children, or others near and dear to me. My children are very healthful, and have had no ill accident; my dear wife, though often indisposed, yet, blessed be God, under no languishing distemper; and my dear mother still continued in usefulness.

'As to my ministry, that which has been most discouraging this year is, that few young ones have come into communion—I think fewer than any other year.

'As to my estate, I have lived comfortably upon it with what I have received here; but while in these circumstances, I cannot expect to lay by much: perhaps troubles may come which may sweep away all. I have some comfort, that I hope I do some good with what I have, and spend none of it ill. * * *

'1703, January 1.—“Looking for the blessed hope.” This new-year's day I have in much weakness, and compassed about with many infirmities, upon my knees, made a fresh surrender of myself, my whole self, all I am, all I have, all I can do, to God the Father, Son, and Holy Ghost, my Creator, Owner, Ruler, and Benefactor; all my affections to be ruled by the divine grace, and all my affairs to be overruled by the divine providence, so that I may not come short of glorifying God in this world, and being glorified with Him in a better.

'Confirming and ratifying all former resignations of myself to God, and lamenting all the disagreeableness of my heart and life therewith, and depending upon the merit of the Redeemer to make this and all my other services acceptable, and the grace of the Sanctifier to enable me to make good these engagements, I again bind my soul with a bond to the Lord, and commit myself entirely to Him; particularly as to the events of this year which I am now entering upon, not knowing the things that may abide me in it. * * *

'October 18, 1703. To-day is completed the forty-first year of my wandering in this wilderness. Very many of my days have slipped by fruitlessly and unprofitably, and what ought to make me ashamed, all truly peaceful, and full of divine benignity, and ever to be recorded with gratitude to God. What remains I know not; a few days, perhaps, and full of trouble; but the will of my Lord be done. To me to live is Christ; so shall it always be, and eternally; and to die gain.*

'December 31, 1703.' After reciting, as on some former occasions, his sins and mercies, and observing that, even under the gospel, there must be a remembrance of sins every year, he proceeds:—“Not such as speaks any deficiency in the sacrifice, as that under the law did, but such as speaks deficiency in my daily repentance,—which ought, therefore, to be renewed,—and the imperfection of the work of sanctification.”

'Unfixedness of thought, a wretched desultoriness. Some speak of time well spent in thinking; but I find, unless in speaking, reading, or writing, my thinking doth not turn to much account. Though I have had comfort in some broken good thoughts, yet I can seldom fix my heart to a chain of them. O that the thought of my heart may be forgiven!

'I have oft bewailed my barrenness in good discourse, and unskilfulness in beginning it, and coldness of concern for the souls of others; and in reflection on this year, I find it has not been much better. I bless God I love good discourse, and would promote it, but I want zeal. The Lord pity me. * *

'January 1, 1704. Acknowledging my continued dependence on God as my Creator, Preserver, and chief good; and my continued obligations to Him in duty as my Lord and Ruler; and in interest, as my Benefactor and Protector; believing that He is, and that He is the rewarder of them that diligently seek Him;

'Relying upon the merit, mediation, and everlasting righteousness of my dear Lord and Savior Jesus Christ, who loved me and gave Himself for me, as my way to the Father, and the spotless robe wherein alone I can appear before Him;

'And submitting my soul to the operation and influences

of the blessed Spirit of grace, without which I am nothing, and can do nothing;

'Thankfully owning God's goodness to me the last year, in lengthening out my life, health, comfort in soul, peace, plenty, settlement, relations, liberty, and opportunity; and admiring his patience, forbearance, long-suffering, in sparing me in his vineyard, who deserved to be cut down and cast into the fire as a barren tree;

'Lamenting my foolishness, the foolishness which is still bound up in my heart, and that which still breaks forth in my life; and particularly that my improvements in grace and usefulness last year did not answer the covenants which began it;

'Because of all this I make a sure covenant, and write it.

'In the strength of the grace of Jesus Christ, on which alone I depend to work all my works in me and for me, I covenant for this new year, and for my whole life, to walk closely with God in all holy conversation, to keep my heart with all diligence; and to Thee, O my God, I commit the keeping of it. I covenant to redeem my time, and to Thee, O God, do I consecrate this year, and all the hours of it. The Lord enable me to fill it up with good according as the duty of every day requires. I bind myself to follow the Spirit of God in all my affections, and the providence of God in all my affairs, whatever God shall appoint me to, this year. Behold, here I am; let Him do with me as seemeth good in his eyes. Only, whatever the providence of God allots for me, let the grace of God be sufficient for me, to enable me to accommodate myself to it; and then welcome the will of God.'

VIII. JOURNEY TO LONDON — HEARS JOHN HOWE — MR. HENRY'S GENERAL HEALTH GOOD — SUDDEN SEIZURE AND ILLNESS — COMMENCEMENT OF THE YEAR 1705 — BIRTH-DAY MEMORIAL, 1705 — CLOSE OF 1705 — COMMENCEMENT OF 1706 — BIRTH-DAY, 1706 — COMMENCEMENT OF 1707 — THE DEATH OF HIS MOTHER — BIRTH-DAY MEMORIAL, 1707 — CLOSE OF THE YEAR 1707 — COMMENCEMENT OF 1708 — BIRTH-DAY MEMORIAL, 1708. — 1704 to 1708. — In the early part of the year 1704, Mr. Henry, accompanied by Mrs. Henry, again visited the metropolis. The precise occasion of the journey does not fully appear; nor is it material. One remark, however, made by him on leaving Northampton, may be properly cited as indicative of the spirit in which he travelled; the same spirit, indeed, which gave consistency and elevation to his whole character, both at home and abroad.

'It is easy to leave an inn; why should it not be easy to leave this world, which is but an inn, to go to our house, our Father's house? The troubles of travelling exercise our patience and submission to God's will. By submission in lesser things we learn it in greater. But they also give us to experience the goodness of God in our preservation, and encourage us to hope in that goodness in our journey for heaven.'

The record of a sermon he heard preached on Sabbath-morning, the day after his arrival in London, by John Howe, is not less worthy of attention; it is perfectly characteristic of both the parties; it is, moreover, pregnant with universal instruction; and as embraced, may be a balm of healing and refreshment, to such especially as, under a prevailing sense of unworthiness, move heavily along the narrow way.

'The text,' says Mr. Henry, 'was Jude 21; and I must never forget what he said in the close of the sermon. "I would deal for your souls, as for my own, and for myself I declare before you all, I depend purely upon the mercy of our Lord Jesus Christ for eternal life."

Till now, Mr. Henry's health, though delicate when a child, had continued good. Henceforward the inroads made upon his frame by disease, were frequent and alarming.

On Lord's day, August 27, the same year, 1704, while reading the chapter in the morning service, he suddenly fainted; recovering speedily, he, however, proceeded in his beloved work. Had he taken rest, the subsequent effects would probably have been prevented. But unskilled in the art of self-sparing, and impelled by holy zeal, instead of relaxing, as he ought to have done, the next day he fulfilled an appointment to preach at Nantwich, and the day following, another at Haslington. The latter was a funeral sermon for an aged and faithful minister, Mr. Cope, pursuant to his desire, and to a large congregation. These engagements, by the excitement they produced, added much to his exhaustion.

On his return home, the consequences were distinctly visible, and indisposition so much increased as to confine him altogether to the house. Not having for fifteen years

* The orig. Latin may be seen in Mr. Tong's Life, *ut supra*, p. 302.

been detained from public worship on the Sabbath, he naturally felt the imprisonment; but not so as to overlook existing mercies. The fever continued more than three weeks, but he was able, during the whole time, — and he gratefully recorded it, — both 'to light the lamps, and to burn the incense;' that is, daily, with only one exception, to expound and pray in his family, morning and evening.

It was during this visitation, when the physicians would not sanction his usual services in the sanctuary, that he assembled his family for worship; telling them, with instructive emphasis, that if he must not go to the house of God, he would go to the God of the house. And so soon as health returned, he did not wait for the Sabbath, but selected the lecture-day, for resuming his public appearance. 'I was willing,' said he, 'to go thither first, where I most desire to be. I would take the first opportunity of paying my vows.'

Here the order of the history requires that further extracts from the diary should be inserted — a circumstance which, it is presumed, the judicious reader will not regret.

'1705, January 1. Not renouncing, but repeating and ratifying, all my former covenants with God, and lamenting that I have not lived up more closely to them, I do, in the beginning of this new year, solemnly make a fresh surrender of myself, my whole self, body, soul, and spirit, to God the Father, Son, and Holy Ghost; my Creator, Redeemer, and Sanctifier; covenanting and promising, not in any strength of my own, for I am very weak, but in the strength of the grace of Jesus Christ, that I will endeavor this year to stand complete in all the will of God.

'October 18, 1705. I have this day completed the forty-third year of my useless life. By the grace of God I live; I hope in his mercy, and I pant for his glory. May the small remnant of my time be a season of repentance for the sins, and of gratitude for the mercies, of the former part of my life. May God be my sun and shield, and may I be his servant, and a subject of his kingdom, even unto the end, and forever. Amen and amen.*

'December 31, 1705. We bring our years to an end, like a tale that is told. Lord, teach us to number our days.

'In the review of the year I find,

'1. That I have as much reason as ever to be thankful to God. It has been a year of much mercy. My life has been continued to the end of it, though many of my brethren in the ministry have been removed in the midst of their days, who, had they lived, would have done God more service than I can; particularly my dear brother, Mr. Chorlton.† I have had a good measure of health for my ministry and study; no returns or remains of my last year's illness.

'That which is, especially, remarkable as the mercy of this year, is the happy posture of our public affairs, particularly at home. After a mighty struggle, moderate counsels have prevailed. God has wonderfully inclined the queen's‡ heart to such counsels; and useth her as an instrument of great good to the land, that the excellency of the power may be of God. Patrons of our liberty have been strangely raised up among those who have no kindness for us, or our way. The intemperate acts of bigots have proved to make mightily against themselves; there are many adversaries, and yet the door continues open. Great endeavors used to render us contemptible, odious, dangerous, and what not, and yet we live and go on, and young ones are coming in, and some hopeful ones. O that the power of godliness, holiness, seriousness, and heavenly-mindedness, might prevail more among us, and then we should have a very hopeful prospect. And who can tell but Infinite Wisdom may yet find out a way for comprehending us, though the present temper of our neighbors rather sets it at a greater distance than ever?

'2. I have reason to make the old complaint of dulness and weakness, and coldness of affection to divine things. The Lord strengthen the things which remain!

'Care about my children, providing something for them, has been often in my head; and, perhaps, more than it should be. Lord, I cast the care upon Thee, who hast provided well for me; the Lord care for them, and teach me my duty, and then with Him I will leave the event. §

'January 1, 1705-6. It is of the Lord's mercy that I am not consumed. By night, on my bed, I endeavored to seek Him whom my soul loveth; and now I begin this new year.

'1. Earnestly praying for the graces of the year with a humble subjection of soul to the blessed Spirit of God, that I may, some way or other, eminently honor and glorify God this year; that I may live this year to some purpose; to

better purpose than I did the last. O that no temptation may so overtake me this year as to overcome me. To the conduct of divine grace, which is, I know, sufficient for me, I here solemnly resign myself, my thoughts, my affections, my will, and all the intents of my heart, to be directed into the right way, and kept and quickened in it. Let me this year receive grace for grace.

'2. Patiently waiting for the events of the year, with a humble submission to the holy will of God. I know not what the year shall bring forth; but I know it shall bring forth nothing amiss to me, if God be my God in covenant; if it bring forth death — that I hope shall quite finish sin, and free me from it — Lord, let thy servant depart in peace, according to thy word. I commit my family to my heavenly Father, to God, even my own God, my father's God, my children's God. O pour out thy Spirit upon my seed, thy blessing, that blessing, that blessing of blessings, upon my offspring, that they may be praising God on earth when I am praising Him in heaven. Amen, amen. ¶

'January 1, 1707. My own act and deed, through the grace of God, I have made it many a time, and now I make it the first act of this new year, to resign myself afresh unto the Lord, not only for the year ensuing, but for my whole life, and forever.

'1. To Thee, O God, I give up myself, to be used and employed for Thee. I desire to live no longer than I may do Thee some service. Make what use of me Thou pleasest, only let me obtain mercy of the Lord, to be found diligent, humble, and faithful. O that the work of this year may be better done than that of the last, and my time more filled up; and that I may never grow weary of well-doing.

'2. To Thee, O God, I give up myself, to be disposed of by Thee as Thou pleasest. I know not what the year may bring forth to me, or to my family. But welcome the holy will of God; and God, by his grace, make me ready for it. If it be the last year of my life, my dying year, may I but finish my course with joy; and farewell this world. Whatever afflictions may this year befall me, I desire none of them may move me from God and my duty.'

It may be properly noticed here, how greatly the afflictions which had befallen Mr. Henry since the death of his father, had been mitigated, by the preservation, and general convalescence, of his widowed mother. She had shared his trials; eased the burden by bearing a part of it; and, by the brilliancy of her Christian character, had eminently adorned the gospel, and encouraged him in the 'work of the Lord.'

At length, however, the period which declining health and advanced years had intimated was approaching, and to which Mr. Henry in one of the foregoing excerpts alludes, arrived. On the morning of the Sabbath, May 25, 1707, ¶ he was visited by the melancholy tidings of her departure.

The necessity of doing more than barely noticing the event, is superseded by the statements already in print, and referred to at the foot of the page. There is, nevertheless, one fact recorded in the diary of her sorrowing son, which cannot with propriety be passed over. It is one of those episodes which, by naturally connecting itself with the main subject, gives a charm, rather than an interruption, to the narrative. 'I find, with the profits and rents of this current year, that there will be little more than to discharge my dear mother's funeral and legacies; but no debts at all. She lived with comfort; bore her testimony to the goodness of God's providence, which she had experienced all her days; did not increase what she had, nor coveted to lay up; but did good with it, and left a blessing behind her.' ¶

To return to the anniversary reflections.

'1707, October 18. To borrow Caleb's words, Jos. 14:10 — The Lord has kept me alive these forty-five years. — So long I have lived, and lived under the divine protection; a wasting candle kept burning. But to how little purpose have I lived! Thus long I have cumbered the ground. O that I may yet bear fruit! ¶

'1707, December 31. As to the year past, I have as much reason as ever to lament my barrenness and unfruitfulness, that I have not made a better proficiency in knowledge and grace. I find myself growing into years, being now turned forty-five. I begin to feel my journey in my bones, and I desire to be thereby loosened from the world and from the body. The death of my dear and honored mother this year, has been a sore breach on my comfort; for she was my skilful, faithful counsellor; and it is an intimation to me that now, in the order of nature, I must go next. My estate is

¶ Diary. Orig. MS.

¶ See P. Henry's Life, pp. 312-338, *ut supra*, and Life of Mrs. Savage. Appendix, No. I

* Orig. MS. † See *post*, sect. xv. ‡ Anne. § Diary. Orig. MS.

somewhat increased: the Lord enlarge my heart to do good with it; but as goods are increased, they are increased that eat them. My children are growing up, and that reminds me that I am going down. As to my ministry here, Mr. Mainwaring's leaving me, and his wife, has been very much my discouragement. But Providence so ordered it that Mr. Harvey's congregation are generally come in to us, or else we began to dwindle, so that I should have gone on very heavily.*

'January 1, 1707-8, early. Christ is a Christian's all; and He is my all.'

'Unto Thee, O blessed Jesus, my only Savior and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul, and spirit: to me to live is Christ, particularly this ensuing year.

'All my time, strength, and service, I devote to the honor of the Lord Jesus; my studies and all my ministerial labors, and even my common actions. It is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

'In every thing wherein I have to do with God, my entire dependence is on Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make Him my Alpha and Omega. The Anointed of the Lord is the breath of my nostrils: through his hand I desire to receive all my comforts. I have all by Him, and I would use all for Him.

'If this should prove a year of affliction, a sorrowful year on my account, I will fetch all my supports and comforts from the Lord Jesus, and stay myself upon Him, his everlasting consolations, and the good hope I have in Him through grace.

'And if it should be my dying year, my times are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope. Dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

'Good Lord, keep this always in the imagination of the thought of my heart, and establish my way before Thee.'

'October 18, 1708. To-day I have finished the forty-sixth year of my life. My infancy, however, was useless; my childhood and youth were not directed to proper objects; and even in my maturer age, how many months and days have I spent to little purpose! So that I have lived scarcely one tenth part of my time. Forgive, O Lord, my idleness and sloth. For me to live may it be Christ.*

IX. INVITATIONS TO MR. HENRY FROM DISTANT CHURCHES — DEVOUT COMMENCEMENT OF 1708-9 — LETTER FROM THE REV. MR. TONG — MR. HENRY'S PERPLEXITY — CONSULTS DR. CALAMY — LETTER FROM DR. CALAMY — THE CHARACTER OF THE APPLICATIONS WHICH HAVE BEEN NOTICED — BIRTH-DAY MEMORIAL, 1709 — AN INVITATION FROM HACKNEY RENEWED — HIS DETERMINATION TO LEAVE CHESTER — HIS REASONS FOR IT — BIRTH-DAY, 1711 — HIS PERPLEXITY AND DISTRESS CONTINUE — 1709 to 1712. — Memorials like those which have engaged the reader's attention, and completed Mr. Henry's history to the present period, cannot fail to have prepared for the statements which are now to be made, respecting his extended and well-established popularity.

Ever after his visit to London in 1698,† he seems to have been an object of desire by almost every church whose pastor, if at all renowned, was either removed or laid aside. And some of the efforts made to obtain his removal were uncommonly bold and persevering.

The first known instance of the kind happened after the death‡ of the eloquent and learned Dr. Bates, at Hackney; and, the better to insure success, the communication was made to Mr. Henry through his beloved friend, the Rev. John Shower. It failed, however, of success.

A like attempt followed the death of the Rev. Nathaniel Taylor,§ one of the lecturers at Salter's Hall, and who, on account of his splendid talents, was styled, by Dr. Dodridge, the 'Dissenting South.' The peremptory nature of the refusal given to the Hackney invitation had so far, in the first instance, discouraged the applicants, as to have induced them to seek Mr. Chorley, of Norwich; but he having declined compliance, though elected, it was resolved, at all events, to present an invitation. They judiciously accompanied it by persuasive letters from Mr. Howe, Mr. (afterwards Dr.) Williams, and Dr. Hamilton. Those excellent men urged some existing disputes in the congregation;

pressing, at the same time, an assurance that Mr. Henry's acquiescence would at once hush the clamors of both parties. The only anxiety he felt, seems to have been to know the divine will. 'Had we an oracle to consult,' he writes, 'I could refer to the divine determination with so great an indifference, that if it were referred to me, I would refer it back to God again.'

After many serious thoughts, and not a few uneasy ones, he replied to the invitation in the negative.

The next effort proceeded from Manchester, almost immediately after Mr. Chorlton,|| a divine of singular eminence and attainments, was taken to his reward. It was made in person by a special deputation; but at once withstood. 'I cannot think,' he remarked on that occasion, 'of leaving Chester, till Chester leaves me.'¶

In the year 1708, he was again harassed by a solicitation from London, to accept a joint pastorate with Mr. Shower at the Old Jewry.** He merely replied, in a letter to Mr. Shower himself, that the reason of not accepting his invitation was, because he loved the people at Chester too well to leave them.††

The same year, 1708,‡‡ the learned and reverend John Spademan,§§ Mr. Howe's successor at Silver Street, being removed to a better world, Mr. Henry was again assailed; and, the better to insure success, the requisitionists employed the influence of Mr. Tong. That faithful man, knowing the steadfastness of his friend, and fearing, no doubt, lest, by seeking too much, all would be lost, only urged him to allow an invitation. Mr. Henry replied in the negative.|||| The congregation, however, without his knowledge, actually elected him to be their pastor, jointly with Mr. Spademan's late colleague, the Rev. Samuel Rosewell.¶¶ And the singular adventure was followed by numerous communications urging compliance; particularly from Mr. Burgess, Mr. Tong, Mr. (afterwards Dr.) J. Evans, Mr. (afterwards Dr.) D. Williams, Mr. Hunt, and Sir Henry Ashurst; and a 'Letter subscribed by divers Ministers.'¶¶¶

It is not possible to state exactly the effect produced upon Mr. Henry by these measures; but, judging from the way in which he not long afterwards expressed himself, it does not seem that he was, at the time, either much moved or perplexed.

'January 1, 1708-9. The inscribing of a double year, eight and nine, puts me in mind to look back upon the year past, which I have reason to do with thankfulness for the many mercies with which God has crowned it; and with sorrow and shame for the many sins with which I have blotted it; and to look forward to the year now beginning, which I have endeavored to begin with God.'

In a letter written to him by Mr. Tong, early in the year 1709, several of the facts which have been stated, are touched much more distinctly; and while the pleas and allusions excellently illustrate Mr. Henry's character, and show his extensive popularity, the supposed annoyances, naturally incident to what had passed, are plainly referred to; but with a tender delicacy, highly honorable to the writer, whether viewed as a gentleman, a friend, or a Christian.

'To the Rev. Mr. Henry, at his House in Chester.

'Feb. 24, 1708-9.

'Honored and dear Sir, — I begin to think it long since I heard from you, but shall reckon the pain of expectation abundantly recompensed, if I may but, at length, enjoy the pleasure of the desired answer; the gentlemen who have given you such repeated and pressing invitations, are daily with me, and discover the greatest concern imaginable about the issue of their addresses to you. They suggest a great many things as what to them appear strong, and conclusive for them; and the more difficulties they met with in their way, the more zealous and earnest are they to gain their end; and, I must say, I think if ever any were animated in such an affair by Christian and catholic principles, they are the people. They would fain please themselves with the thought of having the Friday lecture revived, which has been discontinued since Mr. Spademan's death, and which they will allow £50 a year for, (besides their other subscriptions;) they cannot forbear saying how glad they would advance half a hundred guineas immediately towards the charge of your remove. I tell them these are not the arguments that will take with you, and they think so too; and are very confident that the plea of *greater service* is clearly on their side.

* Diary, Orig. MS. † *Ante*. ‡ July 14, 1699.
§ See Wilson's Hist. vol. ii. p. 12-20.
B10G. 16

|| See *ante*. ¶ Diary, Orig. MS. June 25, 1705.
** See Wilson's Hist. v. ii. p. 316. †† Diary, Orig. MS. April 26, 1708.
‡‡ September 4. §§ See *post*.
|||| Diary, Orig. MS. Sept. 11, 1708. ¶¶ Diary, Orig. MS

'The whole city, from Westminster to Wapping, seems very heartily to wish and long for your coming. These things I cannot forbear mentioning; though, at the same time, I consider, if they should meet with contrary sentiments and resolutions in you, I do but make myself thereby uneasy and vexatious to you; but I hope I do not displease God in it; because I really think *his* honor is concerned in it, and would be promoted by your compliance; but I ought to remember I speak to one of a discerning spirit, and that you have had already too much trouble from

'Your most affectionate, 'W T[ONG.]'

Still unwilling to listen to the overtures, Mr. Henry wrote to desire Mr. Rosewell's congregation to acquiesce in his purpose to continue at Chester.†

The requisitionists, however, continued their importunity, aided by not a few, both ministers and laymen, who deservedly ranked among the judicious and excellent of the earth. The matter *thus* pressed became a snare. Mr. Henry was involved in continual perplexity and uneasiness. He was subjected also (and the diary feelingly complains of it) to much hinderance in his business; to many harsh censures; and to the malignant cowardice of anonymous letter-writers. An enemy scoffingly remarked, that he would not have him go to London, for he would do there more mischief than at Chester.‡

In his distress, Mr. Henry, at length, applied to Dr. Calamy, and, in order to receive the advice and directions of that justly-celebrated man with increased advantage, a meeting took place at Holme's chapel in Lancashire.‡ The doctor was then on his way from Scotland to London; and after his return to Westminster, he wrote to Mr. Henry a long and ingenious letter, urging his acceptance of the invitation of the people of Silver Street.

Ingenuous, however, and persuasive as his epistle was, it failed of the desired effect. Mr. Henry still retained his objections; not because he did not feel the force of Dr. Calamy's arguments; nor because he was of an obstinate or captious temper; but his kindness for the place and people of Chester prevailed above his 'judgment, interest, and inclination.'‡

The applications which have been noticed discover, greatly to his honor, the high station he occupied in public esteem; they impel admiration, also, of the good sense of their promoters, by demonstrating that, with a laudable preference for distinguished talents, they entertained such correct views of the ministry, as to seek them only in union with conspicuous and well-attested piety. But, allowing to this view of the subject the utmost latitude, and conceding to ministers also, in mitigation of such interference, the delicacy oftentimes attendant on *making known* their inclination to remove; granting, likewise, that such knowledge may be an incentive to discontent, and ill-treatment, and division; and, in the absence of a new pastoral charge, of *forced* separation,—still, may it not be fairly questioned, whether an application to a settled pastor, living happily among his own people, and not known even to think of moving, be reconcilable with those principles which inculcate love to our neighbor as to ourselves, and which condemn, in every supposable instance, the slightest emotion of covetousness? Is the robbing of churches limitable to sacramental utensils, official vestments, or mere paraphernalia and books?

The state of Mr. Henry's own mind, amidst the flattering occurrences which have been mentioned, is easily inferable from the following sensible memorandum. It was written at the time; but, instead of manifesting any self-complacency, it furnishes as beautiful an instance of the union of humble sobriety with intelligent and devout elevation as can well be imagined.

'1709. Oct. 18. To-day have I completed the forty-seventh year of my sojourning in this wilderness. Through the whole course of my life hitherto, I have found God merciful and propitious to my supplications; the world I have found empty, and unfitted for happiness; and my own heart deceitful, and prone to iniquity. May I, therefore, always honor God, despise the world, and carefully examine my heart. Here I am. Lord, what wilt Thou have me to do?'‡

On the demise, in May, 1710, of the Rev. Robert Billio,§ who, after Mr. Henry's refusal, had been chosen successor to Dr. Bates at Hackney, the solicitations of that congregation were renewed with increased importunity. Two visits

were subsequently paid, and, after long-continued and serious thought, not to say the most distressing varieties of mental conflict, Mr. Henry determined to leave Chester. The circumstances already mentioned render it almost imperative, that the history and reasons of a determination so opposite to every former decision, be stated somewhat at length: happily they can be furnished in his own words, written while in London.¶ See the note below.¶

¶ He set out for London May 5, 1711. He returned to Chester Aug. 2. Diary, Orig. MS.

¶ 'About midsummer, 1710, I had a letter from the congregation at Hackney, signifying to me that they had unanimously chosen me to be their minister, in the room of Mr. Billio, who was lately dead of the small-pox; and to desire that I would accept of their invitation; in prosecution of which they told me, I should find them as the importunate widow, that would have no nay. I several times denied them: at length they wrote to me that some of them would come down hither; to prevent which, I being not unwilling to take a London journey in the interval between my third and fourth volume,* I wrote them word I would come up to them, and did so in the middle of July; but was down again before the first Lord's day in August, then I laid myself open to the temptation by increasing my acquaintance in the city.

'They followed me after I came down, with letters to me, and to the congregation: in October I wrote to them that, if they would stay for me till next spring, (which I was in hopes they would not have done,) I would come up, and make a longer stay for mutual trial: they wrote to me they would wait till then.

'In May, 1711, I went to them, and staid till the end of July, and, before I parted with them, signified to them my acceptance of their invitation, and my purpose to come to them, God willing, the spring following. The ministers there had, many of them, given it under their hands, that they thought it advisable, and for greater good, and a more extensive usefulness, that I should remove to Hackney.

'However, I was determined to deny them at Hackney, and had denied them, but that Mr. Gunston, Mr. Smith, and some others, came to me from London, and begged of me, for the sake of the public, that I would not deny them; which was the thing that turned the scales. I never had been, till this journey, so much as one first Lord's day of the month out of Chester since I came to it, twenty-four years ago.

'By this determination I brought on myself more grief, and care, and concern, than I could have imagined, and have many a time wished it undone again; but having opened my mouth, I could not go back. I did with the utmost impartiality (if I know any thing of myself) beg of God to incline my heart that way which should be most for his glory; and I trust I have a good conscience, willing to be found in the way of my duty. Wherein I have done amiss, the Lord forgive me for Jesus' sake, and make this change concerning the congregation to work for good to it.

'Having this morning† (as often, very often before) begged of God to give me wisdom, sincerity, and humility, and to direct my thoughts and counsels, now this important affair must at last be determined, I think it meet, having before set down the reasons for my continuing at Chester, now to set down the reasons which may induce me to accept of this invitation to Hackney, that it may be a satisfaction to me afterwards, to review on what grounds I went, and may be a testimony for me that I did not do it rashly.

'1. I am abundantly satisfied that it is *lawful* for ministers to remove, and in many cases highly expedient, and necessary to the edifying of the church; and this not only for the avoiding of evil, as in the case of persecution, which can be a reason no longer than while the persecution lasts, or of the uncomfortable disposition of the people, but for the attaining of a greater good, and the putting of a minister into a larger sphere of usefulness: this has always been my judgment according to the word of God, and I have practised accordingly, in being often active to remove other ministers, which I have afterwards had satisfaction in. And this has been the judgment of the congregation at Chester, between whom and their ministers there have never been those solemn mutual engagements that have been between some other ministers and their congregations, nor any bond, but that of love.

'2. My invitation to Hackney is not only unanimous, but very pressing and importunate; and the people here in waiting so long for my determination, and in the great affection and respect they have showed to my ministry since I came among them, have given the most satisfying proof of the sincerity and zeal of their invitation; and upon many weeks' trial, I do not perceive any thing in the congregation that is discouraging, but every thing that promiseth to make a minister's life both comfortable and useful.

'3. There seems to be something of an intimation of Providence in the many calls I have had in this way before, and particularly to this place, on the death of Dr. Bates, though I never, either directly or indirectly, sought them, but, on the contrary, did what I could to prevent them, and this particularly.

'4. There is manifestly a much wider door of opportunity to do good opened to me here at London, than is at Chester, in respect to the frequency and variety of week-day occasions of preaching, and the great numbers of the auditors: the prospect I have of improving these opportunities, and of doing good to souls thereby, is, I confess, the main inducement to me to think of removing hither; and what I have seen while I have been here now, has very much encouraged my expectations of that kind.

'5. In drawing up and publishing my Expositions, and many other of my endeavors for the public service, I foresee it will be a great convenience to me to be near the press, and to have the inspection of it, and also to have books at hand that I may have occasion for in the prosecution of my studies, and learned men to converse with for my own improvement in knowledge, and to consult with on any difficulty that may occur.

'6. I have followed Providence in this affair, and to the conduct of that I have (if I know my own heart) in sincerity referred myself, hoping and praying, both myself and my friends for me, that God would guide me with his eye, and lead me in a plain path. When I was purposing to send a final denial, Providence so ordered it, that, the very post before, I had a letter subscribed by divers of the London min-

* Orig. MS.

† Diary, Orig. MS. March 26, 1709.

‡ Diary, Orig. MS. § Noncon. Mem. vol. ii. p. 225. Oct. 1802.

* Of the Exposition.

† July 13, 1711. Diary, Orig. MS.

Another anniversary of his birth-day now arrived, but the record makes no allusion to the situation in which he had placed himself. His mind seems to have been absorbed by the flight of time, and the nearer approach of eternity.

'Oct. 1st. 1711. I have now finished my seventh climacteric year, in which I have first felt the pain of the gravel and the stone, by which it is easy for me to discern that death is working in my body; for this disease is death begun; perhaps in a little time it will be death itself. The will of the Lord be done; only let patience have its perfect work. I enter now upon the jubilee of my life, my fiftieth year; the *term* of life approaches; may I be fitter for eternal life.*

It must, however, be remarked, before quitting this part of the narrative, that, notwithstanding the testimony which was borne to the congregation at Chester — that they were pleased 'under their hands,' to leave the affair to Mr. Henry's own conscience and affection — after his determination was known, the diary shows how much that was painful he had to endure, where he had expected different and better treatment. Indeed, between the anger and incivility of some, and the affectionate regards of others, his distress became singularly pungent, and his aspirations for meekness and guidance uncommonly affecting.

At the same time, it is only just to observe, that the vexations he suffered, and to which, at this time, he so often and so feelingly refers, may have been, and probably were, occasioned, at least in part, by the vacillating state of his own mind. He endeavored, it is true, to *conceal* his feelings; and he thought, no doubt, with success; but quick-sighted observers would naturally, under such circumstances, perceive some sure indications, both of his own emotions and indecision; and such a discovery, in proportion to its clearness, would operate in many cases, so as to excite and to strengthen the irritability and annoyance which his expressed determination had awakened. But whether that were so or not, there is abundant evidence throughout his papers, that, notwithstanding his judicious efforts to arrive at a right conclusion; and notwithstanding his deliberate, and, as we have seen, written resolutions in favor of settling at Hackney, his hesitation was very considerable, and his

isters, persuading me to accept that call; whereupon I wrote to them, that I would come to them six months on trial, thinking that they would not have consented to be kept so long in suspense, but it proved that they did; and so I have been drawn step by step to this resolution, and though I have industriously sought, I have not found any thing on this side to break the treaty.

'7. I have asked the advice of ministers on a fair representation of the case, which I drew up; and many, upon consideration had of it, have given it, under their hands, that they think it advisable for me to remove; and none of them have advised me to the contrary, but have told me I am myself the most proper judge of it. Many private Christians also in London, and some that seem to me to be the most judicious and public-spirited, have, by letters, when I was in Chester, and by word of mouth here, persuaded me to accept of this call, as judging that, by the blessing of God, I might be useful here to that degree as to balance the inconveniency of my leaving Chester; nay, that even here I might, in many respects, be serviceable to the country.

'8. I have some reason to hope that my poor endeavors in the ministry may, by the blessing of God, be more useful now to those to whom they are now, than to those who have been so long used to them, and so constantly; with whom also I trust another hand may do more good, as mine did, by the grace of God, in the first seven years of my being there. And I have known many congregations from whom ministers have removed, and those to whom it has created the greatest uneasiness and discontent for the present, which yet have afterwards been so well settled beyond their own expectations under other ministers, that they have flourished even more than ever they had done before.

'9. Though the people at Chester are a most loving people, and many of them have had, and have, an exceeding value for me and my ministry, yet I have not been without my discouragements there, and those such as have tempted me to think that my work in that place has been in a great measure done; many that have been catechized with us, and many that have been long communicants with us, have left us, and very few have been added to us.

'10. Whereas I have been thought to have been useful in the country by my preaching, as God has enabled me in many places about; I have now reason to think that, though I should continue at Chester, I should be quite taken off from that part of my work, having found as I came up, and once before, that riding long journeys and preaching brought an illness upon me, which I was never, till the last winter, visited with, so that my service would be wholly confined within the walls of Chester; whereas here, by divine assistance, I might do a great deal of work of that kind without that toil and peril.

'11. The congregation at Chester, though it cannot be expected they should consent to part with a minister they have so long had a satisfaction in, yet they have been pleased, under their hands, to leave it to my own conscience and affection. Now, as to my own conscience, on a long and serious consideration of the matter, (and, if I know my own heart, an impartial one,) and after many prayers to God for direction, I am fully satisfied that I may *lawfully* remove, and that there is a prospect of my being more useful if I do remove, and therefore it is *expedient* that I should; and as to my affections, though they are very strong towards Chester, yet I think they ought to be overruled by my judgment.'

* Diary, Orig. MS.

perplexity to the last far greater than, from so vigorous and energetic a mind, might have been expected. 'I have, upon my knees,' are his words at the end of that year, 1711 — 'I have, upon my knees, in secret, acknowledged to the Lord that I am in distress, in a great strait. I cannot get clear from Chester; or if I could, cannot persuade myself cheerfully to go. I cannot get clear from Hackney, or if I could, I cannot persuade *usorem meam* cheerfully to stay.'

And this is only a specimen of other and very numerous memorials. Even the day before his removal to Hackney, which was the Sabbath, he writes, in reference to himself and his hearers, — 'A very sad day. O that, by the sadness of their countenances and mine, our hearts may be made better. I expounded the last chapters of Joshua and Matthew; and preached from 1 Th. 4:18 — '*Comfort one another.*' 'I see,' he adds, 'I have been very unkind to the congregation, who love me too well.'‡ When he reached his new abode, he vented his anguish in such sighs as these: 'Lord, am I in my way? I look back with sorrow for leaving Chester: I look forward with fear, but unto Thee I look up.' §

X. AN ACCOUNT OF THE DISCHARGE OF HIS MINISTRY AT CHESTER, EMBRACING THE WHOLE PERIOD OF THE FOREGOING NARRATIVE, BETWEEN THE YEAR 1687 AND THE YEAR 1712. — Having thus traced Mr. Henry's history to that important era in it when he left Chester, a distinct exhibition of his ministerial course during his abode in that city shall be attempted before we proceed further. Much instruction will thus be derived from his exemplary conduct; his very spirit and manners will be brought under review; and it will be sufficiently apparent *why* it was that so much earnest desire prevailed in other churches, and among not a few of his more distinguished brethren, to secure his services in a sphere of labor wider and more inviting than at Chester.

On the Lord's day, Mr. Henry met his congregation at nine o'clock, and commenced the services by singing the 100th psalm. Praise was succeeded, for a few minutes, by prayer: he then read and expounded part of the Old Test., proceeding regularly from the book of Genesis. Having sung another psalm, about half an hour was devoted to intercession: the sermon followed, and usually occupied about an hour: he again prayed, and after singing, commonly the 117th psalm, the benediction was pronounced.

The same order was observed in the afternoon, only he then expounded, with like regularity, a part of the *New Testament*, and, at the close of the worship, sung either the 134th or some part of the 136th psalm.

Such, on the Sabbath, was Mr. Henry's habitual employment. In singing, he used David's Psalms, or Sacred Hymns, of which (Dr. Watts's not being then published) he compiled a suitable and arranged collection. He preferred *scriptural* psalms and hymns, to those which are wholly of human composition; the latter being generally liable to this exception, that the fancy is too high, and the matter too low; and sometimes such as a wise and good man may not be able, with entire satisfaction, to offer up as a sacrifice to God.

In the work of praise he greatly delighted. It is congenial with devout sensibility, and was eminently suited to his lively and thankful temper. Having, when young, heard his excellent father say, 'that our praying days should be praising days; that whatever the cup is, we should take notice of the mixtures,'|| he never forgot it. And he, sometimes, devoutly observed, that 'a life of praise and a life of usefulness is a true *angelical* life.'||

In the exercise of public and social prayer, Mr. Henry was almost unrivalled. There was no pompous finery; no abstruse and complex elaboration; no disgusting familiarity; no personal reproofs or compliments; no vain repetitions; no preaching. He *prayed*, and his style was reverent, humble, simple, and devout. By impressive comprehensiveness; by the happiest adaptation of his petitions to circumstances; and by peculiar fervency of manner, he successfully stimulated his fellow-worshippers. His habits evinced the truth of his recorded experience, that '*warm* devotions contribute much to communion with God.'|| And when, in the abundance of his zeal for 'gospel worship,' he would say, as he sometimes did, 'We should be in it *as* the angels, who are seraphim — burners' || — his own example beautified and confirmed the observation.

In supplication for mercy, Mr. Henry was very earnest and particular; pleading the name, and sufferings, and mediation

† Diary, Orig. MS. Lord's day, December 16, 1711.

‡ Diary, Orig. MS. May 11, 1712.

§ Ibid. May 15, 1712.

|| Orig. MS.

of the Lord Jesus Christ, for pardon and peace. He was large and full in praying for grace, and used to mention the particular graces of the Holy Spirit, — as faith, love, hope, patience, zeal, delight in God; earnestly begging that these might be truly wrought in all, and might be preserved, exercised, increased, and evidenced to the divine glory.

Some have thought the use of the Lord's prayer best avoided. They conceive it to have been taught the disciples as members of the Jewish church, and adapted only to the time of waiting for Messiah's kingdom. And when it is considered that the disciples, before the Savior died, were instructed to pray in his *name*, and that the form in question does not occur either in the Acts of the Apostles or the Epistles, it must be admitted, that the sentiment has considerable countenance. Others advocate its adoption in secret only, and alone; resting the opinion on the command, 'When *thou* prayest, enter into thy closet and pray.' But Mr. Henry, like his venerable progenitor, approved and used it, as a proper form, as well in public as in private.* By so doing, nevertheless, he incurred censure, and added to the instances, already numberless, that even men of sense and piety, in zeal for a particular opinion, may be lamentably deficient both in charity and expansion. 'I wrote,' he says, 'to Mr. Farrington, why he should not be offended at my using the Lord's prayer.'†

The expounding of Holy Scripture, an ancient and invaluable custom, uniformly made, on the Sabbath, a part of Mr. Henry's public services in the evening as well as the morning; and, during his abode at Chester, he explained to his congregation, more than once, the whole of the sacred oracles. How impressively this duty was performed, the Commentary is a perpetual testimony; nor will any reader, who is happy enough to be acquainted with that matchless publication, wonder, that those who first, and gladly, received those services, were remarkable, like the noble Bereans, for their scriptural knowledge.

It conduced to Mr. Henry's ministerial proficiency, that the thoughts he cherished of the great work to which he was devoted, were just and elevated; and, therefore, in some degree at least, proportioned to its magnitude. It was never, through his instrumentality, degraded, for a moment, by any unhallowed associations, either of worldly emolument, or mere external respectability; still less of ease and sloth. Keeping the *design* of the institution continually in view, he magnified his office; and seeking, as a necessary consequence, with a steady and exclusive aim, the edification, and, by sound conversion, the increase of the body of Christ, 'the best gifts' were habitually, and with instructive and persevering earnestness, 'coveted.' 'I endeavored,' are his words when reviewing a sacramental opportunity, 'to wrestle this day with God in secret and at his table, for two things, (and, oh! that I might prevail,) the heart of the upright and the tongue of the learned.†' 'I would,' says he, 'excel in my work.'

The sincerity of those aspirations was happily demonstrated by unremitting preparation for the pulpit. To that leading object every other was subordinate. All he read, and all he saw, as well as the things he heard, were regarded by him with less or with more attention, as they bore upon that. Nothing crude, or indigested, found its way, through his agency, into the solemn assembly.

Upon the Scriptures he bestowed his chief and profoundest attention; he studied his sermons with vast diligence and care; and wrote them, also, at considerable length; generally eight very crowded duodecimo pages. Some advices, yet extant, addressed to ministers, well exemplify this part of his character; and, by the absence of any mention of *writing*, they show a laudable freedom from dogmatism and intrusiveness, as to his own particular modes. He wisely judged, that matters of mere convenience or taste are best left to the discretion and habits of mankind. So that sermons were well studied, it was not, in his apprehension, material whether the process was carried on with a pen or without one; in the closet, in a garden, in the fields, or elsewhere.

'Take heed of growing *remiss* in your work. Take pains while you live. Think not that, after a while, you may relax, and go over your old stock. The Scriptures still afford new things to those who search them. Continue searching. How can you expect God's blessing, or your people's observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. Feed the flock of God which is among you. Feed the igno-

rant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort.‡

In the pulpit it was that Mr. Henry's talents shone with their fullest brilliance. Nor did any 'odd or affected tones,' or any violent and unseemly agitations, cast over them, as is sometimes the case, the least shade. Like Bishop Earle's 'Grave Divine,' he beat upon his text, not the cushion. In addition to a fascinating manner, his imagination, at all times excursive and vigorous, furnished such a combination of ingenious biblical illustration, as to place divine truth in a vivid and striking light; and himself also, as a preacher, on the very pinnacle of popularity;|| he was often attended by persons of the highest respectability. Hence, we find him furnishing a copy of his sermon notes on Jb. 18:4 — 'Shall the earth be forsaken?' 'at the request of my Lord James Russell's lady.'¶ And recording, elsewhere, at a time when he was in London, that the countess of Oxford was at the morning lecture.**

In Mr. Henry's younger years, especially, the vehemency of his affections, both in prayer and preaching, was such as, occasionally at least, to transport not himself only, but his auditory also, into tears.

'You think,' he said, on one occasion, 'we are *too* earnest with you to leave your sins and accept of Christ; but when you come to die, you will see the meaning of it. We see death at your backs.'††

Notwithstanding the masterly and striking specimens of his discourses, already in print, a single extract, illustrative of the heart-searching and awakening style in which he indulged, shall be here adduced. [See the note below.] It is taken from one of his ordinary sermons, and will remind many readers of the impassioned and fervid eloquence of Baxter; if not of the address and ardor of the apostle Paul.

§ Orig. MS.

|| See Dr. Williams's Funeral Sermon for Mr. Henry, p. 32. Oct., 1714.

¶ Diary, Orig. MS. Jan. 22, 1708-9.

** Diary, Orig. MS. July 20, 1711. In the Life and Errors of John Dutton, vol. ii. pp. 726, 727, ed. 1818, may be seen a strong and disinterested, though somewhat rugged testimony to Mr. Henry's pulpit fame.

†† Mr. Henry's admiration of the apostle Paul was very strongly marked. In one sermon — that concerning 'the right management of friendly visits' — he styles him, 'blessed Paul, the prime minister of state in Christ's kingdom.' — 'The greatest favorite of heaven, and the greatest blessing that (for aught I know) ever any mere man was' — the 'prince and pattern of preachers.' Misc. Works, *ut supra*, pp. 407-409. The following is the extract: —

'It is no time to dally and trifle, and speak softly, when precious souls lie at stake, and their eternal condition is so nearly concerned. We cannot *but* speak the things which we have seen and heard. Knowing the terrors of the Lord, we persuade men. The blood of your souls would lie at our door, if we should *not* give you warning.* What shall I say to startle you? That I am sure which is weighty enough, though neither new nor unheard-of; nothing that is surprising, and, therefore, the less likely to be startling: shall I tell you,

1. That the God with whom we have to do is a holy, righteous, all-seeing God.† That which makes sinners secure is their mistake concerning this. They think of the Almighty as if He were easily imposed upon, altogether such a one as themselves.‡ Thus they cheat themselves. But be not deceived. Know that God's eye is always upon you. He is acquainted with your secret sins. He hates every sin; and to all who are impenitent, He "is a consuming fire." He is too wise to be deceived. He is true to his threatenings.

2. That you have precious and immortal souls within you, which must shortly appear before God in judgment, to be determined by a righteous doom to an unchangeable condition. You have a jewel in your hands of inestimable value. It is thy *soul*, man, thy precious soul, that is concerned. It is not a trifle, or a thing of nought, but thy *own* soul, which should be dear to thee. Thou hast but one; and, once lost, it is irrecoverably lost. The gain of all the world cannot compensate it. This soul, at the best, is in a very hazardous state. It lies at stake. It is in great danger. Thou art on a trial for thy life.

3. That if you live and die in a graceless, unsanctified state, as sure as God is in heaven, you will be to eternity in the lowest hell.§ Though you make never so great a profession; though you attain never so high a reputation among men; though you prophesy in Christ's name; though you excel in gifts; though you abound in usefulness; yet all this, without a living principle of grace in your hearts, will never bring you to heaven. And believe it, sirs, grace and holiness are quite other things than what the world takes them to be. Religion consists in humility and self-denial, and the reigning love of God and contempt of the world. He is the Christian who is one inwardly.

4. That there are thousands in hell who, when alive in the world, thought themselves as safe, and in as good a condition, as you do. Multitudes have been deceived with counters for gold — have thought they were rich when they were not so. There is a generation of such. We have reason, then, to be jealous of a cheat in that in which so many have been cheated before us. This should startle us. Take heed lest, while you sleep as others did, you perish as they did. How secure was the rich man in the midst of his prosperity! But God called him a fool.

5. That the unsanctified heart may have a great deal of peace, while yet it is the devil's palace; and while he, as a strong man armed, keepeth it. It would startle you to think of belonging to the devil, of being under his power, of being led captive by him, of being set on by him, of having him to work in you. You would startle if the devil were to appear to you. Why, he is as really working in the children of disobedience, as if he appeared to them. When you are going on in a sinful

* Ez. 33:8,9. † He. 4:13. ‡ Ps. 50:21. Pa. 10:11,13 Pa. 91:7. Ec. 8:11. § Jn. 3:3. He. 12:14.

* Life of P. Henry, *ut supra*, p. 112. † Diary, Orig. MS. ‡ Orig. MS.

When about twenty-six years of age, Mr. Henry's bodily health was considerably affected; and he was laid aside by indisposition, attributed entirely to inordinate excitement and exertion. A letter, written to him at that season, by his excellent father, yet remains, to furnish a curious relic of the times, and to convey instruction which may not, at this day, be without its use.

'Surely you should be careful of yourself, for prayers ought to be seconded with endeavors. I do not mean that you should spare yourself in the sense in which the Satan spoke in Peter, for I see our opportunities passing away; and I cannot say, whatever others think, that you do too much; you should abate but one thing, which I gave you a hint of when with you, and I again mind you of; and that is, in the loose you take in your earnestness, keep the reins upon it, and let it neither run too far nor last too long; for I have myself, by experience, found some prejudice by it, especially in my sight. And another thing, as to your health, is, that being subject to fevers, as you are, I think you should not, when you are warmed with preaching, either drink small beer, which is an error on the one hand, or sack, which is commonly offered, on the other; but both together, not a full draught, but a little at a time; by degrees; and a little warmed, not hot; which I find doth best, and I believe so will you.'*

But if Mr. Henry became more temperate, he did not either chill or freeze. His feelings and earnestness were, perhaps, better regulated; but they were not destroyed. In

way, and yet say you shall have peace, it is the devil that tells you so: you are in the midst of enemies.

'6. That while you are asleep in carnal security, your damnation slumbereth not. The judge stands before the door. Death is at hand, perhaps within a few days, a few hours, of you. You have no lease of your lives. You would startle at it, though you put far off the evil day, if I could assure you that you should live but one year; and will it not awaken you, that I cannot assure you, nor can you assure yourselves, that you shall live a day? The veil of flesh is easily and quickly rent, and then appears the awful scene of eternity — eternity. Do not you see many around you as likely to live as yourselves snatched away? How startling was the declaration — *This night shall thy soul be required of thee!* A criminal who is condemned to die to-morrow, cannot forget it. It fills him eating, drinking, sleeping. And can we forget the amazing doom, the amazing sight, the amazing gulf that we are just upon the brink of, just ready to step into?

'7. That as the tree falls, so it lies, and so it is like to lie to eternity. As death leaves us, judgment finds us. The doom is irreversible, the sentence irrevocable, the condition on the other side death unchangeable. A gulf will be fixed. It is too late to repent in the grave.† Up and bestir yourselves, for you have only a little inch of time in which to be doing.

'But let me direct you. When a man asleep is roused a little, he is, in some measure, capable of advice. Know then, generally, what you must do. Sleep no longer. Be secure no longer.

'1. Suspect yourselves as to your spiritual state; self-suspicion is the first step toward awakening. What if, after all, my faith *should* be but fancy, my hope presumption? What reason have I to be so very confident? May I not be deceived?‡ Many who eat bread with Christ yet lift up the heel against Him. The disciples, when our Lord intimated that one of *them* should betray Him, began to say unto Him, one by one, "Is it I?" Do not, in a matter of such great importance, always take things upon trust.

'2. See, and be convinced of, the miserable state you are in while out of Christ. You are not the more safe for being secure. Look about you, sirs; consider, as men do who are newly awakened, *where* you are. See yourselves wretched and miserable, children of wrath. Be sensible of the guilt of sin that lies upon you, of the power of sin that rules in you. You are under the power of Satan. You are exposed to the curse of God. There is but one life between thee and hell. And is this a condition fit for a man to sleep in?

'3. Stir up yourselves to a due concern about your souls, and your eternal welfare. "If you will inquire, inquire ye."§ Inquire as they did when awake, who are mentioned by the prophet Micah, — "Where-with shall I come before the Lord?" Inquire as those new converts, in the Acts of the Apostles, — "Men and brethren, what shall we do?" Inquire as the jailer did, — "Sirs, what must I do to be saved?"¶ There begins to be some hope of people when they look about them as men concerned. Here I am now, but where must I be to eternity? If I should die to-night, and go to judgment, what would become of my precious soul? That is the holy fear which is the beginning of wisdom.

'Seek unto Jesus Christ for life and light. Christ shall give thee light. We must go to Him by an active faith; consent to the gospel proposal of salvation by Him. Say, — Whither shall I go, but to Christ? Sense of danger should drive us to Him with all speed.|| We are never truly awake and up, till, by faith, we have "put on the Lord Jesus Christ."

'4. Set yourselves with all diligence to do the work you were sent into the world about. Awake to righteousness. Up and be doing. Your work is great; your journey long; your enemies many; oppositions powerful; strength small; time short and uncertain. Son, go work to-day in the vineyard. Dost thou not see how it is grown over with thorns?

'5. Strike while the iron is hot. Take heed of delays. Those have ruined thousands. "Yet a little sleep," said the ancient slumberers. If men are roused and disturbed a little, but they only turn and go to sleep again, and so become conviction-proof; can sleep in the midst of a thousand calls. Take heed of putting by conviction. It is bad freezing again after a thaw. Let not this call be lost after all the rest. What effect it will have I know not, but I have delivered my soul.*

* Philip Henry to Matthew Henry. Orig. MS. June 7, 1688.

† Ec. 9:10.

‡ See Ro. 3:17, 18.

§ See Is. 44:20.

¶ See Pr. 21:33, 34.

|| See Is. 21:11, 12.

** Orig. MS.

his diary for Sept. 10, 1689, when in his 34th year, he thus writes: — 'I preached of God the chief good, from Ps. 73:25 — Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. I had some enlargement of affections, and I find some prejudice to my bodily strength by my over-earnestness, but I cannot help it; for I believe the things I speak to be true and great, and I would be in my work as one in earnest.'

This fervent manner of preaching he continued to the end of his life.

Nor was he less remarkable for *variety* in his ministrations. Loving to give Scripture (the statement is his own) 'its full latitude,' he took, in the choice of his subjects, a wide range, and studiously presented religious truth in its connections and its tendencies. He ever listened to the 'voice which speaketh from heaven,' — whether addressed by the visible creation, the beauties of natural scenery, the discoveries of science, the thunders and the lightnings of mount Sinai, or that overwhelming exhibition of mercy, which proclaims to apostate and perishing transgressors the 'redemption that is in Christ Jesus,' — and thus his views became large and comprehensive.

It was the practice of many 'ancient worthies,' a subject for the pulpit being chosen, to pursue it, week after week, from the *same* text. But Mr. Henry preferred employing *different* texts for the discussion of even the same general truth; an improvement well adapted to relieve preachers and hearers from that wearisome insipidity which is inseparable from continued iteration. * * *

Mr. Henry's aim in his ministry was not to conceal or palliate the guilt and extent of human depravity; nor to disprove or explain away the necessity of divine influence in saving sinners; but he labored to confirm those fundamental truths, and to lay open the secrets of the heart, in order that his hearers might be convinced of sin, of righteousness, and judgment. He then invariably conducted them to Calvary. There he delighted to linger, urging them individually to behold the Lamb of God. And so unanswerably did he press the *obligations* of sinners to believe, as to leave all who remained obstinate and impenitent without excuse. 'I do not stand here,' he would say, 'to mock you with an uncertainty, or to trifle with you about an indifferent thing; but in the name of Christ, my Master, to make a serious offer to you of life and salvation, upon the terms of faith and repentance.'

Whatever their diversity of thought, or subject, or attainments, he urged upon his brethren, without exception, a like course. 'Let Jesus Christ,' said he, 'be all in all. Study Christ: preach Christ: live Christ.'

Both by his advice and example, he recommended that uniform regard to simplicity and plainness of speech, which constitutes one of the main excellences of a public instructor. It would be a mistake, nevertheless, to suppose that he encouraged vulgarity, and coarseness, or any destitution of that which is ornamental and attractive; the use he advised of the language of *inspiration* is conclusive against such a sentiment. With him plainness stood in opposition to all that is unintelligible and ambiguous, or veiled, or obscure.

'Let your performances,' said he, 'be plain and *scriptural*. Choose for your pulpit subjects the plainest and most needful truths; and endeavor to make them plainer. Be serious in the delivery. Affect not fine words, but words which the Holy Ghost teaches; that is, sound speech which cannot be condemned. Enticing words of man's wisdom debase your matter. Gold needs not to be painted. Scripture expressions are what people are used to, and will remember. Consider the lambs of the flock. You must take *them* along with you. Do not over-drive them, by being over-long, or over-fine.'

Mr. Henry adhered, with admirable closeness, to the passage he professed to explain. Into what path soever his text directed him, there he walked; unshackled by human authority, and fearless of consequences.

When urging the performance of Christian duties, he endeavored to furnish the necessary 'rules and directions in the express words of Scripture.'

In like manner, he sometimes illustrated important truths by 'Scripture allusions.' One instance may suffice. After exposing the nature and evils of carnal security, he thus pointed out its *danger*: 'We are in danger by it of having our hair cut; that is, of losing our strength — as Samson when he slept upon Delilah's lap. Security is weakening; it weakens our resistance of temptation, and our performance of duty. We are in danger by it of having tares sown in our hearts, as they were in the cornfield while men slept. Corruptions prevail and get head while we are secure

and off our watch. We are in danger by it of being robbed of our spear and cruise of water, as Saul was when he slept. When secure, we lose our defence, and our comfort, and so lie exposed and disquieted. We are in danger by it of being nailed to the earth, as Sisera was when he slept in Jael's tent; of *mind* earthly things; of having head and heart fixed to the world. The rich fool was thus nailed to the earth, and he counted upon goods laid up for many years. We can never reach heaven while we are fastened to the earth. — We are in danger by it of being given up to sleep, as the disciples were in the garden. "Sleep on now." It is a dismal thing to be let alone in carnal security. We are in danger of sinking into destruction. Jonah was, when he slept in the storm. Security has slain its ten thousands, who have gone sleeping to hell. And what is hell but to lie forever under the power of that soul-sinking word — Depart from Me — with a gulf fixed to cut off all access?

The slightest attention to the subject will convince the reader how studiously Mr. Henry adapted his sermons to the promotion of the true faith, and knowledge and practice of the gospel; not, it is observable, by noisy declamation or elaborate argument, but by opening to men the Scriptures.

Not only did he never state the erroneous opinions of others, for the display of his own skill in refuting them, but useless criticisms and controversy he carefully avoided: indeed, such preaching as tended rather to puzzle and amuse than to instruct, and edify, and save, was by him uniformly discountenanced.

'Take heed,' he counselled, 'of affecting novelties in religion, lest you fall into vanities, or worse. Ask for the *old* way; keep to the faith once delivered to the saints; keep to the *proportion* of faith. Take heed to your doctrine — that it jostle not out God's grace, nor man's duty; but take both together. Arminianism makes grace a servant to man's goodness. Antinomianism makes it a servant to man's badness.'

To render his addresses the more appropriate, he was frequent in pastoral visits, and took a lively interest in the circumstances of his flock. At an ordination, he thus commended the same habit: 'Be familiar with your people; not high, or strange. Converse with them for their good. Acquaint yourselves with the state of their souls; their temptations, their infirmities. You will then know the better how to preach to them. Your flock being volunteers, you may be the more encouraged in dealing with them, and encourage them to ask you questions about their souls.'

Nothing in Mr. Henry's spiritual vision appears to have been either diseased or distorted. While doctrines, instead of being asserted as with oracular authority, were proved by well-selected and convincing arguments, the duties of genuine Christians were unanswerably enforced, and their privileges and enjoyments illustrated with singular ingenuity, and the most captivating eloquence. In the whole and every part of the system of revelation, he traced not only the operations of astonishing wisdom, but a tendency the most pure and holy. 'Some truths,' said he, 'are plain and easy; others are more deep and mysterious; but *all* are designed to fructify the holy land, and to "make glad the city of God." It is but a half Christianity that rests in the acts of devotion; it is not an entire Christianity that is not honest, as well as godly. Without *this* the profession of religion will be looked upon as a pretence; a *seeming* religion, which is vain.'

Hence his sermons, whatever was the subject, were uniformly practical; and the morals he taught, being founded, like those of the New Test., on the doctrines which are according to godliness, ever left at an immeasurable distance the purest ethics of heathenism, and the most admired dissertations of a fashionable theology. 'The very life and soul of religion consists,' he would say, 'in a conscientious regard to Jesus Christ; that Christianizeth morality, and turns moral virtue into evangelical holiness.'

Instead of dealing in useless generalization, his sermons were fashioned after inspired examples; and abounded, as we have seen, in close and pungent address, directed at once, but with admirable prudence, tenderness, and skill, to the understanding and the conscience of every hearer. Advising others, on one occasion, to *distinguish* in their preaching, that they might neither strengthen the hands of the wicked, nor make the hearts of the righteous sad, he remarked it as a 'reigning sign of hypocrisy, when the heart cannot endure a searching ministry; when the ministry of the prophets torments.'

It was simply from an earnest desire to be useful in saving

souls, that Mr. Henry was induced at any time to adopt such a style of address as was calculated to *alarm*. Like his venerable father, he could look at his hearers and say, without the fear of contradiction, — 'I love to be the messenger of *good* tidings; my temper and spirit is to encourage poor sinners to come, and repent.' Nevertheless, as a faithful watchman, he felt it his duty to 'warn' men of their danger. 'We have no other way,' said he, 'of delivering our souls, but by telling "the wicked man" that *he* shall surely *die*; that is, be eternally miserable in the world to come. Nor is this legal preaching; for Christ so preached very often. The scriptures which speak of hell are mostly to be found in the New Test. "He that believeth not shall be damned," is part of the *gospel* which we are commissioned to preach.'

Still, as has been already hinted, Mr. Henry, so far from slighting the claims of believers, delighted to minister to their comfort. To them he unfolded the 'precious promises,' and exhibited the inconceivable recompense. He reminded them that 'spiritual life is eternal life begun; that present light and love are the beginnings of eternal light and love; that the citizenship of the saints is now in heaven; that although as yet grace be like the smoking flax, yet that there is a spark, and it will shortly blow up into a flame.'

Ample as was the classification* [of his subjects, given by his biographer, but here omitted,] he did not confine himself to it. He considered the improvement of providential occurrences, both merciful and afflictive, and whether of a general or more local nature, essential to making 'full proof of his ministry.'

In addition to his ordinary engagements on the Lord's day, Mr. Henry maintained a weekly lecture on Thursdays. At those seasons he preached a course of sermons on 1 Co. 7:29,30,31. 1 Co. 13: He. 11: and Ho. 14:; and afterwards on Scripture questions; which latter series occupied no less than twenty years. On the lecture evening preceding his administration of the supper, he varied even *this* selection, and turned his meditations more directly towards the approaching solemnity. Among other themes, on which he then dwelt, may be mentioned the addresses made to the incarnate Redeemer; as, 'Lord, if Thou wilt, Thou canst make me clean,' &c.; and the answers to those addresses, as, 'I will: be thou clean,' &c.

It is not certainly known whether these services were well attended, but no *complaint* as to this appears. The redemption of time, especially for religious exercises, formed a distinguishing feature of ancient Nonconformity; and there is reason to conclude, that whenever a lecture, between the Sabbaths, was accessible, whether at Chester or in the vicinity, it was frequented by all within reach, who were pressing into the kingdom of God, unless they were lawfully hindered.

The diary of Mrs. Savage, on such occasions, sometimes notices, with visible pleasure, that there was 'a full meeting.' And after one of her accustomed records, another lecture being appointed the next day elsewhere, and at some distance, she memorializes the attendance of some of her neighbors, and of her husband and herself, notwithstanding their extensive and weighty employments. Was such ardor discovered because the word of the Lord was more 'precious in those days than now? Or, is the saying come to pass, which is written, 'Because iniquity shall abound, the love of many shall wax cold'?

'It is the will of God,' said Mr. Henry, 'that we should be diligent in our business *all* the days of the week, according as the duty of every day requires. But it is a corrupt and profane inference, that, therefore, we are *not*, on those days, to pray in our families, or hear sermons. In the six days we must do all our *work*. And is not serving God, and working out our salvation, *part* of our business? We should spend as much for our souls in the week-days, as for our bodies on the Sabbath.'

On the first Sabbath of every month Mr. Henry attended to the ordinance of the Lord's supper with the members of the church, in the public assembly. He remarked that, among the Jews, the beginning of the month was esteemed sacred; and, although he did not consider the Jewish law as to the new moons still in force, yet, from general reasoning, he thought the conclusion a safe one, that whatsoever may be our divisions of time, it is always good to begin such divisions with God — seeking first his kingdom and its righteousness.

In the 'breaking of bread,' the emotions of love and praise which actuated his soul were commonly so predominant

* See the Appendix, in Henry's Life by Williams; omitted. Ed.

as to infuse into the whole service a character of sanctity and elevation, well adapted to beget corresponding affections in his fellow-communicants. 'The table of the Lord was often to them as the mount of transfiguration — where they saw the King in his beauty, and beheld the land that was afar off.' And although, in his diary, he sometimes complains of dulness at such hallowed seasons, it was seldom or never apparent to others; and, 'I think,' said Mr. Tong, 'he had as little reason to complain as most men; but where there are ardent breathings after sinless perfection, every defect will be sensibly felt and lamented.' On one occasion, but whether sacramental or not does not appear, Mr. Henry remarked, 'We have now the pleasure of ordinances; drops of joy; but in heaven we shall bathe ourselves in the ocean of delights; the joy will be spiritual, pure, and unmixed. At present, joys are fading and transitory, like the crackling of thorns under a pot; but the joys of heaven will be still *flourishing*. The light of joy is an *everlasting* light, which is held too high to be blown out by any of the blasts of this lower region.'

In the other New Test. appointment, that of baptism, Mr. Henry did not less excel; and he so preferred its *public* administration, as seldom, unless the circumstances were extraordinary, to abandon that preference. He baptized several of his own children; an act which some of his friends thought improper; but he advocated the practice; he contended that it was no less fit than for a minister to share in the commemorative elements which he dispensed to others. He availed himself of those occasions to evince the scriptural authority of infant baptism; he felicitously explained the nature and advantages of the institution in reference to children; and, without substituting similitude for argument, expressed his pleasure in the familiar illustration of his excellent father. That eminent divine likened the observance to the taking of a beneficial lease for a child while in the cradle, and putting his life into it.

In the very valuable treatise which has already been mentioned, Mr. Henry bears that ordinance, as observed by paedobaptists, the following interesting testimony: — 'I cannot but take occasion to express my gratitude to God for *my* infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my pious parents with a good argument (and, I trust, through grace, a prevailing argument) for an early dedication of my own self to God in my childhood. If God has wrought any good work upon my soul, I desire, with humble thankfulness, to acknowledge the moral influence of my infant baptism upon it.'

To many who had not, in infancy, been partakers of the baptismal rite, according to the uniform practice of paedobaptist ministers, he administered it at an adult age. He embraced those opportunities specially to urge on observers a practical improvement of the ordinance; a theme on which he greatly excelled.

The attention paid by Mr. Henry to the rising generation was exemplary, constant, and attractive. For his own excitement, and the guidance of others also, he not unfrequently observed, that Peter was charged to feed the lambs, as well as the sheep.

It was ever a main object of his solicitude to promote, among his young friends, a spirit of seriousness *while* young. He thought no pains ill bestowed that conduced to give them a preference for 'serious companions, serious books, and a serious ministry.' 'Nothing,' said he, 'fosters vanity, especially among the more refined part of mankind, more than vain books, idle plays, and foolish romances. Read, therefore, *serious* books: the book of the Scriptures is the most serious of all: and there are many others — such as Baxter's Call, Allein's Alarm, &c. Think of death, and judgment, and eternity.'

For similar reasons he urgently pressed a habit of considerate thoughtfulness. *That* he described to be — 'the laying of the heart and mind close to the things we know. It is looking *diligently*. It is,' said he, 'like a burning-glass, which conveys the beams of divine truth to the soul in such a manner as to kindle in it a fire of devotion. *Without it* we cannot, especially in a crowd of sensible objects, see Him who is invisible.'

In addition to sermons often expressly preached to the young, some of which were printed, the work of catechizing was indefatigably performed every Saturday afternoon. The exercise commenced and ended with prayer. It usually occupied more than an hour, and was attended not only by the catechumens, but by others also, who, fondly anticipating the 'holy rest of the Sabbath on the morrow,' esteemed the service a suitable preparation. His sermon 'concerning

the catechizing of youth,' presents a detailed statement of his views. It contains not only a variety of important reasons in support of the service against cavillers, but many remarks and instructions deserving of the most serious attention; some of them entitled to praise for their sagacity; and all of them distinguished by their comprehension, their unaffected good will, and their special adaptation for usefulness.

The formulary which he commonly used on the occasions referred to, but without confining himself to it, was that of the Westminster Assembly. He divided the answers into several lesser propositions; explained them; supported them by suitable texts of Scripture; and then deduced practical inferences. His Scripture Catechism, 'in the method of the Assemblies,' affords ample illustrations; and the course he pursued with such as were unequal to the engagement, is fully developed in a 'Plain Catechism for Children,' which was published by him at the desire of Mr. Chorlton, of Manchester.

When any of those young persons of whom he had entertained hope grew vain and careless, he deeply lamented their state; and ceased not to pray to God that He would recover them out of the snare of the devil, before their hearts were hardened through the deceitfulness of sin.

But in the labor of love, which has been noticed, it was Mr. Henry's happiness and honor to be remarkably successful, as well as persevering.

Like his admired father, he encouraged young people to renew their baptismal engagements by a public confession of the Savior. When, therefore, he perceived in any of his catechumens, symptoms of thoughtfulness upon religious subjects, he specially noticed them, and as soon as there was 'a competent number,' conversed with them, severally and apart, on their everlasting interests; afterwards, in the solemn assembly, he catechized them concerning the Lord's supper, by a form which he printed. He next appointed a day, in the week preceding the monthly sacrament, in which, before the congregation, he was their intercessor at the heavenly throne; a sermon was addressed to *them*; and the following Sabbath they were welcomed to the Redeemer's table. Such, in his judgment, as in that of his father also, was the true confirmation, or transition into a state of adult, and complete, church-membership.

It will not escape observation, that the method pursued in admission to Christian fellowship, was that which was recognized by Presbyterian, rather than Congregational, churches. Mr. Henry, in common with the majority of his brethren, at that period, considered the ordinances of Christ strictly as mysteries, of which his ministers are the exclusive stewards; and, therefore, that a trust, a dispensation, was committed to them; including in it a power so distinct from the church, as to vest in themselves the sole authority, both of accepting and rejecting professed Christians. Thus, addressing some of his younger brethren at an ordination, Mr. Henry remarked, that — 'In admission to special ordinances *they* were intrusted with the keys,' and then added the following necessary and judicious advice: 'Be very cautious to avoid extremes; let not those who are grossly ignorant, or scandalous, be suffered to profane the holy things of the Lord, — yet, let not those be rejected, who are weak in the faith, and who, in small matters, differ from you.'

Societies strictly Congregational, however, regard the matter differently; and are of opinion that the *church*, and not the pastor only, is to receive members into communion; and, in like manner, to exclude such as walk disorderly. As *all* the saints in Rome were directed to 'receive one another,' so the faults of offenders are, after preparatory and prescribed measures, to be told to 'the *church*,' whose course, in the case of continued obstinacy, is defined, by holy Scripture, with awful precision.

Mr. Henry's attention to discipline combined spiritual wisdom with holy zeal; from precipitation and supineness he stood equally remote. He could adopt the apostle's spirit-stirring appeal — 'Who is weak, and I am not weak? Who is offended, and I burn not?' — without trespassing either upon faithfulness or tenderness. He could never lose the impression of his father's sentiment. 'Every time you see a brother sin, and *forbear* reproving him, would you be contented,' said that upright and conscientious man, 'that God should write *hatred* in his debt-book?'

When evil reports concerning any of his flock needed attention, he 'inquired diligently into the facts: he weighed every complaint, and every plea: and if the statement was *proved*, reproof was fully administered, but with the utmost affection. His object was not to indulge any angry feeling,

but to reclaim the offender. 'Brethren,' said the chief of the apostles, 'if a man be overtaken in a fault, ye which are spiritual, *restore* such a one in the spirit of meekness; considering thyself, lest thou also be tempted.'

Notwithstanding signs of penitence, if the sin was open and scandalous, private rebuke was followed by suspension. That painful measure was resorted to on one occasion, in reference to three individuals; and, to increase the solemnity, Mr. Henry not only pronounced the sentence publicly, but accompanied it by a congregational fast.

When success crowned the means, he 'thanked God, and took courage.' But, when the discipline was unavailing; when the parties, through the pride of their hearts, outbraved censure, and persisted in iniquity; when, instead of judging themselves, and repenting of the evil, they indulged in the bitterness of malevolence, and willingly submitted to Satanic captivity; when, although nothing could be more remote from the fact, they denounced *him* as rigorous, uncharitable, and severe, his soul was deeply penetrated and cast down.

Having mentioned the sin of one in whom he had promised himself comfort, he adds, 'Then said I, I have labored in vain, and spent my strength for nought.' And again, 'These things are a temptation to me to lay aside the pastoral charge, but I dare not. I cannot do it. My God will humble me. Let him that thinketh he standeth, or is thought by his friends to stand, take heed lest he fall. The Lord make it a warning to me and to us all.'

It was remarked concerning some of the unhappy persons, who, hating reprehension, abandoned Mr. Henry's ministry, that they shared the fate of apostasy, and withered — temporally, as well as spiritually. They 'stood, like pillars of salt,' says Mr. Tong, 'monuments of God's anger, and warnings to others to hear, and fear, and not do so wickedly.'

The sick and afflicted were special objects of his attention; whether rich or poor; whether connected with the established church, (and he was often sent for to visit such,) or otherwise; or whether they were strangers merely passing through the city. Nothing short of invincible necessity prevented his attendance when called for.

Nor, indeed, did he wait for applications. By inquiring among his friends, he 'sought out' the afflicted; and when his prayers in the congregation were anonymously desired, he would publicly request the writers to furnish their names, not only that he might remember them the more appropriately, but that he might know how to render them other service also. In his diary he is almost daily to be traced, when at home, to the chambers of the sick and distressed, the Sabbath not excepted; sometimes he visited four or five in a day; the names are commonly recorded, and brief mention is made, both of their state and frame of mind; the event was not overlooked; and, if they *recovered*, he not only blessed God, but, by apt exhortations, reminded *them* of the vows and resolves which were past.

Nothing could more clearly evince his concern for, and attention to, the poor, than his prevailing and earnest anxiety that they might attain religious knowledge, and be themselves able to understand God's holy word. 'It is sad,' said he, 'that to a Christian the inside and outside of a Bible should be the *same*.' 'How gladly,' are his words in an address to his congregation, — 'how gladly would I help the meanest! I would undertake, in one month's time, and less, to teach the most ignorant, all who will only give their minds to it, and without hindering you from your callings, fully to understand the principles of religion.'

Mr. Henry was no encourager of an indiscriminate introduction of religious phraseology or experience. He nevertheless delighted in 'holy converse,' and he thought Christians not only too careless of social intercourse, but deficient in its management. 'Discourse *together*,' he would say, 'and discourse of the most quickening considerations. Christ often spake of *his* decease, even on the holy mount. Talk of sufferings, and clouds, and troubles. Make a bargain to rouse one another by reproofs and warnings. This was the way of the ancients, and it was a *good* way; it kindles and inflames gracious affections; it obligeth people to study the Scriptures, and good books, and especially their own hearts. I appeal to those who have been acquainted with it, whether it do not contribute very much to the growth of knowledge and grace. It is a duty much neglected. There is need, he adds, 'of a great deal of Christian prudence and wisdom in the management of the duty in question. Sometimes it is even perverted, and made the fuel of pride and contention, &c.: that, however, is not a reason why it should be *neglected*, but why it should be attended to with more care.'

Of the conferences which have been mentioned, he observed two sorts: one more stated and solemn, and attended only by the young people. At that *he* always presided. Every thing which savored of angry debate or vain conceit was hereby discountenanced. 'Where envy and strife are,' he would say, 'there is not conference, but confusion.' Substantial verities, and those only, pertaining to the faith and practice of Christians, were selected for consideration; and the exercise invigorated the mind, regulated the conduct, and advanced the interests of godliness.

The other kind of conference was confined to persons more advanced in life. Those of Mr. Henry's congregation who ranked as principals, or who were distinguished by their moral worth, or intellectual endowments, usually attended. They met more frequently than the juvenile party, and at each other's houses; where they partook of refreshment at the family table, and pursued conversation becoming the gospel. Their meetings terminated, as in apostolic days, with prayer. In these social, but retired, scenes, Mr. Henry greatly delighted. Feeling unrestrained, he gave full scope to his conversational powers; and uniting to unaffected piety, and in an eminent degree,

'The scholar's learning with the courtier's ease,'

every mind was captivated. It would be difficult to affirm which was predominant — the esteem or the admiration of his associates. One who knew him intimately, remarked, that 'no man was more serious in religion; no man more pleasant in conversation; no man more honest in every thing.' And Mr. Tong says, 'he was the best companion in the world.'

What can more satisfactorily evince the interest Mr. Henry took in the interviews just mentioned than the following brief memorial? It was penned in anticipation of the Lord's Supper. 'That which I desire particularly to receive from the Lord at his table to-morrow is wisdom for personal conference about matters of religion.'

To the proof already adduced, how continually Mr. Henry gave himself to prayer, and the ministry of the word, may be added his devout observance, with his congregation, of quarterly fasts. They were then common. The state of the society, on such occasions, was noticed with moving earnestness; spiritual unprofitableness was lamented; pardon of sin implored; and the divine presence, with a more plentiful effusion of the Holy Spirit, sought with extraordinary importunity. Nor did he fail to intercede for the peace and prosperity of the city where he dwelt, the land of his nativity, and the churches of God universally.

While at Chester, he saw, upon the whole, the Lord's work uniformly *prospering* in his hands. The congregation became, indeed, so numerous as to render necessary the erection of a new and much-enlarged meeting-house; one which he describes as 'very commodious, capacious, and pleasant;' and which yet remains. It is situate in Crook Lane. The foundation was laid in September, 1699, a short time before the death of Mr. Harvey, and, obviously, from the narrative already given, uninfluenced by a spirit either of rivalry or opposition. It cost £532 16s. 1d. [The *Ed.* learns that it is now occupied by Unitarians.]

At the opening, August 8, 1700, Mr. Henry delivered 'an appropriate and excellent sermon,' on Jos. 22:22, 23 — 'The Lord God of gods, the Lord God of gods He knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord — that we have built us an altar.' He entitled it 'Separation without Rebellion;' but, though it was fairly transcribed, he did not publish it; 'most probably,' says Mr. Palmer, 'by reason of his great solicitude to avoid giving offence to any members of the established church. It *was* made public, however, in the year 1726, with a commendatory preface by Dr. Watts; and it has now a place in the 'Miscellaneous Works.' A fair specimen is furnished by it of the writer's ability, candor, and moderation; and it is well calculated, not only to instruct such as are unacquainted with English Nonconformity, but to confound prejudice, whether it arise from education, ignorance, or pride.

After Mr. Harvey's death, his son, the Rev. Jonathan Harvey, preached, for a season, to the remnant of the congregation, then rapidly declining; a circumstance which rendered Mr. Henry's situation not a little delicate, and oftentimes difficult. But he pursued a straight-forward, prudent, and honorable course, and the issue was accordingly. 'I have had many scarplings of heart,' he writes, 'about Mr. Harvey's congregation, who come dropping in to us. As I have endeavored, in that matter, to approve myself to God and my own conscience, and my heart doth

not reproach me, so, blessed be God, I hear not of any person, one or other, that doth.' Early in 1707, Mr. Harvey, owing to the loss of health, some neglects from his people, and other annoyances, evidently increased by their preference for Mr. Henry's ministry, resigned his charge. In consequence of this, the difficulties which have been alluded to, were in a great measure removed; and the bulk of the remaining congregation uniting with that at Crook Lane, a gallery was erected for their better accommodation. 'We know,' said Mr. Henry, 'how to enlarge the straitness of the place. God, by his grace, enlarge the straitness of our hearts.' The number of communicants now rose to above 350; unanimity prevailed; and the comfort of our author abounded. Mr. Harvey did not long survive.

The attendance of a large and increasing auditory, as the fruit of Mr. Henry's labors, came far short of the object he sought. He records it as his 'desire to be very earnest with God in prayer for the congregation, that their souls might prosper, and that the word of the Lord might prosper among them.' And his request was granted. He beheld, with adoring gratitude, *many*, through his own instrumentality, renounce the service of the world and Satan.

XI. AN ACCOUNT OF HIS ZEALOUS ATTEMPTS, WHILE AT CHESTER, TO DO GOOD BEYOND THE LIMITS OF HIS OWN CONGREGATION; STILL EMBRACING THE WHOLE PERIOD OF THE FOREGOING NARRATIVE, BETWEEN THE YEAR 1687 AND THE YEAR 1712. — 'The man,' said the late Rev. R. Cecil, 'who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things if this spirit prevailed! if Churchmen were like Leighton, and Dissenters like Watts, and Doddridge, and Henry.'

With the condition of the generality of mankind Mr. Henry was deeply affected, and there is an earnestness in his representations of it, which renders them peculiarly impressive and stimulating.

Nor did he contemplate the state of professed Christians with less grief or less anxiety.

Thus excited, his efforts for the illumination and benefit of his neighbors were unwearied. He had not long resided in Chester, before he commenced a lecture in the castle to the prisoners under confinement. This he continued for about twenty years, until, in fact, it became so obnoxious, especially to the curate of St. Mary's, as to induce the governor to discourage and terminate it.

In his zealous ministrations, the villages and towns around Chester also largely participated. At some of them, he preached a monthly lecture; and at others, still more frequently. In short, a week seldom elapsed in which he is not traceable, by his diary, to one or more of those places, publishing to the people the gospel of the kingdom.

Prior to his settlement at Chester, the state of the surrounding and adjacent villages was, in a spiritual aspect, most deplorable; 'gross darkness covered' them. A few, only, and those scattered here and there, were found, who retained the savor of religion, who read the Scriptures and prayed in their families. Most of them were persons advanced in years, the relics of declining Puritanism. To them, he was like life from the dead.

Actuated by a spirit perfectly missionary, Mr. Henry did not confine himself even to the places which have been alluded to. He extended his exertions far and wide; and some time before his removal to Hackney, he journeyed, once a year, into Lancashire, testifying the gospel of the grace of God at Manchester, Duckenfield, Stockport, Bolton, Chowbent, Hindley, Warrington, and Liverpool.

The union formed by the 'Dissenting Ministers' in Cheshire for Christian edification, and the advancement of the Redeemer's kingdom, had, in Mr. Henry, a cordial friend, and an able and zealous advocate. That union arose out of the agreement published by the Presbyterian and Congregational ministers of London, and was recommended by them for general adoption. The Cheshire Union was formed in 1691, and met twice a year, in May and August; for some time at Knutsford and Bucklow Hill alternately, but afterwards at Knutsford only.

At those meetings, after the work of prayer and preaching was over, the ministers consulted together about the affairs of their several congregations. Whatever difficulties presented themselves in connection with the admission of any to church membership, or suspension from it, or the removal of ministers from one place to another, were here proposed; and advice was accordingly given. Affairs of the state, or the established church, were never meddled with.

On such occasions it was that the times and places for public ordinations were determined.

Subsequently, Mr. Henry was often occupied in the same useful and important work. * * *

The secrecy observed at the ordination of Mr. Henry, and the extreme wariness of the testimonial he then received, have already, though briefly, been noticed. And, in again adverting to it, in consequence of the observations he made in reference to Mr. Jonathan Harvey's ordination, it may be remarked, that, in our present altered circumstances, the state of things which induced such caution, can, perhaps, be scarcely conceived of aright. Cradled and nurtured in liberty, as, through divine mercy, Britons have long been, a faint impression only can be caught of the intolerant and antichristian measures which harassed our religious progenitors. Between the passing of the act of uniformity and the revolution, no ordinations, such as were prelatical only excepted, could be *public* without hazard. And, until the near approach of that happy time, it was not possible for the rumor of such a service, among Dissenters, to have circulated, without exciting jealousy and alarm. Even six years later than the passing of the toleration act, Mr. Howe and Dr. Bates declined officiating at a service of this nature. Such reserve and prudence, and in such men, proclaim the dangers referred to, in language sadly audible and distinct.

Although Mr. Henry, as we have seen, was for a long time backward to engage in the business of ordaining, and, after he did engage, was ever careful, in virtue of the inspired command, to 'lay hands suddenly upon no man,' he, nevertheless, both in judgment and practice, was in favor only of such ordinations as were exclusively *ministerial*. This was evinced by his particularity in obtaining a second certificate of his own; at a time, too, when he enjoyed universal acceptance and esteem; when he could number many seals to his ministry; and, therefore, when such a testimony could only be valuable for his own satisfaction. * * *

In most of the cases, several candidates were ordained together, and at places, oftentimes, remote from the people to whom they were to minister. Such, commonly, was the English Presbyterian mode; and may be accounted for, not only by a reference to arguments connected with the practice of Episcopalians, to which most of the parties had been accustomed, but from the fear of danger, then almost inseparable from such services — a fear which would necessarily increase and spread, in proportion to their number and publicity.

It was by degrees that ordinations among the Nonconformists came to be performed, as now they almost invariably are, in the presence of the congregation over whom the oversight is taken. This certainly is an improvement, as having in it a recognition of the union between the pastor and the flock; and as tending to excite them both to discharge their duties.

How excellently does the following brief address, delivered by Mr. Henry on an occasion similar to those which have been detailed, explain the nature and design of the service, whether performed according to the Presbyterian or the Congregational mode! Like the New Test., it recognizes neither lordly preëminence nor priestly prerogatives; it pretends to no mysterious communications, nor to any uninterrupted succession; but is throughout rational, and sober, and well-defined.

'The question which God put to Elijah we desire to put to ourselves — What do we here? And the question Christ put to the people concerning John we would put to you — What came ye out for to see?

'We, who are ministers, should be able to give a good account what *we* do here. We are not here to strive or cry, or to have our voice heard in the streets; not to affront the government or the public establishment. We desire to be found "of the quiet in the land;" not to contend with our brethren, or to condemn those we differ from; to the same Master they and we must stand or fall. We hope we take not too much upon us; but, as ministers, we are to give ourselves "to the word and prayer;" as in other things, so in this, by prayer to recommend to God, and by the word to recommend to you.

'Some who are here are to give up themselves to the service of Christ in the work of the ministry. We pretend not to commission them — they have their commission from Christ; nor to consecrate them — they have their consecration from the Holy Ghost. We pretend not to give them the Holy Ghost — it is not in our power; but solemnly to set them apart, or rather to recognize their setting of

themselves apart, to this great work; and to bless them "in the name of the Lord." We hope the ordination of Timothy, with the laying on of the hands of the presbytery, will bear us out before God in what we do; and there is a promise to two or three touching any thing they shall agree to ask.

'You, who are the candidates, are concerned to consider what *you* do here. You are here to dedicate yourselves to Christ, and his honor and service. You have made some trial of his work, and you are now to be *bound*, as those that like it well, and would not go from it. You are to have your ears bored to his door-posts. You have sat down and counted the cost, and are at a point. You are resolved to make the ministry your business, and give yourselves to it.

'The people are to consider what they came hither to see. We are to give them a charge *in your sight*, that you may see what obligations your ministers are under to their work; that you may esteem them highly; that you may help them with your prayers; that you may value the privilege of a standing ministry; and that you may be thankful for the gifts and powers given to men.

'For your satisfaction, we are to tell you what has been done concerning those who are now to be offered to God. They have been educated in learning, in the schools of the prophets; they have given proof of their abilities. Every scholar is not fit to make a minister. *They* have been tried, and found "apt to teach;" they have been tried by the people to whom they are to minister, and are found fit for them, and of a good conversation; not only blameless, but exemplary; they have showed themselves able, not only to preach the truth, but to defend it.

'We are also to tell you what is *now* to be done. They are to make a confession of their faith. We leave them to do it in their own words, that ye may "understand their knowledge in the mystery of Christ;" and that ye may be satisfied of their soundness in the faith. They are to make their vows to the Lord, and they shall be their free-will offerings. Remember you are in the presence of God.'

For several years, the care of all the neighboring churches may be said 'daily to have come upon' Mr. Henry, especially such as he could visit between the Sabbaths. The engagements thus fulfilled, included a circuit of about thirty miles, and embraced frequent lectures, public ordinations, and funeral sermons, both for ministers and others. A resolution which he early made, never to refuse an invitation to preach when it was in his power to comply, being well known, the applications were numerous.

In the prosecution of those zealous designs and labors which have been noticed, it will not be supposed that Mr. Henry had to encounter no difficulties. In common with all who watch for souls, he had *many*. They arose, chiefly, from ignorance, and worldliness, and indifference; a trial whose force is only known to such ardent and indefatigable laborers. But all were cheerfully surmounted; in full illustration of his own remark — that a 'Christian ought to take his work,' whatever it be, and however hindered in its prosecution, and 'sing at it.' After riding to preach at a distance from home, and in weather which furnished persons in the immediate neighborhood with an excuse for not attending, he merely said, 'We must endure hardness, and be glad of opportunities to do good, though but to a few.'

Mr. Henry, no doubt, contrasted his peaceful discharge of ministerial duty with the opposition and perils of his forefathers; and the consideration was well adapted to relieve the pressure of many annoyances, and even obstacles. But, although not actually exposed to bonds, *his* career was far from being unchecked. The uncertainty of public affairs was oftentimes very trying. Even in *his* day, the political horizon, over the heads of the Nonconformists, occasionally gathered blackness; and voices were 'heard in the air' which muttered oppression, and cruelty, and imprisonment. It is interesting, however, to know that the mantle of fortitude and conscientiousness which dignified his father, and the noble army of the ejected, fell, when they ascended, upon him. As a preparation for anticipated suffering, he, on one occasion, calmly observed, that 'the evil things of the world are not real and substantial evils; in that they do not affect the *soul*. The spirit,' said he, 'may be safe and happy. That is the formidable prison which lays hold on spirits.'

With another class of opponents — slanderers and busybodies — Mr. Henry took an effectual course. Keeping in view, in the efforts of his zeal, only legitimate objects, he

adopted for their attainment those methods alone which are divinely prescribed. Far removed from pusillanimous timidity on the one hand, and inconsiderate rashness on the other, he took care that no unhallowed policy, nor vain regrets, should sully his measures, or imbitter his peace. And, by a steady adherence to the Scriptures of truth; by an earnest contention for the once-delivered faith; by uncompromising opposition to heresy in doctrine, and immorality in practice; and, above all, by a prudent and holy example, he 'put to silence the ignorance of the foolish.'

His official engagements were so judiciously arranged, as that neither the extent nor the multiplicity of occasional services was ever allowed to supersede, and, as little as possible, to encroach upon, the stated duties of home. In paying his annual visits even to the *distant* places which have been mentioned, the journey was always performed within the week. He greatly preferred any toil to absence, from 'his own people,' on the Lord's day.

In estimating Mr. Henry's pulpit exertions, the *self-denial* they involved must not be overlooked. Some ministers delight in publicity, and bustle, and even show. But *he* courted privacy and quiet. The reference he made, in his 'Discourse on Meekness,' to the paraphrase written by Lord Chief Justice Hale on a part of Seneca's *Thyestes*, furnishes an exact illustration of his own temper in this particular, as it did of the temper of that great and immortal judge. But Mr. Henry's manuscripts, also, contain abundance of other evidence. It appears from them how, while engaged about the Exposition, he rejoiced, and even made it a matter of special thanksgiving, that *that* part of his work, at least, was 'cut out in retirement, and not in noise and hurry.' Alluding to a renewed application to preach a funeral sermon for a deceased minister, and which involved a long journey, he says, 'I promised to go. It is against the grain; but I would not do any thing that looks like breaking my word, taking state, or loving my ease.' At another time he writes, — 'Private comfort must always give way to public service, in which I am willing to "spend and be spent." The Lord assist me, and accept of me.' Again, — 'I went out with a desire to do good, and to honor God. Lord, thou knowest all things; thou knowest that I love thy work, and desire to know *where* I should be employed. I would not let my work at home stand still while I go abroad, but in hope of doing much more good. Lord, teach me "thy way." I hope I can say, through grace, *therefore* I am so much in my work, because the love of Christ constraineth me; because I find it "good for me to draw near to God."

Extracts like these sufficiently show, that it was not to a love of fame or publicity, that the vigorous constancy which has been recorded must be attributed, but to *principle* — well founded and well sustained.

Every symptom of approach towards the latter-day glory he hailed with ineffable pleasure. When, in the year 1703, during the warfare of England with France and Spain, unpleasant rumors were afloat, instead of being appalled, he calmly observed, that 'perhaps the wars of the nations may end in the peace of the church; and that the greatest perplexities of the children of men may introduce the joys of the people of God. We hope,' he added, 'glorious times are reserved for the church.'

But his believing exultation was not limited to such statements, any more than to seasons of public excitement. In secret, when no eye saw him but that of God, he discovered the same fervency and the same elevation; a proof at once of the genuineness, as well as the vehemence, of his zeal. The following instructive memorial records the devotions of the closet. 'I hope I prayed in faith, and with some fervor, for the sanctifying of God's name, the coming of Christ's kingdom, and the doing of his will. O that earth may be made more like heaven, and saints more like angels.'

XII. COMMENCEMENT OF HIS LABORS AT HACKNEY — HIS INDEFATIGABLE EXERTIONS — ORDINATION OF MR. CLARK — BIRTH-DAY, 1712. — COMMENCEMENT OF THE YEAR 1713 — ATTENTION TO THE YOUNG — HIS PATRONAGE OF CHARITY SCHOOLS — HIS DECLINING HEALTH — VISITS CHESTER — IS LAID ASIDE BY ILLNESS — RELAPSES AGAIN — BIRTH-DAY, 1713 — DEVOUT COMMENCEMENT OF THE LAST YEAR OF HIS LIFE, 1714 — PUBLIC AFFAIRS — LAST ENTRY IN HIS DIARY — JOURNEY TO CHESTER — HIS LAST SABBATH THERE — SETS OUT FOR LONDON — ILLNESS ON THE ROAD — HIS DECEASE — HIS FUNERAL — FUNERAL SERMONS — 1712 to 1714. — The congregation to which Mr. Henry removed from Chester, was the first of its kind formed

at Hackney; and, for many years, the only one. Nor does it appear to have received, either under Dr. Bates, its earliest minister, or his successor, Mr. Billio, any considerable increase; for, at the time of his settlement, — and he immediately followed the excellent men just mentioned, — the communicants were fewer in number than one hundred.

Mr. Palmer represents the meeting-house in Mr. Henry's time as an old, irregular building, originally formed out of dwelling-houses, and on the opposite side of the way to the one since erected.

Our author's pastoral engagements there commenced on Lord's day, May 18, 1712. In the morning, he expounded Ge. 1: and in the afternoon, Mat. 1: beginning the world, as it were, anew. He preached to an encouraging auditory from Ac. 16:9 — 'Come over into Macedonia, and help us;' — but his mind was unhappy, and depressed. 'O that good may be done,' is the aspiration written at the time; to which he adds, — 'I am sad in spirit, lamenting my departure from my friends at Chester; but if they are well provided for, and the work of God go on among them, I shall be easy, whatever discouragements I meet with.'

The same course of zealous and active exertion which has been before described, was pursued here, both within and beyond the bounds of his own congregation. Instead, however, of commencing public worship with the 100th psalm, at Hackney, he began with a short prayer.

More than once he delivered the Lord's day morning lecture at Little St. Helen's, and then returned to Hackney; preaching and expounding, as usual, both parts of the day. Sometimes, after his own morning and afternoon services, he went to Mr. Lloyd's meeting-house, in Wapping; or to the Charity School at Shakspeare's Walk; or to Rotherhithe; delivered the evening lecture; returned home, and attended, as if unfatigued, to the several parts of domestic worship.

Not long after his residence at Hackney, he took a part in the ordination, at St. Albans, of Mr., afterwards Dr. Samuel Clark.

This ordination, it will be observed, was strictly a congregational one. * * *

Some further extracts will show, that, notwithstanding the increased weight and number of Mr. Henry's engagements, those habits of personal piety and self-dedication which have been so fully noticed were still continued, and in the same spirit of scriptural and elevated devotion.

'The sphere of my usefulness is much enlarged. O that my heart may be proportionally enlarged; and as the day is, so let the wisdom, and strength, and grace be. Temptations to spiritual pride are many. O that the grace of God may be sufficient for me, to keep me humble, very humble; to keep up in me always a humble sense of my own unworthiness, weakness, and many follies and infirmities; and a humble dependence upon the Lord Jesus Christ, as all in all, both for righteousness and strength.'

As at Chester, so in the metropolis, the *young* shared a large portion of Mr. Henry's attention. Catechizing had never been wholly omitted in and about London, but he was instrumental in a more general revival of it. Besides attending to that duty at Hackney on Saturdays, (which he commenced performing almost immediately after his settlement there,) he undertook a catechetical lecture in London, at the meeting-house which once belonged to his honored tutor Mr. Doolittle.

His papers abound with proofs of the intense interest he took, both in their temporal and spiritual welfare: nor was this care confined to the families of opulent congregations; it extended equally to the children of the poor.*

To instance, more at length, Mr. Henry's indefatigable labors in and around London, is unnecessary. It shall suffice to add that often he was daily, and not unfrequently twice and thrice the same day, employed in the arduous, but to him delectable, work of preaching. If any minister erred in excess of labors, he was the person. 'His motion in holiness and service was the swifter as he came nearer to the centre of his rest.'

He did not long survive his removal to Hackney; but his descent to the grave, though at last sudden, was gradual. His frame had been severely tried by the attacks heretofore noticed; and, during the last two years of his life, their frequency and violence increased. They visibly indicated a yielding constitution, and so attracted his own notice, as to occasion frequent allusion to the probable issue; but with enviable composure, if not delight.

* A school for the instruction of the poor has been erected on one of the fields at Broad Oak which belonged to Mr. Henry. The credit of this good work is due to Joseph Lee, Junior, Esq., a descendant, and one of the present possessors of the estate.

Before he left Chester, he engaged, while able, to visit that city annually, for a few Sabbaths. This arrangement, suggested by the congregation at Hackney, the better to secure his acceptance of their invitation, was most scrupulously observed, as appears by the following entry: —

'July 20, 1713. I am now set out in the coach for Chester, to visit my friends in the country, as I purposed, and promised when I came hither, aiming at God's glory, and the edification of souls. In prospect of that, the charge and trouble of the journey shall be as nothing to me.' * * *

Shortly after his return home, symptoms of diabetes manifested themselves, and he was laid aside for one Sabbath. 'A melancholy day,' he writes, 'yet not without some sweet communion with God. It is just upon me for an inordinate desire to be at my study and work again.' Still feeling the effects of the shock, he says soon after, 'I cannot now rise so early, nor stick so close to my study, as I could have done before my last illness. The Lord perfect strength in me.'

The following month, his system, already tottering, sustained another, and, while it continued, violent nephritical attack. The seizure was on the Lord's day; but he officiated as usual, and through the week toiled incessantly. On Tuesday, he went to London to his catechizing. On Wednesday, he delivered the lecture at Hackney, and attended the funeral of his neighbor, Mr. Ironmonger, who was buried at Stepney. On Thursday evening, he preached at Spital-fields. On Friday, he joined in a fast, and gave the sermon at Mr. Flemings, at Founder's Hall. On Saturday, he felt himself well.

Another birth-day anniversary having arrived, it was noticed in the following tender and expressive terms: — 'October 18, 1713. The fifty-first year of my life has this day closed. In the course of it many of my friends have reached their goal. I am yet alive, but in the midst of death. May my soul be meetened for the heavenly life, and then, — the will of the Lord be done.'

The interval of convalescence was short. He very affectingly noticed the alteration of ease and pain. Under any circumstances, the statement would be valuable, but the eventually sudden termination of his course has rendered it doubly so.

'Lord's day, December 13. This morning, a little after midnight, I was seized with a fit of the stone; but, blessed be God, the pain in about an hour went off; though fatigued with it, yet the poor body was fitted in some measure to serve the Lord. I went to London, and preached the morning lecture at Mr. Robinson's, from Jn. 20:1 — 'The first day of the week, early, while it was yet dark.' I preached at Hackney, from Ro. 2:8,9.

'Thursday, December 17. I went to my study early in the morning; but, before seven o'clock, I was seized with a fit of the stone, which held me all day pained and sick. I lay much on the bed. I had comfort in lifting up my heart to God, and pleading his promises, and encouraged myself in Him: about nine o'clock in the evening, I had much ease, but weak.

'Friday, December 18. I am very well to-day, though very ill yesterday. How is this life counterchanged! Yet I am but girding on the harness. The Lord prepare me for the next fit; and for the last.'

It was an observation of Mr. Henry's, that 'the more we have of the foretastes of heaven, the less evil we shall see in death; which,' said he, 'is not a bar, but a bridge, in our way to glory.' And now, standing on the threshold of a new year, and as if conscious it was the last, he looked the king of terrors steadily in the face; and through faith in Him who hath 'overcome,' and who hath opened the kingdom of heaven to all believers, he triumphed.

'January 1, 1714. Reflecting with thankfulness upon the many mercies of the year past; a good measure of health in my family; encouragement in my ministry, both in the congregation here, and at London; the comforts of my journey to Chester; the happy settlement of the congregation there; the continuance of the public tranquillity; and, I trust, through grace, some sweet communion with God in his ordinances, and some progress heavenwards, and my work pleasant to me;

'Reflecting with sorrow and shame on my manifold defects, and short-comings in holy duties; and at other times inward impressions, not always answering outward expressions; having begged for pardon in the blood of Christ;

'I this morning renewed the dedication of myself to God, my own self, my whole self, body, soul, and spirit. Father, I give Thee my heart; use me for thy glory this year; employ me in thy service; fit me for thy will. If it should be

a year of sickness and pain; if a year of family affliction; if a year of public trouble; if of silencing and suffering, bonds and banishment; if it be my dying year, — *welcome the holy will of God*; if a year of continued health, peace, and liberty, Lord, I desire to be busy in the improvement of it, both in study and preaching, in an entire dependence on divine grace, without which I am nothing, and can do nothing.

That day he preached a sermon to young people, from Pr. 23:26 — 'My son, give me thy heart;' adding to the mention of it in his diary the following affectionate and devout aspiration: 'Lord, take *my* heart, and make it such as it should be.' 'I received,' he proceeds, 'and read the Life of Mr. Trosse, of Exeter; a wonder of free grace.'

It was on the 7th of April following, that he gave the exhortation at the ordination of Mr. James Wood. After this, he addressed himself to a renewed fulfilment of his promise, by again visiting Chester. But before that narration is introduced, the reader shall have the opportunity to peruse the concluding sentence of the diary.

'1714, May 30. Lord's day, I expounded Ex. 38: and Lu. 7: to v. 11. I preached from Re. 5:9 — "For Thou wast slain." I prayed with Mrs. Hutchins, not well. Communion with the Lord at his table. Preparing for my journey.'

On Monday, May 31, Mr. Henry set out. During his stay in the country, his labors were abundant; he visited Wrexham, Knutsford, and Chowbent; testifying every where 'the gospel of the grace of God.' A remark which he made during this visit, shows more satisfaction than he had before felt, in his removal to Hackney. 'I am here among my old friends; yet I find my new ones lie very near my heart, among whom God has now cut out my work.'

It deserves observation, that the two last Lord's days Mr. Henry spent on earth, were employed in the immediate and public contemplation of that sabbatism of rest, on which he was so soon to enter. On one of those days, he preached from He. 4:9 — 'There remaineth, therefore, a rest for the people of God;' and on the other, from the first verse of the same chapter, — 'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.' The outline of both the discourses has been preserved by Mr. Tong.

The day after the last of them was delivered, viz. Monday, June 21, Mr. Henry commenced his return to Hackney. He was observed to be heavy and sleepy, but his uniform answer to inquiries was — Well. A friend, Mr. Sudlow, an apothecary, remarked, however, before he left Chester, that they should never see him again.

Passing by Dudden, he drank a glass of the mineral waters. Ere he reached Tarporley, his horse threw him; but he denied that the fall occasioned him any inconvenience. All invitations to tarry there he resisted, and *would* proceed to Nantwich, where he had engaged to preach. His text was Jer. 31:18 — 'I have surely heard Ephraim bemoaning himself thus, — Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned; for Thou art the Lord my God.' The absence of his usual liveliness was universally noticed.

His old and intimate friend, Mr. Illidge, who was with him, had been desired by Sir Thomas Delves and his lady to invite him to Doddington, a house famed for piety; he accepted the invitation; and the steward waited to conduct him thither. But he soon became unable to go on, and at the Reverend Joseph Mottershed's went to bed. He requested his friends to pray for him: 'For now,' said he, 'I cannot pray for myself.' He spoke of the excellency of spiritual comforts in a time of need, and blessed God for the enjoyment of them. To Mr. Illidge, who was accustomed to notice the sayings of dying men, he had remarked in London, the preceding month, that this was his: 'A life spent in the service of God, and communion with Him, is the most comfortable life any one can live in this world.'

The next morning, Tuesday, June 22, about five o'clock, he was seized with apoplexy; and, after lying three hours speechless, with his eyes fixed, 'he fell asleep' [in Jesus].

On Thursday, June 24, prior to removing the body from Nantwich, the Rev. Mr. Reynolds, of Shrewsbury, preached the appropriate sermon which has been cited. Mr. Acton, minister to the Baptist congregation, had the day before taken particular and respectful notice of the great loss which had been sustained. Mr. Withington, Mr. Gardner's (who succeeded Mr. Henry) assistant, at Chester, improved the event, both on Thursday and on Lord's day morning; and Mr. Gardner in the afternoon, from 2 K. 2:12 — 'My father, my father, the chariot of Israel, and the horsemen

thereof!' The funeral took place on Friday, June 25. When the procession reached Chester, it was met by eight of the clergy, ten coaches, and a large company on horses: many dissenting ministers followed the mourners; and universal respect was paid by persons of note and distinction.

The precious remains were lodged in Trinity Church.

Two sermons were addressed to the Hackney congregation on the event, and both were published. The one by Dr. D. Williams, June 27; the other by Mr. Tong, July 11. They were admirably calculated to perfume the name of the deceased; to console surviving mourners; to gratify descendants; and to instruct and edify the church.

XIII. HIS PRIVATE CHARACTER. — Both Mr. Henry's marriages have been narrated. It will be remembered how specially, in the second, he was aided by Mrs. Hardware, the mother of his departed wife; and he had no reason to repent his attention to her advice. In Miss Warburton, as in Miss Hardware, he found 'a good wife;' and *he*, as a husband, by a uniform manifestation of prudence, fidelity, and affection, was 'greatly beloved.' His letters and diary are full of the most convincing tokens of his conjugal regards; and his widow's sorrows, when the separation took place, proclaimed loudly the deep sense she entertained of the magnitude of her loss.

They had issue nine children — Elizabeth, Mary, Esther, Ann, Philip, Elizabeth, Sarah, Theodosia, and Mary.*

Mr. Henry, in every sense of the phrase, was a domestic man. He rejoiced 'in the wife of his youth,' and studiously contributed to the happiness of his household. His diary every where abounds with evidence of paternal tenderness.

His whole conduct to his offspring was marked by kindness. The advice he gave to others he acted upon himself. 'Do all you can to make your children love home.' 'Continual chiding and finding fault' he abhorred. 'Remember,' he would say, 'that children are *but* children. If parents would not correct them except in a praying frame, when they can "lift their hands without wrath," it would neither provoke God nor them.'

His care and anxiety for their spiritual interests were uniformly conspicuous. He beheld them with deep and serious attention, observing, sometimes, how awful a consideration it is, that when a child is born, he will outlive all the ages of time. The sermon in the miscellaneous works, entitled 'Christ's Favor to Children,' develops his sentiments with most instructive minuteness. He has there placed parental obligations in a strong and affecting light, directed, with happy precision, in the performance of essential duties; imparted instructions at all times suited to the young, and so ministered advice and encouragement to those who have their superintendence, as to indicate, with

* Mr. Henry left a widow and seven surviving children. Mrs. Henry continued after her husband's death many years. Her decease is thus noticed by her excellent sister-in-law, Mrs. Savage: — 'August 12, 1731. Thursday morning, dear sister Henry begun her everlasting rest. To her a merciful release, having been seven months confined. She was in her sixty-third year. Mr. Gardner's text was, Ps. 63:3. — "Thy loving-kindness is better than life." Mrs. Savage's Diary, Orig. MS.'

His issue by the first marriage was a daughter, Katharine, born February 14, 1689. She married Mr. Wittar, of Bromborough, in Wirral; afterwards Mr. Thomas Yates, of Whitchurch; and lastly, Mr. John Ravenshaw, of Whitchurch.

By the second marriage he had nine children, three of whom died in his lifetime.

Elizabeth, born April 12, 1691, was buried at Trinity Church in Chester, 21st July, 1792.

Mary, born April 3, 1693, was buried at Trinity Church, in Chester, 21st of April, 1693.

Esther, was born September 27, 1694, and married to Mr. Bulkeley, of London.

Ann, born 24th of June, 1697; died November 16, 1698.*

Philip, born 3d of May, 1700. He took the name of Warhurton, and represented Chester in parliament, in 1747. He died in August, 1760, (Dr. Ormerod's Hist., *ut supra*, pp. 93, 94,) and forsook, it is to be feared, the Lord God of his fathers. His course and end render the memorandum made by Mrs. Savage at his birth peculiarly affecting. — 'The Lord make him like his dear grandfather. We have long desired a young Philip Henry, if God please; but, methinks, I would rejoice with trembling, as in all other my comforts. When I see how many ministers' children prove a blemish to that high and holy calling, I fear and tremble, lest any of ours should prove so.' Mrs. Savage's Diary, Orig. MS.

Elizabeth, born 27th of October, 1701. She married John Philpot, Esquire, of Chester; died November 14, 1752; and was buried at St. John's, in Chester.

Sarah, born 14th of August, 1703, married Mr. Bailey Brett, of West Bromwich. She died in August, 1787.

Theodosia, was born 14th of February, 1708, and, in 1727, was married to Randle Kaye, Esquire, Whitchurch.

Mary, born 31st of March, 1711, was married to Mr. William Brett, of West Bromwich, brother to Mr. Bailey Brett.

* Mrs. Savage's Diary, Orig. MS.

equal perspicuity, the soundness of his principles, the ardor of his piety, and his great insight into mankind.

Such remarks are no less applicable to the directions to parents contained in his Treatise on Baptism.

Mr. Henry, like his father, seems to have attempted every thing in this difficult part of parental responsibility, which was calculated to restrain evil propensities, and to inspire the fear and love of God. 'I know'—the address was made to Christian parents and himself also—'you cannot give them *grace*; that is God's gift; but duty is required. Children must be nursed for God, and our care should be that they may be pious.' He labored to counteract the first risings of evil tempers in his children. He often asked them,—and he advised others to do the same,—'Whom is it that God resists? What is the first of the seven things which the Lord hates?' And he not only inculcated, in the abstract, a strict regard to verity, but he enforced and adopted as his own an impressive remark made to him in conversation by his friend 'Mr. Wynn, of Coperlenny,' that, generally, those who make conscience of speaking truth prosper in the world, and that none are more visibly blasted than those who make no conscience of a lie.

In attention to domestic *worship*, also, Mr. Henry reverently imitated the constancy and punctuality of his father. Like that illustrious saint so often mentioned, he assembled his family, whatever happened, and whoever were under his roof, as early in the morning as circumstances would admit; and also, in like manner, in the evening, 'being ashamed'—they are his own words—'to put God off with drowsy devotions.'

He was comprehensive, but neither tedious nor hurried. The exercise commenced by invocation, in a few words, of the Ineffable Name, for aid and acceptance. He then read, in the morning, a portion of the *Old Testament* Scripture, in regular course; and, in the evening, with like regularity, a portion of the *New*. Unless the chapter was short, he divided it into sections, confining himself, generally, to eight or ten verses, of which he gave a brief and edifying explanation.

After the exposition, some part of a psalm was sung; every one had a book; and so neither the sense nor the melody suffered that interruption which is incident to reading line by line. 'How the houses of the good old Protestants were perfumed with this incense daily, especially on Lord's days, we,' says Mr. Henry, 'have heard with our ears, and our fathers have told us.'

Prayer succeeded singing. The whole was usually comprehended within the space of half an hour, or a little more.

When prayer was over, his children received his blessing, which he pronounced with great seriousness, solemnity, and affection.

The better to engage the attention of his family, he required from them, at the close of the exercise, an account.

On the Sabbath, the same order was observed, the household assembling about 8 o'clock. Nor were his public engagements on that sacred day allowed to interfere either with the observance itself or his own personal attention to it.

The worship being concluded, Mr. Henry took his family to the solemn assembly. After dinner, he sung a psalm, offered up a short prayer, and so retired to his closet till the time returned for meeting the congregation. In the evening, he generally repeated, in his own house, both the sermons, on which occasion many neighbors attended; the repetition was followed by singing and prayer; two verses more of a suitable hymn were then sung, the blessing pronounced, and the younger children catechized. After supper, he sung the 136th psalm; then catechized his elder children and servants; heard them repeat what they could remember of the sermons, and concluded the day with supplication.

Besides the *daily* oblations and Sabbath services which have been noticed, Mr. Henry often kept family *fasts*; sometimes in unison with invited friends, at others with his own household; and frequently he fasted alone. On these occasions, like the believing patriarch, he wrestled for 'spiritual blessings;' and, whatever were the cares, or fears, or trials of himself or his friends, they were committed, with filial simplicity and confidence, to God.

A pious custom then happily prevailed of assembling friends in private for imploring the divine favor, and commemorating, with praise and thanksgiving, deliverance from domestic or other afflictions. This custom, also, Mr. Henry observed. On such occasions, he would remind his 'brethren and companions,' that 'distinguishing mercy calls for distinguishing thankfulness and obedience.'

His piety 'at home' embraced the whole compass of rela-

tive religion. He was 'an example to believers,' not only as a husband, a father, and a master, but also as a son, a son-in-law, a brother, and a friend.

As a son, and a son-in-law, he was respectful, attentive, and affectionate. In early life, he often declared that no place was so good to him as his father's house; and, when he settled at Chester, he did not conceal the laudable satisfaction he felt in its nearness to Broad Oak. His diary shows the frequency of his journeys thither; and it evinces, likewise, that natural affection was strengthened, and even hallowed, by appointments, periodically made between himself and his father, for preaching on week days, at some intermediate place between Chester and Broad Oak. Their affectionate visits to each other became thus subservient to the purposes of their sacred vocation. After the death of his father, Mr. Henry showed to his aged and widowed mother even 'double honor.'

In the fraternal character he shone. 'I think,' says Mr. Tong, who had the best opportunities for observation, 'few came up to him, and none that I ever knew excelled him.' The estimation in which he was held by his sisters has been before noticed, and was frequently manifested; not often, perhaps, more distinctly than in a letter yet remaining, and addressed to him when he was a student at Gray's Inn, by his excellent father:—'Yours came safe to hand, and is as welcome to us as ours can possibly be to you. Your sisters flock about it as bees about a honeycomb, and are as much refreshed by it.' Indeed, the harmony subsisting at Broad Oak was such, that not the least angry or unkind word was ever known to pass between them. And, after they had attained maturity, and were severally transplanted into their own families, instead, as is too commonly the case, of emulation or indifference disturbing their attachment, or withering their comforts, they remained *one*,—one in interest, and one in affection.

In the choice of his associates, and, indeed, in all his intercourse with society, Mr. Henry manifested through life the caution which had been instilled into him from infancy, and which he habitually recommended to others. 'Those who profess religion profess friendship to God; and is it not,' he would say, 'a contradiction to that profession for us to make those our bosom friends whom he "beholds afar off"? To the evil doers, we *must* say, Depart. Not as if it were unlawful to have ordinary commerce with the worst of men. Then must we needs "go out of the world;" we cannot *but* have dealings with them; we must pay civil respects to them; but we must not choose and court them for our acquaintance. Especially take heed of choosing and courting such into near and standing relations. He that goes near the fire is in danger; but he who takes fire into his bosom, and goes upon hot coals, is a madman.'

His rule as to friendship and acquaintance was, 'few and good.' And the apophthegms he has left among his papers not only indicate his quicksightedness, and accuracy of observation in reference to professed Christians, but show how difficult it must have been to have imposed upon him. They thus furnish a valuable, though indirect, testimonial of the excellence of those who *were* his chosen friends.

'Commonly,' said he, 'such as are least loving and respectful to others are most high in expecting love and respect from others, and most heinously resent its denial.'

'Sincere love is that which looks at God, and not self, in what it doth. It is "love unfeigned."'

'I often suspect those whose religion and love lie in their *tongues*, "blessing with a loud voice."'

'To be sincere is to be plain, like Jacob, without complimenting. Every thing *he* said and did was natural, and not forced. You reckon that plain that is of one color. Now, a sincere Christian is of the same color within doors as without; on the week days as on Sabbath days. He makes no great show; no talk; all his glory is within. He is swift to hear, and glad to learn. A fool in religion is full of words.'

Mr. Henry was a steady, sympathizing, and active *friend*. He used to set apart some time to pray for his relations and friends by name. He paid them, also, frequent visits: he addressed them by kind letters; and he took pleasure, as opportunity served, in their company at his own house. There they were ever entertained with cheerfulness. It was under such circumstances that he observed, 'God gives us leave to be cheerful; we have cause to be so, and a command to be so.'

He was an enemy, however, to trifling and levity; nor did he, for a moment, confound happiness with those propensities. 'True joy,' said he, 'is a serious thing; and that joy which will not consist with seriousness doth not become

a man, much less a Christian. Christ appeared to dislike the joy of his disciples, even in the success of their ministry, when they seemed to be *transported* with it. In heaven there is joy, but no vain mirth.'

In the afflictions of his friends, he was literally *afflicted*. Sympathy and kindness incessantly displayed themselves; and when death rendered intercourse impossible, his unaffected sorrow, and his readiness to serve needy survivors, gave to his sincerity the fullest demonstration.

Not only was Mr. Henry fitted by his birth, and possessions, and talents, to associate with men of rank and fortune, and intellectual eminence, but it pleased God to honor him with not a few valuable friends among such.

Mr. Henry's intimacy with his brethren in the ministry was, also, as might be expected, extensive. [Among whom, as more interesting to American readers, may be mentioned Dr. Watts, and Rev. Mr. Mather, of New England. Other names, both among his brethren in the ministry and among men of distinction out of it, are here omitted. Ed.]

Such were some of Mr. Henry's acquaintance and intimate friends; and the amenity of his manners, his 'mild demeanor and rare courtesy,' attracted general esteem. He indulged in no eccentricities; nor had he any taste for that coarse vulgarity which confounds rudeness with sincerity. But as a gentleman on Christian principles, he honored 'all men;' he loved 'the brotherhood;' he condescended to 'men of low estate.'

'Honor,' said he, 'magistrates. Give them civil respect; that is due to them and their place; to their dignity, though they stain it; to their power, though they abuse it. Honor learning and learned men, especially piety and pious men, though poor in the world. Honor true devotion wherever you meet with it. Think what a poor, despised Christian, who fears God, will be shortly. But be not levellers. The wise God has not levelled the world, any more than the surface of the earth.'

Among the honorable testimonies borne to Mr. Henry, one contained in the concluding words of a memorandum written by Mr. Reynolds, of Shrewsbury, after he had seen Mr. Tong's memoir of his departed friend, cannot but be instanced: it is short, but beautiful; full of pathos, and full of simplicity. 'Farewell, dear saint! Thy memory is fragrant upon earth. Thy works will perpetuate thy fame; thy spirit is retired to those that are perfect. I follow, though sinning, tired, and sighing. One motive more I have to quicken me in my way, that I may meet the loving, beloved, holy, happy Henry there.'

It would be easy to compress into a single paragraph a comprehensive exhibition of the commendator's moral likeness. It *has* been done, indeed, by one of his contemporaries, with characteristic peculiarity and force. 'Mr. Henry' (the writer is the eccentric, but by no means contemptible, John Dunton) 'is son to that famous Henry whose life was lately printed in London. I am told he does *patrizare*; for all his actions appear to be perfectly devoted to God; strictly observing Paul's rule in the 4th of the Philippians, — "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things;" — which Mr. Henry does with that exactness and sincerity — the very churchmen love him; and even malice is angry she can find no cause to be angry with him.'

The ends proposed to be answered, in this biographical notice, will be better accomplished, however, by somewhat greater minuteness; by illustration rather than eulogy; by diversifying the aspects of character; and by surveying more closely its component qualities; qualities which were too manifest, and too instructive, to be blamelessly overlooked; and which formed a constellation of virtue so brilliant, as not to be adequately perceived by a casual or ordinary glance; just as the grandeur of the heavens, though perceptible to every eye, is *unfolded* only to the gaze of an observant and distinguishing astronomer.

1. *His remarkable Diligence and Improvement of Time.* From the specimens already furnished, it is obvious that the testimony borne to the Waldenses and Albigenes — that they are always working, learning, or teaching — was eminently applicable to Mr. Henry.

One year he preached two hundred and eleven times, besides his expoundings, and family repetitions; in some years probably many more. 'How frequently,' says Dr. Daniel Williams, 'did he preach seven times a week!'

He possessed, in fact, the very spirit of the illustrious confessors who have been just referred to, and of their rivals, the early Puritans and Nonconformists, *his* forefathers

in the sacred office. He emulated, not only their inflexible courage and unabating perseverance, but their early rising and their incessant toil. 'Value your souls,' was the remark he sometimes made, 'and you *will* value your time. Whatever you do, take heed of idleness. That is the devil's anvil, on which he hammers out many temptations.'

In advising others, he would say, 'Do not lose the morning.' And he practised as well as taught. Like his divine Master, *he* often rose 'a great while before day.' He was commonly in his study at five, and sometimes at four o'clock. There he remained till seven or eight. After family worship, and some slight refreshment, he returned till noon; and oftentimes, again, after dinner, till four in the afternoon. He then visited the sick, or his friends, and attended to other business. In the evening, after his family were dismissed, and before he yielded himself to sleep, he again retired to his study. Of sleep, he remarked, that it 'is God's gift to those He loves; nature requires it; grace gives thanks for it; but those who love it more than their business, when they should love it only in *order* to their business, expose themselves to a great deal of sin.' 'I desire,' he writes, 'to close the day with — Return to thy rest, O my soul; to begin the day with — Return to thy work, O my soul; rest in the arms of God's mercy; work in the strength of his grace.'

Nothing created him more uneasiness than needless intrusions. Whether those inroads upon time arose out of mistaken politeness, or the influence of inconsiderate friendship, they invariably extorted lamentations and self-reproach, both pungent and reiterated.

In his diary he often complains of the precious hours *lost* in the company of those he loved; he often laments that friends are the thieves of time; and, when noticing even gratifying intercourse with some of his brethren, and others whom he highly esteemed, he says, on one occasion, 'I would not for any thing live such a life for a few days together. I am always best when alone. No place is like my own study; no company like good books; especially the book of God.' Again; 'When I lose time at home, I wish I was abroad preaching: when time abroad is not filled up as it should be, I wish myself at home studying. God, by his grace, help me to *fill up* time — to be busy while working time lasts.' As the sands of life diminished, Mr. Henry's parsimonious regard to the precious treasure increased; even the smallest loss was pathetically bewailed.

In estimating his industry, his extensive correspondence must not be overlooked. Mr. Tong justly remarks, that 'his letters were full of prudent advice; most pleasant and ingenious observations; diverting, and, at the same time, improving; and all breathing true Christian love and friendship.' It is noticed by the same accurate observer, that Mr. Henry was not only kind in writing 'to his friends,' but also 'very speedy in *answering*' the communications he received.

From the whole of his history, the scriptural injunction — 'Whatever thy hand findeth to do, do it with thy might' — derives an impressive illustration. But in nothing was it more strikingly evinced than in the preparation of the *Exposition*. While writing that great work, he not only made it his frequent travelling companion; but, notwithstanding many interruptions, and even frequent suspension by other engagements, (as is apparent from the chronological list of his writings hereafter given,) it was often prosecuted at mere intervals; literally, by 'little and little.'

Admirable as this example is, its complete *imitation* cannot be universally obligatory. There are many who have neither physical strength, nor vigor of intellect, nor elasticity of natural spirits, adequate to such exertions; many, who, how sincerely soever consecrated to the Savior, are as unequal to them, as a child would be to the toils and cares of mature age. Mr. Henry used to say, that — if God had given more to him, He expected more from him; but would accept of less from those to whom less was given.

Good stewardship is spiritual wisdom; and consists, not in aiming at things too high, but in the faithful use and improvement of the talents with which we are intrusted. This was Mr. Henry's view of the subject. Hence, without defining proportions, either of time or exertion, he confined himself, when advising others, to points of universal application. 'Be diligent in your particular callings. Bestow the bulk of your time upon them. Understand your employment; and mind it with all seriousness.'

2. *His Christian Love — His Hatred of Censoriousness — His Opposition to Error — His Candor, Moderation, and Prudence.* — 'Love,' Mr. Henry remarked, 'is the golden thread that runs through the whole gospel. God's love to us, ours

to him, and one to another. Wherever, therefore, he beheld the divine image, thither his affection was not only attracted, but manifested. His extensive charity towards all Christians, under their relation to their common Lord, and common character as saints, is specially noticed by Mr. Reynolds.

Mr. Henry accustomed himself to contemplate true believers, notwithstanding a difference of apprehension about lesser things, as having 'access through Christ, by one Spirit, unto the Father.' 'There,' he would say, 'is the centre of the saints' unity—one in us; not one in the pope, or a general council; but one in God and Christ.'

For the reputation of others, especially God's faithful servants, he uniformly observed a particular tenderness. Indeed, he had been trained to this from his infancy by his excellent father. He was few of his words, in reference to character; candid towards his absent brethren; and as deaf as an adder to whisperers and tattlers. 'How many are there,' he would sometimes indignantly remark, 'who go about as tale-bearers; in one place to pick up slanders, or to dig for them; and then scatter them in another! Look upon such,' he added, 'as incendiaries. Avoid them as you would those who should attempt to set fire to your clothes.' 'Delight,' he nobly advised, 'in the holy generosity of speaking well of those who differ from you.'

But it must not be inferred that Mr. Henry was, therefore, unconcerned about error; or that the danger of such sentiments, as were obviously contrary to inspiration, was either unseen or unfearful. In reference to certain schemes of misceled rationality, he shrewdly remarked, that 'pride is the cause of heresy;' and immediately added—'It was a pleasure to Socinus, that arch-heretic, that he had no master: we wish it had been his fate to have had no scholars.' Of Popery, likewise, he entertained a great abhorrence. Regarding the whole system as an unhallowed encroachment on the Savior's prerogative, he aimed, by sound and scriptural argument, to overthrow it. Few single discourses show the tremendous mischief more forcibly than the one he published, and in which the whole Romish hierarchy is designated 'a spiritual tyranny.'

The esteem Mr. Henry cherished for all pious Conformists was very cordial and very exemplary; he loved them as brethren in Christ Jesus. 'I hate,' he would say, 'to see religion and the church monopolized; as if Christ took his measures from our little fancies and opinions. Those I call Christians, not who are of this or that party, but who call upon the name of Jesus Christ our Lord; those, whatever dividing name they are known by, who live soberly, righteously, and godly in this world. The question by and by will not be—in what place, or what posture, we worshipped God; but,—did we worship in the spirit?'

On Sir William Dawes's arrival at Chester, after his consecration to that see, Mr. Henry not only mentions the 'great ceremony with which he was met;' but adds—'I have prayed that God will make him a great blessing to this place.'

Nor did he unfrequently make known the aversion he felt towards the contracted spirit of a bigot; whether it existed among Nonconformists or Churchmen, the evil was unsparingly reprobated and exposed.

At the time of the public thanksgiving, in September, 1704, for the victory obtained by the duke of Marlborough, at Blenheim, Mr. Henry mentioned it as grievous to him, that on that day, when all good Protestants and Englishmen had such an opportunity of common joy, an eminent dignitary of the church, in his sermon at the abbey in Chester, was very severe in reflecting upon the Dissenters, and charging them with inexcusable forwardness. 'Is there no peace then to be had,' asks Mr. Henry with some emotion, 'unless we will submit in every thing to those who say to our souls—Bow down that we may pass over?'

Referring to the treatise entitled the 'Rights of the Christian Church,' and which appeared in the year 1706, he says, it is 'a book which makes a great noise; it cuts the sinews of church tyranny, and houghs its horses; it exposeth persecution, but is manifestly Socinian; it vindicates the Dissenters from schism, and it maintains their liberty, though it much diminishes the ministry and ordination, and speaks slightly of divine institutions. Yet I hope it will be a check to the spirit of bigotry.'

Mr. Henry deplored the proneness of mankind to make religion so much the matter of dispute; and to waste in argumentation the zeal which ought to be employed in what is practical. 'That wickedness,' he writes, 'commonly goes under a specious color, but God searches the heart; He knows on what principle men act, who, in their con-

tests about religion, seek their own glory, and not his. Multitudes lose the power of godliness, and with it, no doubt, lose their own souls, while they are eagerly contesting about the forms—the form of words, the form of worship, the form of government.'

'Those who bestow the vigor of their spirits on contentions with their brethren, can never strive in prayer.'

He remarked on one occasion, that 'no fire of contention hath burned so hot as the *ignis sacræ*.'—'When a town hath been burned, the churches and steeples have flamed the highest.'

With a view to lessen evils he could not cure, and to prevent those inferences which specious and infidel spirits often weave into a covering for ungodliness, he would say to all, and especially youthful and inexperienced observers,—'Be not prejudiced against the ways of religion, by the divisions that are among its professors. It is too true that there are strifes among Christians, but it is not because of their Christianity. That forbids it. In the great things of God all good people are agreed, and the things wherein they are agreed are many more, and more material, than those things wherein they differ. Our Lord Jesus Christ has told us of such divisions before. It always was so. God has wise and holy ends in suffering it, and will at last bring glory to Himself out of it.' [As sects increase in numbers and power, God draws out from them a body enlivened with purer principles. And when these, in turn, increase to sectarianism and corruption, the same process is mercifully repeated. This has been, and is, the history of the church on earth; for, alas! what man handles, he defiles. Ed.]

The attachment cherished by Mr. Henry for the principles of Nonconformity, resulting, as we have seen, from the most careful examination and decided conviction, invested his candor with charms which would otherwise have been impossible. Nor is it less honorable to his integrity, than demonstrative of the soundness of his principles, that neither his intercourse with affluent Churchmen, nor the ablest opposing statements, nor the railings of the proud, could shake his steadiness, or render the rectitude of his course as a Dissenter doubtful. In the midst of all, experience and reflection seemed to establish him still more in the decision he had made.

Mr. Henry frequently styled the Bartholomew ejection a fatal day; a day to be remembered with sorrow, on account of the silencing of so many ministers. On its anniversary, August 24, 1707, he says, 'Lord, lay not to the charge of the land the guilt of this day, forty-five years. Open the eyes of those who justify what was then done.'

The lively interest he took in all that related to the cause of Nonconformity; his regard to the relics of its early representatives; the desire he cherished for the maintenance of its honor; and the satisfaction he felt in its illustration and history, are apparent in every part of his manuscripts and diary.

In a letter to Mr. Thoresby, dated Chester, April 28, 1709, he expresses himself still more distinctly.—'You cannot think how it rejoiceth my heart to hear from one so well able to judge, of that excellent spirit, both of devotion and moderation, which you observed in London. Blessed be God for such promising tokens of the continuance of his presence with us, and such earnestness of further mercy He has in store for us. I have been very much pleased to observe the growth of the spirit of moderation and charity among the Dissenters, as far as my acquaintance has reached. I speak it with assurance,—it prevails more and more; and with pleasure, that, in my narrow sphere, I hope I have contributed something towards it. And I am now pleased to hear that there are those in other places who have the same spirit towards the Dissenters; and that the spirit of Lesly and Sacheverell has not the ascendant every where so much as it has in these parts. God, by his grace, increase holiness and love among us; and then—the wilderness will be a fruitful field.'

The moderation so conspicuous in the character now delineating was not limited, it should be remarked, to the points and occurrences which have been mentioned; it extended itself equally to those daily habits of a different description, wherein not a few men, in other respects wise and eminent, have failed.

Mr. Henry noticed that 'Moses received the law fasting;' and, speaking of intemperance, observed, 'that it was by eating we all fell.' 'Nothing,' said he, 'is more contrary to the profession of a Christian, than the life of an epicure.' And he advised all to 'take heed of the beginnings of intemperance.' 'No certain rule,' he would say, 'can be prescribed, but *quantum sufficit*. When in danger, try

whether you have learned the first lesson in Christ's school — to deny yourselves.'

Adverting to the fact, that there *are* those who are 'mighty to drink wine,' he remarked, that 'it is rather the commendation of a barrel than a man, to be able to contain much liquor.' In short, he preached, and he recommended, not on this subject only, but generally, a spirit of holy watchfulness.

'In the absence of *that* duty,' said he, 'a Christian is like a city without gates and bars.' 'Suspect a snare,' was his counsel, 'in every employment, and in every enjoyment.'

The same principle discovered itself fully as to worldly possessions and acquirements. Mr. Henry entered into the very spirit of a remark once made by an ancient and reverend preacher, Dr. Arrowsmith, and which, in a single sentence, conveyed a volume of instruction, — as, 'A man may touch pitch, and not be defiled, if he touch it with a cold hand; so in the pursuit of earthly things, if we are not *hot*, we may avoid the contamination.'

Though literally abounding, even lawful comforts were used by Mr. Henry with indifference; as one whose affections were 'set upon things above.' 'We see present things,' he observes, 'but we must not *look* at them. Herein surely consists the very life and power of religion.'

Sometimes, in pointing out 'the *folly* of coveting to spread a large sail,' he urged for consideration, that 'we are but thereby so much the more exposed.'

And as to money, useful and valuable as, in its due place, it undoubtedly is, he remarked, with a view to check the *love* of it, that it 'has no currency in the other world. The great day,' said he, 'will burn up all those things upon which men now set their hearts.'

It grieved him to see professed Christians living as if their happiness was bound up in the creature. 'Many people think,' said he, 'that there is no harm in spending upon themselves, if they can afford it; little considering how greatly the precious soul is hereby wronged.' All such he advised to 'lay out no more in the repairs of their cottage than will be allowed in their accounts.'

When he perceived any 'angry at those who stood in their light;' in other words, envious and jealous; he thought it a sign that the things which are 'seen and temporal' were most looked at. And 'will you,' he asked, 'who are hoping for treasure in heaven, pant after the dust of the earth?'

An occurrence happened after Mr. Henry's removal to Hackney, which places the view which has been given of this part of his character in a very interesting light; the statement being written by himself at the time, prevents misconception, and renders doubt impossible.

'1713. March 8th. Lord's day. In the evening, I went to London. I preached Mr. Rosewell's evening lecture, Ps. 89:16 — the joyful sound. As I came home, I was robbed. The thieves took from me about ten or eleven shillings. My remarks upon it were, — 1. What reason have I to be thankful to God, who have travelled so much, and yet was never robbed before! 2. What a deal of evil the love of money is the root of, that four men would venture their lives and souls for about half a crown apiece! 3. See the power of Satan in the children of disobedience. 4. See the vanity of worldly wealth; how soon we may be stripped of it! How loose, therefore, we should sit to it!'

It would be erroneous, however, to infer from Mr. Henry's moderation in reference to the 'life that now is,' that he was *negligent* of his temporal affairs; or that he encouraged others either in indolence or unconcern. His rule was this, — not to be 'idle, or careless, or prodigal, but graciously indifferent.'

Having early embraced it as a maxim, that the '*prudent* Christian will be a prosperous Christian,' he diligently applied himself to the cultivation of the habit of prudence; and always took care to 'guide his affairs with discretion.' It is true his caution often subjected him to reproach; but it kept him out of difficulties; and from the necessity, also, of making humiliating concessions.

By these means, he attained to great steadfastness and reputation. At so vast a distance did he stand from selfishness, credulity, and *incaution*, that every eye within his circle looked to him for direction and counsel. He was the Ulysses of his congregation.

When advised with, his discourse was familiar and minute; and, in addition to that sound instruction, to which his great sagacity and long experience contributed, he commonly cited some appropriate portion of Scripture to bear on the subject.

Far from encouraging Christians, when perplexed or afflicted, in a *gloomy* apprehension of things, he studiously pointed out the evil of such a course, and allured their attention upwards. 'Let not *one* affliction,' he would say 'drown the sense of a thousand mercies. Our great duty is to trust in God, to commit our way to *Him*; and when our fears take us off from that, so that we cannot find in our hearts to let Him dispose of us, they are sinful. Prevailing fears are briars and thorns which choke many a good duty.'

He never failed to remind his friends that God has *promised* to direct the steps of those who in 'all their ways acknowledge Him'; and, therefore, he uniformly and pressingly commended attendance at the throne of grace; especially in seasons of distress. Sometimes he expressed the pleasure those visits afforded him in which his friends requested him to pray with them. And how agreeable soever the company was which he met on such occasions, or how excellent soever the entertainment, if a separation took place *without* united prayer, he felt both uncomfortable and disappointed. On one occasion, such an occurrence is recorded very mournfully. It is believed a necessity for the complaint did not often occur. His friends at Chester (and no doubt at Hackney too) *loved* prayer; they had been trained to the enriching practice. If any drew near to an hour of sorrow; if any journey was in prospect; if any affair of consequence was to be managed; if any child was to be apprenticed, or otherwise disposed of, — it was usual with them to commit all to God; not only in their closets and families, but with their ministers. In this 'good old way,' Mr. Henry found and encouraged them; nor did any circumstances of meanness or poverty prevent his personal concurrence. 'How sweet a thing it is to pray,' he would say, '*minding a particular errand!*'

Occasionally he was consulted in reference to projected publications; and sometimes the works themselves were submitted to his inspection. Thus he writes: — '1705-6, April 16. I read a manuscript of Mr. Cheney's, against the Bishop's Courts.' '1706, October 21. I read a manuscript of Sir Charles Wolsley's, concerning prayer, with much pleasure.' 'May 24, 1714. I spent some time of late in perusing a manuscript of Mr. Galpin's, on 2 S. 23:5 — "an everlasting covenant."'

3. *His Benevolence, Public Spirit, and Loyalty.* — He knew who hath said — 'It is *more* blessed to give than to receive;,' and no arguing was necessary to convince *him* that 'he is not a worldly who only has earthly things; but he who affects them.'

The papers of Mr. Henry contain little to satisfy curiosity, either as to the amount of his annual income, or the exact proportion of it devoted to charitable purposes; though enough is visible to evince a constant recognition of stewardship, and a believing reference to the appointed account. 'We honor God with our substance,' he remarked, 'if we use our estates, and the interest they give us, for the *promoting of religion* in the places where we live; and — the support and encouragement of the ministry; the education of youth; the disposing of Bibles and other good books, directly tend to that honor.'

Upon himself, and upon others, he enforced such sentiments as were calculated to *promote* a charitable disposition. 'We lose,' said he, 'what we save. Withholding that which is meet tends to spiritual poverty; the worst of all husbandry. It is like grudging seed to the ground.' As occasion served, he plainly pointed out the great evil of covetousness. Sometimes he urged upon all around him their exposure to that sin, and advised them to suspect themselves guilty of it. 'We are born,' said he, 'with the world in our *hearts*.' Noticing that many 'think themselves not covetous because they are *content* with what they have,' he added, in allusion to the parable — 'So was that fool.'

In the exercise of a benevolent temper, Mr. Henry remembered the example of Him who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Like the children of the Highest, therefore, *he* was kind to the *unthankful* and to the evil.' After lending seven guineas to obtain a discharge for the son of a poor friend who had enlisted, he observed that many reasons offered themselves why he should have *abandoned* him; 'but,' he adds, — and it is a fine development of genuine Christianity, — 'the mercy of God to me, a provoking, backsliding sinner, answered them all. God doth not cut men off, though, by their iniquity, they have sold themselves.'

His benevolence was unlimited; while it visited unworthy neighbors, and embraced in a peculiar manner the 'house-

hold of faith,' it extended to *all* men. When many * of the 'poor Palatines, driven from their country' by persecution, visited Chester, in the year 1709, 'to the discontent of the high church party, though only going for Ireland,' he writes, 'I have lent them my stable to sleep in. Into a stable it was that Christ was thrust.'

The state of the reformed churches in general deeply interested him; and for those of France in particular, as dwindling and ruined, his supplications were numerous and fervent. He often applied to them that beautiful and encouraging passage — 'The vision is yet for an appointed time, but at the end it will speak and not lie; though it tarry, wait for it, for it will surely come; it will not tarry.'

In prospect of a peace with France, he wrote a letter to the bishop of Sarum, [Dr. Burnet,] entreating him 'to do his utmost that the French Protestants might not be neglected in the treaty;' to which the good prelate replied, 'that the business of religion would not be neglected.'

It was a regard to the business of religion, or, in other words, the best interests of his fellow-countrymen, which rendered Mr. Henry so eminently conscientious and diligent in the observation of national and appointed fasts. For a time, particularly in the years 1691 and 1692, those observances were appointed monthly. On such days, he always chose for the exposition and sermon some appropriate portion of Scripture; and stood before the people, not unfrequently, five successive hours, maintaining to the last, even when unassisted by his brethren, his accustomed energy and liveliness. They were days of unutterable intercession. His prayers abounded with scriptural arguments; and his prevailing sense of public necessity, combined with supreme longings for heavenly supplies, excited affections at once ardent and devout.

The following extract from a sermon at the fast June 10, 1702, 'on the queen's declaring war with France and Spain,' is calculated to promote holy excitement and caution:—'The evidences of our iniquities are too plain to be hid; too many and too gross to be hid under the mantle of charity itself. Three sorts of iniquities testify against us—the daringness of atheists and unbelievers; the debaucheries of the profane; the declinings, and divisions, and disagreeable walkings, of those who profess religion; I mean not those of any particular party, but such as run not with the profane to an "excess of riot;" even *they* are wretchedly degenerated from the pious zeal and strictness of their predecessors. Their love waxeth cold, and their differences are mismanaged; diversity of apprehensions causeth alienation of affections; and we do not see that disposition to union and accommodation which we could wish. The breach is yet "wide as the sea." How great is the worldliness and pride of professors! their private feuds and quarrels! And that which *aggravates* these sins is, that the light of the gospel still shines so clearly, and we have great peace and liberty. And "shall not God visit?" Shall not a camp be troubled in which are so many Achan's? I am not for propagating fears and jealousies, but repentance.'

Similar observations would apply to the appointments for public thanksgiving.

The necessity for augmenting the proofs of Mr. Henry's vigilance in the work of reformation of manners, is completely superseded by the 'four discourses' he published 'against vice and profaneness;' discourses not exceeded, perhaps, either in adaptation to usefulness, solemnity, or skill, by any similar addresses, either of ancient or modern date. Our author's whole strength seems to have been most vigorously put forth in them for the suppression of human depravity. And his ardor cannot, surely, be surprising, when it is considered, that such evils as those he there exposed, namely, drunkenness, uncleanness, Sabbath-breaking, and profane speaking, are, in an extraordinary degree, deadly; that in every age they have served to distinguish, even in the present life, and by infallible evidence, the vile from the precious; and that they have, in not a few instances, tarnished, and in innumerable more ruined, multitudes who belonged, by external profession, to the heritage of God.

To zeal, indeed, against *sin*, especially as combined with separation from the established church, may be fairly attributed the severe and illiberal remarks which have been referred to [omitted above]; and to which Mr. Henry, in common with his dissenting brethren, was frequently subjected

from lukewarm, narrow-minded, and prejudiced professors. The occurrences themselves, notwithstanding their direct tendency to such a result, were never converted by him into arguments for *disloyalty*; not even when the highest authorities were most disposed (and sometimes the disposition was distinctly evinced) to concur against Nonconformists in acts of oppression and injustice. On the contrary, as a subject of the state, like his venerable father, and a multitude of distinguished men, he uniformly manifested, under statutes of absolute tyranny, and on principles purely Christian, the most enlightened submission and the truest allegiance. Nor could he endure, even in common conversation, such reflections on the rulers of the people, however artfully they were couched, as savored of insubordination and sedition. His course, in reference to public affairs, was, invariably, modest, dignified, and respectful; as free from a 'discontented meddling,' as 'from an implicit faith and obedience;' avoiding, on the one hand, unscriptural reviling; and, on the other, the disgusting sycophancy of fawning flatterers. The counsel he gave was this, — 'Be not forward to arraign those whom God hath called to sit at the stern. Though every thing be not just to our mind, nor consonant to our measures, we must remember that we were not cut out to be statesmen; and it is but folly to control what we do not understand. When times are bad, we must not disquiet ourselves by a repining, murmuring spirit; discontent helps to make them so. *God* governs the world; and is not that enough to satisfy us?'

When the king (James II.) visited Chester, in 1687, he was waited upon by Mr. Henry and Mr. Harvey, with the heads of their respective congregations, at the Bishop's palace. They presented a loyal address; but studiously avoided any approbation of the illegal, dispensing power which that monarch claimed and exercised; they restricted their expressions of gratitude to the ease and liberty enjoyed under his majesty's protection, and only promised to lead quiet and peaceable lives.†

The emotions with which Mr. Henry surveyed his country are fully expressed in his works; they are often prominent in his diary; and they uniformly evince the noblest patriotism, and the most judicious moderation; moderation the more observable, because Chester then, as it has since been, was distinguished for the violence of its political agitations. 'My prayer,' he writes, when noticing 'an approaching election for the county,' is — 'that the nation's councils may be intrusted with those who will be true to the nation's interests.'

After the dissolution of the parliament, in September, 1710, the contest at Chester was exceedingly severe. The mob were 'furious;' so much so that Mr. Henry was prevented attending the interment of a friend. He 'durst not,' he says, 'go to the funeral, nor preach the funeral sermon.'

At Northwich, too, the 'candidates who lost' were 'rudely insulted by one who mimicked a preacher in a tub.' 'It is strange,' adds Mr. Henry, 'how the elergy can be pleased with making a mock at preaching!'

In his record of the death of the duke of Newcastle, (July, 1711, by a fall when hunting in Nottinghamshire,) the political sentiments of Mr. Henry also appear distinctly. — 'The duke was much lamented by the whigs; for he was a faithful friend to the honest interest.'

It deserves notice, because to Mr. Henry's honor, that whatever views he entertained of state affairs, he wisely said little; and never intruded them to the desecration of divine worship. 'Ministers,' — it is his published statement, — 'ministers are the unfittest persons, and the pulpit the unfittest place in the world, to talk of such matters in. You know,' he proceeds, 'it is not my practice. I am most in my element when I am preaching Jesus Christ and Him crucified.'

4. *His Humility, and Dependence on Divine Assistance.* — Mr. Henry had too accurate an acquaintance with his own heart, and dependent circumstances; he perceived too clearly the spiritual extent of the unaccommodating law of God, as 'holy, just, and good;' he thought too frequently upon the effects of pride, as displayed in the rebel angels; he had too intimate a knowledge of the Friend of sinners, in his humiliation; and had too sensibly experienced the constraining operations of redeeming love, to indulge in self-exalting reflections. Such as the following characterized *him*, and with such his diary abounds.

'I am come to the close of another year; but my works have not been filled up; there are many empty spaces in my time; and in my duties much amiss: little done; little

* The number who arrived in Chester, within three weeks, was about 3440. The women, and children, and goods, travelled in 109 wagons, for which, Mr. Henry was informed by the mayor, the queen paid carriage, besides two shillings per week subsistence for each head. Diary, Orig. MS.

† See Neal's History of the Puritans, vol. vi. pp. 45, 616. n. Oct., 1797 and the Congregational Mag. vol. iii. p. 225.

gained for my soul; though much mercy received, yet my talents have not been traded with aright. It is the blood of Christ that must set all straight between me and my God. There I rest my precious soul.

On one occasion, advising others on this subject, he thus expressed his own sentiments, and the dictates of holy Scripture: — 'Run up all the streams to the fountain. Every crown must be cast before the throne, and every song sung to that humble tune — Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. God plants the trees of righteousness that He may be glorified.'

'Doth it,' he would say, 'become us to be proud, when our Master was so humble?' 'Read the lives of the eminent saints who are gone, and see how far you come short of their gifts, and graces, and performances, and usefulness, and you will rather blush than be proud.'

After a season of communion with the Lord at his table, his earnest desires were thus recorded: — 'I begged and promised, with the cup of blessing — humility, humility. The Lord keep it in the imagination of the thought of my heart.'

For the movements of pride, *as such*, he made no allowances. He viewed haughtiness as *transgression*, both against the law and the gospel. 'The design of each of those,' said he, 'is to humble us; the former, by convincing us of sin; the latter, by making us entirely beholden to Jesus Christ for life and happiness.' Instead, therefore, of tolerating it in any instance, or, as is frequently done, looking upon worldly wealth as affording a plea for its indulgence, he uniformly bore his decided testimony against it. The vain conceits of the rich he confounded by such an inquiry as the following: — 'Why should you be puffed up because more able than others to make a figure among men, when you are less able than others to work out your own salvation?' and sometimes by that challenge which is reported to have been put by Socrates to the boasting Alcibiades: — 'Show me the land you are so proud of, in the map of the world.'

Mr. Henry's personal humility was rendered particularly conspicuous by the way in which he marked, and bewailed, those faults and infirmities in himself which passed unperceived by others; not publicly, to excite admiration, but in the sacredness and retirement of the closet, for purposes the most devout and improving.

A few instances must suffice.

After forming a catalogue of his library, he notes — 'I am not so much ashamed that I have so few books, and so little choice, as that I have not profited more by those I have.'

'I have great reason to lament my slothfulness, my distractions in prayer, and the coldness of my zeal for God.'

'O what reason have I to mourn over my dulness and deadness, and that I am not more affected myself with those things of God with which I desire to affect others!'

'I studied for to-morrow in much weakness. I am compassed about with infirmity.'

'A trifling world and a trifling heart are my great grievances.'

Statements like these not only evince the depth, and reality, and genuineness, of his humility, but they read to others important lessons of instruction. If he deplored so many evils, and those from which, in the sight of his fellow-Christians, he appeared most free, what must be the condition of the multitude, who arrogate the very excellences themselves with no better pretensions than are furnished by their own deluded fancy!

Mr. Henry's *general* deportment, both at home and abroad, exhibited the same lowly, and yet elevating, principles; and he assiduously guarded against any encroachment upon them. He walked humbly before God *and* man, and the more so in proportion to the smiles and caresses he received. The maxim he inculcated was this; how he acted upon it is yet more fully to appear — 'When the wind of applause blows fresh and strong, then steer with a steady hand.'

Writing to his 'dear and honored friend,' Mr. Thoresby, who had addressed a letter of encouragement to him respecting the Exposition, he says — 'The opinion of one of your judgment, learning, and piety, as it is a temptation to pride, (against which I desire your prayers, that I may have grace always to stand on my guard,) so it is improvable, also, as a spur to industry; and as such I desire to make use of it. I hope you will assist me in giving thanks to God for his assistance hitherto. Sure I have nothing to boast of. What have I that I have not received? I am unworthy to be thus employed. And that you will, likewise, continue your prayers for me, that I may be carried

on in it in a humble dependence upon divine grace. Every page, sir, is a child of prayer, and still must be so, or it will miscarry.'

After a journey, in which mercy had surrounded him, he writes — 'I have not been exercised with the reproaches of enemies, but with a more difficult temptation from my friends — undeserved respects. The Lord carry me safe through evil report and good report.' And another time, under similar circumstances of respectful attention, he adds — 'I am ashamed to think how unworthy I am of it.'

His respectful mention of the labors of other ministers ought not to be overlooked. There was a readiness in his acknowledgment of their worth, and an expression of delight in their efforts and success, which displayed the utmost magnanimity of soul, and an advancement, also, in Christian humility not often surpassed. The frequent opportunities he took of hearing them preach, as well as his diligence and attention *in* hearing, are manifest from the very numerous manuscripts yet extant, containing the heads of sermons delivered on such occasions.

Mr. Henry's intercourse with the great never lifted him up, nor involved, on his part, the neglect of the poor. Instead, because of the frequency of his association with persons of rank and fortune, of treating the poor with any indifference, they were kindly considered at all times; they were often visited; and, in proportion to their disclosure of moral worth, cordially esteemed.

This humbleness of mind stood in close connection, it must be remarked, with an abiding perception of his necessity of divine influence, both to help and prosper him. Contemplating persons whom he could not but regard as 'dead in trespasses and sins,' and for whose conversion he longed, he writes — 'I know the great difficulty lies in the *conviction*; and Eloi, my God, is He who must do it. It is "the Spirit of Truth" who must convince.'

5. *His patient Submission under Trials.* — Mr. Henry's history, instead of furnishing any exception to the inspired axiom that 'many are the afflictions of the righteous,' rather supplies a further corroboration of its truth. His own trials, like those of the apostle, prepared him to 'comfort such as were in any trouble by the comfort with which he himself was comforted of God;' and they led him, also, as occasion served, to check, by salutary cautions, the ardor of sanguine Christians.

'Affliction,' he would remark, 'is the discipline of God's school, whereby his children are trained up in the way in which they should go. And it is *necessary* — as needful as weeding is to a garden; as pruning to the vine; as physic to the body.'

'Do not expect,' he would say, 'to find it all carpet way to heaven.' He observed, nevertheless, that, 'though the weather may be foul, and the ways dirty, home is not far off; and all,' said he, 'is quiet and well there.'

Enumerating the *advantages* of affliction, he mentioned penitence, patience, thankfulness, a thoughtful frame of mind, watchfulness against sin, weaning from the world, activity in faith, affection in prayer, a spirit of compliance with God's word, compassion to our brethren, love to Jesus Christ, and longing for heaven.

He compared murmuring to squeezing wormwood into the bitter cup. And he observed that the word *chasten* had reference to offences, to faults committed; which ought, said he, to silence all complaints.

He recommended afflicted persons to search earnestly after the procuring cause, 'the particular sin, the Achan that troubles the camp, the Jonah that raises the storm.' 'See,' he advised, 'if the affliction have not the inscription of the crime over it; and if you cannot find out the *particular* sin, do as Herod did by the infants — destroy all. This will answer the end.'

To guard, especially the poor, against improper inferences from an afflicted state, he would observe, citing Ec. 9:1,2, that divine love is not to be inferred from adversity any more than from prosperity. A man may live a miserable life in this world, and yet live a much more miserable one in the other. Those who have nothing *else* to show for their hope of heaven but their afflictions, deceive themselves. God needs not make any man happy in the other world, to make him amends for wrong done him in this.

Afflictions are, nevertheless, he remarked, good tokens; signs that God has not left us; that his Spirit has not done striving with us; and, when *sanctified*, they are tokens of God's love.

Mr. Henry was no stranger himself to the truth of an observation which was once made by his revered father, when just recovering from an illness; indeed, he constantly

exemplified its influence: 'Six things are a salve for every sore — Christ, a good conscience, the promises, patience, prayer, and heaven in foretaste.'

There are many who can bear *heavy* afflictions, who yet fret and repine, and become restive, under those of a less pressing, but more irritating, nature. With Mr. Henry it was otherwise. Personal ills, even when apparently, or at least comparatively, *trivial*, were borne by him patiently, and as accurately observed and improved as those which were heavier. 'Every affliction,' he noticed, 'has its errand. And if,' said he, 'we are senseless under one that seems small, God will send a greater.'

He remarked, that great afflictions are commonly much talked of; many, said he, do no more than talk of them. But we should hear and fear.

He viewed all afflictions as letters 'of reproof and admonition;' but he had a strong aversion to hear them aggravated, and continually complained of, or called by harsh names, as wounds, burdens, deaths. He would say, They are not so; they are corrections.

A railer once told him that he looked upon him as a deceived layman. 'God give me grace,' is the remark upon it, 'to make this good use of the censure — to be so much the more diligent to approve myself a good minister of Jesus Christ.'

Another time, recording that alderman ——— railed bitterly at him, and swore by his Maker three times, that, if the queen would give him leave, he would cut his throat, and the throats of his congregation, he meekly adds, 'The Lord forgive him.'

After treatment unusually severe, he recorded the injury with only this observation: 'He that searcheth the heart knoweth my integrity.'

Mr. Henry did not, however, deem it right always so to act. 'When silence,' said he, 'will argue *guilt*, we must not be silent. Paul, when wronged, appealed to Cæsar.' Once, when a bold attempt to destroy his reputation was made by the public slander of 'a malicious person,' as if Mr. Henry 'was overseen in drink,' he made his appeal to the magistracy. His innocence was brought forth as the light, and his adversaries were confounded.

Apathy may be induced by philosophy; a constrained endurance of trials may, thereby, even assume the semblance of resignation; but the control of sensibility by an enlightened reference to the divine perfections, is reserved as a triumph for Christianity. That faith and that repentance which the Bible inculcates, will alone induce true meekness under correction; apart from them, real contentedness of mind is impossible. And such were the springs of Mr. Henry's tranquillity in sorrow.

Speaking of contentment, he remarked, that 'it turns the water of affliction into the wine of consolation. It converts losses into gain.' Nor was his remark upon one of the other topics less beautiful, or less accurate. 'If we bear the burden of sin in true repentance, we may with comfort see Christ bearing it in his satisfaction, and all our other troubles with it.'

6. *His Piety towards God, and devotional Habits, as the Basis of his Character and Attainments.* Mr. Henry having been brought, by divine favor, to an *early* knowledge of the truth, 'feared the Lord,' as it is said of Obadiah, 'greatly.' His pursuit, indeed, after conformity to the divine image, in some degree corresponded with the magnitude of the object. It was zealous, unwearied, and persevering. He acted upon the assurance he sometimes expressed, — that the work of religion requires the full stream of our affections. 'We may sleep,' said he, 'and go to hell, but if we would go to heaven, we must wake, and watch, and run.'

The rules prescribed by him for his own guidance, and the instruction of others, he called 'oracles of reason;' and they are well entitled to attention.

'1. We should mind that first and most which is most needful. It is not needful that we be rich and great in the world; but it is needful that we have the favor of God, an interest in Christ, and a new nature.'

'2. We should serve and please Him by whom we live, and without whom we cannot subsist. Of two evils the least is to be chosen; we should, therefore, choose affliction rather than iniquity.'

'3. Great pains are well bestowed where great gains are expected. And do we not look for a kingdom which cannot be moved? When we grow dull, and slothful, and indifferent, think — Do I work now as one that is working for *heaven*? Is this running, striving, wrestling?'

'4. It is good to be sure in matters of consequence; great things should not be left at uncertainties. And when

our precious souls are at stake, should we not make sure work? build upon a rock?'

'5. We should provide most carefully for that state which is to be of longest continuance. We know and believe we must be *somewhere* forever; and reason teaches us to lay up in store for the 'time to come.' We all profess to believe the 'life everlasting;' but do we indeed believe it? There is more of practical atheism, deism, infidelity, and sadduceism among us than we are aware of.'

'6. We should be concerned to do that at the present time, which must be done some time, or we are undone to all eternity.'

The directions he published for communion with God, showing how to begin, to spend, and to close, every day, furnish, there can be no doubt, a correct clew to his own habits.

To the practice of *prayer* Mr. Henry unceasingly addicted himself; often did he thank God for the frequent occasions he had for the exercise of this 'sweet and precious duty.' 'I love prayer,' said he. 'It is that which buckles on all the Christian's armor.' 'O that in it I might be inward with God. What incomes of grace, and peace, and glory, yea, and outward good things, as far as they are indeed good for us, have we by our access to God in Christ! Such have a companion ready in all their solitudes; a counsellor in all their doubts; a comforter in all their sorrows; a supply in all their wants; a support under all their burdens; a shelter in all their dangers; strength for all their performances; and salvation ensured by a sweet and undecieving earnest. What is heaven but an everlasting access to God? And present access is a pledge of it.'

In Mr. Henry's case, no journey was undertaken, nor any subject or course of sermons entered upon; no book committed to the press, nor any trouble apprehended, or felt, without a particular application to the mercy-seat for direction, assistance, and success. And in one of his own letters to Mr. Thoresby, he remarked, that 'If there be any comfort in this troublesome world, it is in communion with God by the word and prayer. There we may have sweet foretastes of the pleasures of the everlasting rest.'

He gave it as his settled and deliberate judgment, that, if secret devotion be either neglected, or negligently performed, the power of godliness will wither and decline.

In holy *meditation* he abounded; and his estimate of the influence of that duty on the Christian life is evident from the earnestness with which he pressed Christians to its performance. 'Take a walk,' was his counsel, '*every* day by faith and meditation to Mount Calvary. There is nothing like it.' In the 'Communicant's Companion,' he has not only defined meditation with his usual precision, but he has also furnished a useful example for its exercise.

Adopting, as an axiom, the saying of his excellent father that 'all who would go to heaven when they die, must *begin* their heaven while they live, he recommended frequent contemplation on that inconceivable state. Sometimes he proposed such inquiries as these: — 'When are you accustomed to think upon the heavenly happiness? What room has it in your thoughts? What walks do you take into the holy city? O get a Scripture map of the New Jerusalem and study it well.'

Mr. Tallents says in one of his manuscripts, that Mr. Calamy used to tell of a person, who, being asked what books he read that he lived so holily, answered, 'A book of three leaves; a red, a black, and a white one — a red, of Christ's sufferings; a black, of judgment; a white, of glory. Every day I read one of these.'

Much as Mr. Henry recommended to others, and cultivated in them, the consideration of such momentous subjects he did not overlook himself. To the observances already mentioned he added *self-examination*. Noticing the *end* of Christians, and that, while some are 'scarcely saved,' others have 'an abundant entrance, as a ship coming into harbor with full sail,' he observed, — and it is a further proof of the high station this duty occupied in his esteem, as well as a reason why it ought to do so, — 'They are such as take pains to get assurance, which cannot be obtained *without* diligence in prayer, reading the Scripture, *self-examination*, attendance on ordinances, watchfulness against sin, and strictness in thought, word, and actions.'

To the duties which have been instanced must be added another, as a distinguishing feature of Mr. Henry's character, and one which essentially influenced its spiritual maturity — namely, a *wise observation of the conduct of Providence*. It was his opinion that 'much of the life of religion' lies in holy adorings of God, 'which,' said he, 'must be excited, and cherished, and furnished with matter by our

remarks upon his providence — for strengthening our faith — for our direction in prayer — for our instruction in the ordering of our conversations.*

He sometimes noticed the 'abundant sweetness it imparts to 'any mercy, to see it growing upon the root of a promise.' And he observed, that 'the good things of the saints are *not* dispensed out of the basket of common providence, but out of the ark of the covenant.'

By this habit of mind he was led, whatever were his circumstances, to cherish hope; 'a duty much pressed in Scripture.' 'It is reckoned,' said he, 'among a growing Christian's comforts; and it hath no less a place among a growing Christian's graces.'

'Hope,' then, was his advice to all believers, 'in God. Trust Him as to all your outward concerns. Live a life of dependence on Him; upon his wisdom, power, goodness, and promise. Take but the exhortations of one psalm; it is the 37th. Be satisfied that really all is well, and shortly it will appear well which He doth. Be careful, principally, about duty.' 'Shall I,' he inquires, 'trust God with my soul, and shall I not trust Him with every thing else? Shall I trust Him for a heaven hereafter, and shall I not trust Him for provision in the way to it?'

The excellent sermon which Mr. Henry published, entitled 'Hope and Fear balanced,' contains many admirable exhortations on this subject; illustrating, at the same time, very happily, the author's personal character and temper.

Many persons of high renown in the churches have, with great apparent reason, measured their own progress in religion, and that of others also, by the esteem they entertained for the *Lord's day*; a test, if applied to Mr. Henry, which will serve to manifest, with greater clearness still, his spiritual advancement. He styled the Sabbath, not only 'a day of rest, but a day of work; the work which they do who enter into the everlasting rest.' And his advice as to the performance of its social and public duties was in full correspondence. 'Keep close to the God of grace. Ordinances are the golden pipes by which the oil of grace is conveyed. That holy oil keeps the lamp of hope burning; therefore David desires to *dwell* in the house of the Lord all the days of his life. Let sanctuary privileges,' said he, 'make you long to be within the veil.'

Commemorating the twentieth anniversary of his second marriage, he noticed that he and Mrs. Henry had enjoyed together a thousand Sabbaths; and he testified that they were the most comfortable of their days.

He uniformly maintained that the *design* of the Sabbath is 'holiness; a distinction between that which is common, and that which is sacred; that it is a divine institution, and not a human invention; that it is God's time, and not our own; that the whole day is holy to the Lord, and not church-time only; that God is jealous concerning his Sabbaths; and that care to sanctify them is a part of the character of a good Christian.'

He considered, too, that it 'is one of the first evidences of a change wrought in the soul, to have the mind altered with reference to the Sabbath-day.' 'Such persons,' said he, 'dare not do as they have done, for they see it is a harvest-day for their souls; time to work for eternity.' And he added — 'The due observance of the Sabbath will have an influence on all the other parts of duty. It is as the banks of the river, which make it run deep. It is as the hem or selva of the cloth, to keep it from ravelling. Sabbaths well spent are a heaven upon earth.'

On a subject so important, the sentiments of a divine, distinguished, like Mr. Henry, for calmness, judgment, and devotion, are at all times valuable; but peculiarly so, perhaps, at the present day; the ill effects of Archdeacon Paley's efforts, not to mention others, to revive opinions which would include, among abolished ceremonies, the obligations of the fourth commandment, being in every direction but too visible.

It cannot be amiss to introduce in this connection the 'rules' which Mr. Henry suggested for observing and sanctifying the 'first day of the week.' They are too judicious, as well as too intimately connected with his history and character, to be omitted; [and are given in the note below.]†

* In the Evan. Mag. vol. 23, p. 310, the outlines of a sermon by Mr. Henry are preserved, showing that the Scriptures are daily fulfilled in the course of God's providence and grace.

† They were not intended, be it observed, as a guide for judging others, but as a comprehensive summary to furnish the means whereby each individual may be aided in the government of himself.*

* Orig. MS.

The diary, in every part of it, abounds with demonstration that piety towards God formed the basis of Mr. Henry's character; but the impressive memorials already extracted will, probably, appear to every reader sufficient; especially since it is perfectly evident that only religion, the religion of the Bible, could have produced the effects which have been displayed.

XIV. SOME ACCOUNT OF HIS GENIUS, LEARNING, AND WRITINGS. — A mind combining, like Mr. Henry's, ardor and strength, could not, even with moderate application, have been trained, as it was his privilege to be, in sound and classical literature, without corresponding proficiency. But in quest of knowledge, his characteristic earnestness and

'Be strict,' said he, 'in your practice, but charitable in your censures.'

'Let the difference which you put between the Sabbath-day and other days be from conscience, not from custom.'

'Have an eye to Christ. Remember it is *his* day. Do it as unto Him. There you are in no danger of Judaizing. He came not, remember, to destroy the law. What a stress is laid upon this law! "Verily my Sabbaths ye shall keep."† Mark the *promises* made to its observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."‡ Observe the *threatenings* denounced on transgression. "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."§ Cultivate acquaintance with Christ. Make Him all in all.

'Do your Sabbath work in dependence on the Spirit. "I was in the Spirit," said John the divine, "on the Lord's day." Pray that the Spirit will help your infirmities; open your understandings; make intercession in you; lead you into this rest; move upon the waters; stir the pool, and help you in.

'Prepare for the Sabbath before it comes. Remember it. We read in the gospel of the preparation, — that is, the day before the Sabbath.¶

'I pity those who, by Saturday's market, cannot but too often be deprived of this. Do, however, as well as you can to set the house in order; especially set the heart in order. See that nothing be done on the Lord's-day which might as well have been done the day before. God is gracious in his allowances; let not us abuse our liberty. You cannot expect things should fall as it were to be desired they should, unless you contrive them. Review the six days' work as God did. You will find all very bad. Renew repentance. I will wash my hands in innocency, so will I compass thine altar, O Lord.

'Begin the day with good thoughts; wake with God; bid the Sabbath welcome; go forth to meet it; think of Christ's resurrection; think of his waking *early* in the morning.

'Set God before you in all your Sabbath work. Do it as unto the Lord. See his eye upon you, and let your eye be upon Him. It is the Sabbath of the Lord your God; from Him you are to hear; to Him you are to speak; it is He with whom you have to do every day; especially this day.

'Fill up Sabbath time with duty. Be good husbands of it. Redeem it — lose no part of it — it is all precious. Instruct your families in the things of God. You would not starve their bodies; do not starve their souls. Pray with them. Let them not be doing your work when they should be doing God's, further than necessity requires. By mild and gentle reproofs restrain them as much as possible from that which is evil. Let there be a manifest difference between that day and other days in your houses. Go from one duty to another as a bee from flower to flower. Remember the nature of the work, the necessity and excellency of it. Sabbaths come but seldom; therefore be busy. Let all that is within you be at work, like all hands on a harvest-day; attend to secret, family, and public ordinances. Be more mild than on other days. Show that you have laid by the world. Keep it holy by employing it in holy work, or — he you keep the Sabbath no better than the brutes; for they *rest*. Holy work is to be done every day; but on this day it must be the work of the day.

'Do common actions on that day after a godly sort. Feed the body that it may be fit to serve the soul. Take care it be not *unfitted*. Eat and drink as those who must pray again. Works of necessity must be done with a Sabbath frame of heart. Pray against that which may take you off from your Sabbath work. Remember Christ allows us to do *good* on the Sabbath-day.

'Be much in praise. Rejoice in the resurrection of Christ. Sing psalms.

'Carry the Sabbath with you into the week. Let it relish with all your converse. You have many thoughts of the world on Sabbath-days; have as many thoughts of God on week-days.

'Every Sabbath-day think much of heaven. Have it in your mind — have it in your eye. That is the *general assembly*. Get ready for it.'

It is no easy matter, without directly opposing the whole tenor of revelation, to elude the justice and the force of the foregoing admirable observations. A cautious thinker, indeed, upon religious verities, would not wish to do so; but rather, with Mr. Henry, to look jealously upon every argument which is adverse to sanctification, in any of its bearings.

With him, too, he will readily sympathize in the remarks which follow: — 'I wonder what thoughts those have of God, and their souls, and another world, who make a mock at preaching and praying; who laugh at Sabbath sanctification; surely *they*, who grudge the spending of one day in a week in holy exercises, think God a master not worth serving, the soul a jewel not worth saving, and eternity a state not worth providing for. The Lord stir and awaken such out of this security.'

† Ex. 31:13.

‡ Is. 53:13, 14.

§ Jer. 17:27.

¶ See Mk. 15:42.

industry displayed themselves signally; and his diligence, when very young, was so unremitting and protracted, as to render, as we have seen, expostulation, and more than expostulation, necessary.

He not only read, but he had a taste for, and sometimes attempted, poetic composition.

His correspondence with 'good Mr. Thoresby,' as the diary sometimes styles him, discovers an interest in, and a predilection for, the pursuits which distinguished that curious antiquary. Many of the existing communications which passed between them relate to manuscript and other relics.

In one letter, Mr. Henry, alluding to his expectation of 'a particular account,' by Mr. Thoresby, 'of the antiquities of his neighborhood,' says, 'I should be greatly well pleased if I could be any way serviceable to your noble curiosity, the pleasure of which I envy you.' And another epistle represents Mr. Henry himself in the character of an autograph collector. Mentioning to Mr. Thoresby a manuscript of Arthur Hildersham's, given to him by Mr. Tallents, he adds, — 'He has by him many more. If you were not provided with some of that great hand, I could procure one for you.'

These eminent men must have been attracted to each other by a similarity of literary taste in union with piety; for it does not appear that they ever met.

Although nothing remains in proof of distinguished attainments in philology or criticism, whereby alone, according to modern opinions, education can be rendered illustrious, yet, without adverting to his printed labors, it may be observed, that Mr. Henry's manuscript sermons, his diary, and his common-place book, furnish abundant evidence of the most valuable acquirements; and what is even better, an application of them as edifying as it was able and conscientious. With the Latin, Greek, and Hebrew tongues he was familiar from his infancy; and to those, when in London, he added some knowledge of French.

Mr. Henry's reading in early life was, there can be little doubt, both varied and extensive; much more so than, after his settlement at Chester, it was practicable for it to be. But his passion for study never forsook him; time was redeemed for its prosecution; and, to the last, his mental stores were swelled by continual accessions. How well the advice he gave to others was exhibited in his own practice, the foregoing narrative has demonstrated. 'Take pleasure,' said he, 'in your study; be in it as in your element. If it be 'a weariness to the flesh,' the delight of the spirit will make amends. There is much land to be conquered. Every evening ask, "What have I learned to-day?"'

With the energetic writings of the Puritan and Non-conformist divines he cultivated an enlightened and fond acquaintance. The practical works of Mr. Baxter, especially, occupied a very exalted place in his esteem; they are more frequently cited in his manuscripts than the productions of any other author; and he caught, in a happy measure, the holy flame by which they are animated. He did not overlook, nevertheless, or underrate, the minor publications of still later days. He pointedly notices the charge of Dr. Burnet, the reverend prelate of Sarum, to his clergy, which appeared in 1705; he read it, and 'learned to be much in prayer for God's presence in his ministerial labors.' He observes, that it pressed 'the study of the Scriptures: study with prayer.'

'Study close,' said Mr. Henry, (the address was made to young ministers,) 'study close; especially make the Bible your study. There is no knowledge which I am more desirous to increase in than that. Men get wisdom by books; but wisdom towards God is to be gotten out of God's book; and that by *digging*. Most people do but walk over the surface of it, and pick up, here and there, a flower. Few dig into it; they are too lazy. Read over other books to help you to understand *that* book. Fetch your prayers and sermons from thence. The volume of inspiration is a full fountain, ever overflowing, and hath always something new.'

Mr. Henry commenced his career of authorship in the year 1689, or rather 1690, with an anonymous duodecimo of 34 pages, entitled 'A brief inquiry into the true nature of schism, or a persuasive to Christian love and charity, humbly submitted to better judgments.' It was written with exemplary candor; and the tendency, by rectifying mistakes and destroying prejudices, was good. After proving from Scripture that schism signifies 'an uncharitable distance, division, or alienation of affections, among those who are called *Christians*, and agree in the fundamentals of religion, occasioned by their different apprehensions of little things,

he inferred — that 'there may be schism where there is no separation of communion; and that there may be separation of communion where there is no schism.'

Mr. Henry committed nothing more to the press until the year 1694, and then only a 'collection of family hymns, from various authors,' to which he prefixed a short essay on psalmody. A second edition, 'with large additions,' appeared about June, 1702. The hymns are omitted in the quarto edition of the Miscellaneous Works, *ut supra*; but in the folio edition of 1726, they are preserved.

In 1698, he published 'an account of the life and death' of his venerable father, Philip Henry; a volume which was so well received as to render a second edition speedily necessary: it has been frequently reprinted, and often abridged; and is likely to continue a favorite book with the lovers of primitive piety, in generations yet unborn. Dr. Chalmers says, it is 'one of the most precious religious biographies in our language.'

From the time of that publication, Mr. Henry's fame, like Joshua's after the conquest of Jericho, 'was noised throughout all the country;' and his services, as a preacher, were not only more prized, but it became needful to comply with public opinion so far as to perpetuate, by means of the press, some of those edifying labors which attracted and delighted his auditors.†

* Dr. Chalmers on Endowments, p. 190.

† The following account, in continuation of the statement already begun, will place them chronologically before the reader; and as the whole are so easily accessible, a detail more minute seems unnecessary: —

1. A Discourse concerning Meekness and Quietness of Spirit, with a Sermon appended to it, on Ac. 28:22; showing that the Christian Religion is not a Sect, and yet that it is every where spoken against. 1698.
2. A Scripturè Catechism, in the Method of the Assemblies. 1702.
3. A Plain Catechism for Children; to which is added another for the Instruction of those who are to be admitted to the Lord's Supper. 1703.
4. A Sermon concerning the Right Management of Friendly Visits, preached in London, at Mr. Howe's Meeting-house, April 14, 1704.
5. A Church in the House; a Sermon concerning Family Religion, preached in London, at Mr. Shower's Meeting, April 16, 1704, and published at the Request of the Congregation.
6. The Communicant's Companion; or, Instructions and Helps for the right Receiving of the Lord's Supper. 1704.
7. The Layman's Reasons for his joining in stated Communion with a Congregation of moderate Dissenters. 1704.
8. Four Discourses against Vice and Profaneness: viz. against, 1. Drunkenness. 2. Uncleaness. 3. Sabbath-breaking. 4. Profane Speaking. 1705.
9. A Sermon preached at the Funeral of the Rev. Mr. James Owen, a Minister of the Gospel in Shrewsbury, April 11, 1706. 12mo. 1706.
10. Great Britain's present Joys and Hopes, opened in two Sermons, preached in Chester. The former on the National Thanksgiving Day, December 31, 1706. The latter the day following, being New Year's Day, 1707. 12mo. 1707.
11. A Sermon preached at the Funeral of Dr. Samuel Benion, Minister of the Gospel in Shrewsbury, who died there the 4th of March, 1707-8, in the 35th year of his age; to which is added, a short Account of his Life and Death. 12mo. 1708.
12. A Sermon preached at the Funeral of the Rev. Mr. Francis Tallents, Minister of the Gospel in Shrewsbury, who died there April 11, 1708, in the 80th year of his age; with a short Account of his Life and Death. 12mo. 1708.
13. A Method for Prayer, with Scripture Expressions, proper to be used under each head. 8vo. 1710.
14. A short Account of the Life of Lieut. Illidge, who was in the Militia of the County of Chester, near fifty years; chiefly drawn out of his own papers. 12mo. 1710.
15. Disputes Reviewed, in a Sermon preached at the Evening Lecture, at Salter's Hall, on Lord's day, July 23, 1710. 1710.
16. A Sermon concerning the Work and Success of the Ministry, preached at the Tuesday Lecture, at Salter's Hall, July 25, 1710. 1710.
17. Faith in Christ, inferred from Faith in God, in a Sermon preached at the Tuesday Lecture, at Salter's Hall, May 29, 1711. 1711.
18. A Sermon concerning the Forgiveness of Sin as a Debt, preached June 1, 1711, in London. 1711.
19. Hope and Fear balanced, in a Sermon preached July 24, 1711, at the Tuesday Lecture, at Salter's Hall. 1711.
20. A Sermon preached at Broad Oak, June 4, 1707, on occasion of the Death of Mrs. Katharine Henry, relict of Mr. Philip Henry, who fell asleep in the Lord, May 25, 1707, in the 79th year of her age.
21. A Sermon preached on Monday, June 30, 1712, to the Societies for Reformation of Manners, at Salter's Hall. 1712.
22. A Sermon preached at Haberda-ber's Hall, July 13, 1712, on occasion of the Death of the Rev. Mr. Richard Stretton, M. A. and Minister of the Gospel, who died July 3; aged 80; to which is added, a short Account of his Life. 1712.
23. A Sermon preached at the Funeral of Mr. Samuel Lawrence, Minister of the Gospel at Nantwich, in Cheshire, who died there April 24, 1712, in the 51st year of his age, and was buried April 25; to which is added, a short Account of his Life. 1712.
24. Directions for Daily Communion with God, in Three Discourses; showing how to begin, how to spend, and how to close, every day with God. 1712.
25. Popery a spiritual Tyranny, showed in a Sermon preached on the 5th of November, 1712. 1712.
26. Sobermindedness pressed upon Young People, in a Discourse on Ti. 2:6. 1713.
27. A Sermon, preached January 7, 1712-13, at the Ordination of Mr. Atkinson, in London. 1713.

Without intending to frame a disquisition on what may be called our author's creed, (a reference to his confession

28. A Sermon preached on occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died January 26, 1712-13, in the 67th year of his age. With a short Account concerning him. 1713.

29. Christ's Favor to Little Children, opened and improved in a Sermon preached March 6, 1712-13, at the Public Baptizing of a Child in London. 1713.

30. A Sermon concerning the Catechizing of Youth, preached April 7, 1713, to Mr. Harris's Catechumens. 1713.

31. The Exhortation at Mr. Samuel Clark's Ordination at St. Alban's; somewhat enlarged. 1713.

32. Self-consideration necessary to Self-preservation; or, the Folly of despising our own Souls, and our own Ways; opened in Two Sermons to Young People. The former on Pr. 15:32. The latter on Pr. 19:16. 1713.

33. A Memorial of the Fire of the Lord, in a Sermon, preached September 2, 1713, being the day of the Commemoration of the Burning of London, in 1666, at Mr. Reynolds's Meeting-house, near the Monument. 1713.

34. Serious Thoughts about the Bill brought into the House of Commons against Dissenters' Schools and Academies. 1714.

35. The Pleasantness of a Religious Life opened, and proved, and recommended to the Consideration of all, particularly of Young People. 12mo. 1714.

36. But the great work to which Mr. Henry's studies and pursuits had, for many years, been chiefly directed, — *The Exposition of the Old and New Testament*, — yet remains to be noticed. It was commenced in November, 1704.

Mr. Henry lived to finish only the Acts of the Apostles; the residue was completed by various ministers, whose names, though not originally announced, are, in the royal 8vo. edition, prefixed to each epistle.

Those persons to whom the Life of Philip Henry is familiar, will recollect, that it was the daily practice of that eminent man, to expound, in his family, the Holy Scriptures in regular succession; and to require from each of his children a written report of what was said.* An opportunity of acquaintance with these, and other interesting manuscripts yet preserved, warrants the conclusion, — nor ought it to be regarded as derogatory to the venerated Expositor, — that in the Commentary, those admirable papers were fully, but very judiciously used.†

It would be easy to adduce numerous approving testimonies to the 'Exposition,' were not that necessity superseded by its continued popularity.

Mr. Tong remarked, that, 'as long as the Bible continues in England, Mr. Henry's admirable "Expositions" will be prized by all serious Christians.'

Another writer says, — 'Mr. Henry's admirable Commentary on the Scriptures, which hath been blessed to the instruction and edification of hundreds of ministers, and thousands of Christians, for more than a century, still maintains its reputation, above most, if not all, other commentaries.††

Dr. Doddridge observed, that 'Henry is, perhaps, the only commentator, so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked. There is much to be learned in a speculative, and still more in a practical way.‡§

The venerable and Rev. W. Romaine, in a prefatory recommendation to a folio edition, published in 1761, asserted that 'there is no comment on the Bible, either ancient or modern, in all respects equal to Mr. Henry's.'

Other competent judges have observed, with equal enthusiasm and accuracy, that 'the learned leisure of the universities, or the sanctioned names of dignitaries, may have produced works which rank higher in the esteem of scholars; but Matthew Henry stands without a rival as an expositor of Scripture, for the edification of the church of God.‖

Nor is it feeble praise that the apostolic Whitfield, whose labors and virtues inspired even the pen of Cowper, was trained, as a Christian and a preacher, by Mr. Henry's Commentary; that he literally studied it on his knees; read it through four times; and, to the close of life, spoke of its author with profound veneration; ever calling him the great Mr. Henry.¶¶

Some years since, the Rev. William Geard, of Hitchin, published, in 3 volumes, 12mo. 'Beauties,' selected from the Commentary.

An abridgment yet remains a desideratum.

Dr. Adam Clarke, advertent to the minor compilations from commentaries, which, from time to time, have appeared, notices to what a vast number of them Mr. Henry's excellent work has given birth. 'Every one of which,' he adds, 'while professing to lop off his redundancies, and supply his deficiencies, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.'***

37. The 'Treatise on Baptism,' which he left, did not appear until the year 1783. It was then published 'by Thomas Robins,' from the original manuscript, but judiciously abridged.

38. In the year 1805, was published *A Sermon on the Promises of God*, preached by Mr. Henry on the 7th of May, 1710. It contains a complete list of his 42 sacramental discourses on that interesting topic,†† with the devout improvement of the whole.

39. Mr. Henry prepared, but would not publish, a memoir of his sister, Mrs. Hulton; now it is usually appended to the Life of Mrs. Savage.

Whether Mr. Henry be the author of any other compositions or no, is uncertain.

What was lost to the world by the sudden removal of our author, cannot now be ascertained. But it was stated, on unquestionable authority, that, in addition to the sixth volume of his Expositions, he intended 'a seventh, which was to have been critical, on difficult places of Scripture; and an eighth, that was to have been a body of divinity in sermons.‡‡‡

The best edition of the works was edited by the 'Rev. G. Burder, and Joseph Hughes, M. A.,' in 7 volumes, 4to. 1811.

Life of P. Henry, p. 75, *ut supra*.

† See the Life, *ut supra*, p. 445. And see the Congreg. Mag. vol. vii. p. 225.

‡ Mr. Burnham. Pious Memorials, 3d edition, p. 310, 8vo. 1820.

§ Dr. Doddridge's Works, vol. v. p. 474.

¶ History of Dissenters, *ut supra*, vol. ii. p. 296. ¶ Hist. of Dis. vol. iii. pp. 17, 18.

** Dr. A. Clarke's Commentary on the O. Test. Gen. Preface, p. 15.

†† See ante.

‡‡ Funeral Sermon by Mr. Reynolds, p. 37, *ut supra*.

of faith,§§ and the full exhibition of his views of Christian truth already given, rendering *that* superfluous,) and, without intending to criticize or discuss, any more than to condemn or defend particular terms or expressions, which now and then occur in his printed works, it is needful, perhaps, to remark, that when, as is sometimes the case, he speaks of faith as 'a condition' required in order to salvation,||| he plainly intends no more than 'something insisted on if we would receive a benefit;' and not 'something as a valuable equivalent for a benefit received, or something to be performed entirely in our own strength.' 'The *grace* that saves sinners,' says he, is 'the free, undeserved goodness and favor of God; and He saves them, not by the works of the law, but through faith in Christ Jesus; by means of which they come to partake of the great blessings of the gospel; and both that faith, and that salvation on which it has so great an influence, are the gift of God.¶¶ Dr. Doddridge thought the prejudice so strongly imbibed by many against the word *condition*, both weak and foolish; because it expresses no more than is expressed by saying, that they who *do* believe shall, and they who *do not*, shall not be saved; which is perfectly scriptural.*** It was in this sense that Mr. Henry used it.

In all Mr. Henry's writings there is the entire absence of every thing *like* human discipleship, or systematizing. Every temporal head he disavowed. And, so far was he from reducing religion to a mere system of 'sounds and syllables,' that he rather viewed it, more essentially so, perhaps, than many celebrated preachers have done, as 'righteousness, and peace, and joy in the Holy Ghost.'

In the reasons assigned by him for uniting with moderate dissenters,††† (not again to allude to the sermon on Popery, or to what has appeared in the present memoir,) his opinions in favor of the utmost freedom of thought on religious subjects are very beautifully set forth; nor does he hesitate to say, elsewhere, with equal openness and decision, — 'We must *not* pin our faith on any man's sleeve, not the wisest or best.'‡‡‡ Having sought by earnest prayer the 'mind of the Spirit' of God on every part of the Christian revelation, he disdained the customary trammels of prescription, as well as bigotry; and, instead of forcing divine truth into a square with any set of accredited sentiments, or abandoning suitable phrases to communicate his own impressions, *because* other persons used the same, he studiously presented inspired announcements according to his settled convictions, and in their instructive and unrestricted latitude. As a natural consequence, he has been sometimes claimed by Calvinists; at others, by Arminians; and often rejected by both.

The following remarks on the controversial subjects of free-will, and some others connected with it, which occurred in the ordinary course of Mr. Henry's ministry, and are selected from one of his unpublished manuscripts, while answering the ends of illustration, will show, at the same time, the clearness, as well as the scriptural soundness, of his views.

'There are great disputes about free-will, and how far that goes. The springs and motions of man's will are secret. But this is undoubted truth, which we are to "hold fast;" that those who perish must take all the blame to themselves; and those who are saved must give all the glory to God. There is a decree that sinners shall die; but there is no decree that sinners shall sin. The vessels of mercy God has prepared for glory, but vessels of wrath are fitted to destruction; §§§ fitted by their own sin. It cannot be charged upon any defect in the soul, as it comes out of God's hand. Man was made *upright*. The soul is *made* capable of serving, and glorifying, and enjoying God. God doth not incline the will to the sin; his hardening the hearts of sinners is but letting them alone; giving them up to their own hearts' lusts; suffering all nations to walk in their own ways; and yet even then, He left not Himself without witness. His grace is his own; He is not debtor to any man. If the providence of God concur to the action that is sinful, yet it doth not at all concur to the sinfulness and obliquity of the action. If providences prove stumbling-blocks, that is not God's fault. Adam was not excused by pleading, — "The woman whom Thou gavest to be with me,

§§ See ante.

||| See the Exposition on Ac. 16:31.

¶¶ Expos. on Ep. 2:8.

*** Works, vol. v. p. 222, 8vo. 1802. See President Edwards's Works, vol. viii. pp. 491-529.

††† Misc. Works, *ut supra*, p. 639.

‡‡‡ Expos. on Mat. 23:9.

§§§ Ro. 9:22

he gave me of the tree, and I did eat." It is true God made man's mouth, and in his hand our breath is; but if that mouth be "set against the heavens," and that breath be "threatening and slaughter," that is not God's work. He that speaketh a lie, like his father the devil, speaketh of his own. God permits sin, i. e. He doth not by his sovereign power hinder it; but He has done all to prevent it that became a good and righteous Governor. The king is not to be blamed if he promulge good and wholesome laws against treason, though he do not set a guard upon every man to keep him from committing it.*

Considering the decision and publicity of Mr. Henry's writings, it is singular that so little (in fact nothing) in reprehension of his theological statements is to be found in print. At least, I have in vain endeavored to meet with a single instance of regular and adjusted criticism; or of those condemnatory reflections, by which so many other authors, the advocates of similar views, have been assailed. It seems as though the homage so universally paid to his genius and sanctity were such, as to have disarmed, not the enemies of truth only, but its jaundiced friends also. Even Dr. Parr, who thought it necessary, it appears, to make one awkward effort to criticize the Exposition, contented himself with pronouncing it, a book much esteemed by half-methodists;† a sneer, by the way, far from creditable, either to the doctor's judgment or piety.

A very slight acquaintance with the entire collection of our author's works will demonstrate his real orthodoxy; his superior acquirements; and the uniformity, moreover, with which all his efforts by the press, as well as by the pulpit, were directed to usefulness. 'It is,' said he, 'the top of my ambition to assist those who are truly serious, in searching the Scriptures daily.'‡

And can the full extent of obligation which is due to him be calculated? Is it possible to conjecture in how many instances the attractions which he threw around Christianity have removed prejudice; or how many thoughtless triflers have been roused by his touching appeals; or how many wavering minds have been fixed, and irresolute spirits fortified, by his cogent and pointed reasonings; or how many genuine believers have been instructed, and consoled, and established by his judicious, and lively, and convincing representations? Here, however, the efficacy of divine influence must be duly recognized. How deeply Mr. Henry was affected with the thought of this we have seen; § and also how he, therefore, always connected his labors with earnest prayer to God for a heavenly benediction. The knowledge of that circumstance constrained Mr. Tong to express his hope that a very signal blessing would attend them.¶ And has not such, it may be asked, been the event—for the guidance of other writers; for a lasting commendation of prayer; and for the instruction of individual Christians and the church at large;—that to God alone, from whom 'every perfect gift' proceedeth, may be given the glory of the whole good manifested in the success, and by the instrumentality, of his servant?

It deserves notice how entirely Mr. Henry, in all his writings, kept aloof from that specious fallacy which pervades the works of some theologians, (especially since the days of Dr. Taylor,) of restricting, although discountenanced by the inspired testimony,|| to apostolic times, those truths and portions of holy writ, which, if not so restricted, would render indispensable a far higher style of Christianity than that which is so usually sanctioned by teachers of the class referred to. Instead of narrowing the universality of the Bible, he gave it the fullest scope, both in its application to himself and others—a circumstance to which, in a very essential degree, his great attainments in knowledge and virtue, and his usefulness in the church also, are fairly attributable. A contrary course, however it may gratify a taste for nice and unhallowed criticism, will wither, perhaps unsuspectedly, the very energies of a religious life; it shakes the pillars of doctrinal truth; and unless almost supernaturally prevented, extinguishes spirituality of mind. The transition from those principles, when once they are admitted, seems fearfully easy both to Socinianism and infidelity.

His writings, as well as his manuscript remains, while fraught with the 'wisdom which is from above,' are distinguished by the absence of refined subtleties and far-fetched speculations. They are more adapted to improve the understanding, and to fill the reader with astonishment, and fear, and holy joy, than either to gratify a vain curiosity, or to

produce a cavilling and contentious temper. Whenever he utters an idea or expression which seems ingenious, or strange,** the slightest inspection will evince the absence of any designed eccentricity. And, generally, it will be found, either to be very harmless, or to have been employed before by men of renown in the churches; as for example, the conjecture in reference to the restoration of brutes.†† Several of the ancients, and that astonishing man, Mr. Baxter, also, understood Ro. 8:21, in like manner.

It is worthy observation, that he was accustomed to lay under entire requisition, for the great purposes of his ministry, all the varied branches of knowledge with which his mind had been stored. How many of his remarks, for example, are influenced by his early study of the law! He seems to have indulged a propensity to make his acquisitions in that department of learning bear on the illustration of biblical truth; as if to evince the value of legal science in connection with theology, or to gratify his own taste for spiritualizing ordinary things and facts, so as to furnish his instructions with increasing attractiveness and point. The same disposition is as distinctly visible in his manuscripts.

Although his publications furnish much less to afford gratification, in a literary point of view, than do the works of many who are justly designated 'fine writers,' they possess a vigor which, without the least endeavor to attract, awakens and sustains the attention in an uncommon degree. In a single sentence, he often pours upon Scripture a flood of light; and the palpableness he gives to the wonders contained in God's law occasions excitement not unlike that which is produced by looking through a microscope. The feelings, too, which his subject had called forth in himself, he communicates admirably to others. In his whole manner—the same at nine years old ‡‡ as at fifty—there is a freshness and vivacity which instantly puts the spirits into free and agile motion; an effect somewhat similar to that play of intellectual sprightliness which some minds (obviously the greatest only) have the indescribable faculty of creating, the moment other minds are brought into collision. But the crowning excellency remains; nothing is introduced in the shape of counteraction. There are no speeches which make his sincerity questionable; no absurdities to force suspicion as to accuracy in theological knowledge, or inattention to the analogy of faith; no staggering, and untoward, and unmanageable inconsistencies; nothing by which 'the most sacred cause can be injured;' or the highest interests of men placed in jeopardy; or which can render it imperative, exactly in proportion as the understanding is influenced, to repress or extinguish the sentiments, 'in order to listen, with complacency, to the Lord Jesus and his apostles.' §§

On the contrary,—and it redounds to Mr. Henry's imperishable honor,—his statements correspond with the loveliest uniformity to the gospel system; all their bearings tend to promote the life of God in the soul; a 'sweet savor of Christ' runs through them like a pervading principle of vitality; and so impregnates them, indeed, as to communicate an impulse of devotion perfectly sacred and sublime.

To any thing beyond a sound judgment, and practical efficiency, whatever his prowess really was, he asserted no claims. His desire was to make things plain to ordinary capacities.¶¶ He would not even 'pretend to write for great ones.'¶¶ His labor, like that of the first Christians, who took the same course, was not in vain. The reception his writings have met with is truly a large reward; worth a thousand testimonies, of any other kind, to their rare and consummate excellence. And surely it does not render the high station they occupy in general favor less glorious, in that it has been gained without the aid of reviews and criticisms, or the printed lists and charges of ecclesiastical dignitaries. They have risen to their lofty height by the spontaneous and unsophisticated voice of the public.

But the style itself of our author, notwithstanding blemishes, must not be surrendered unconditionally to the severity of censure. It has in it many real and characteristic beauties; much pathos, much persuasiveness, and, frequently, vast force. A richer or more captivating effect from the association of familiar words is seldom to be seen. Not only did it partake largely of the improvement of the times, but it triumphed over the forced conceits and deformities of many who were the predecessors and contemporaries of Mr. Henry. And, had he been so minded, indications are

** See the Expos. vol. i. 2 S. 12:16,17; vol. iii. Mat. 26:42, &c. Jn. 10:17.

†† Exposition on the 8th chap. of the Epistle to the Romans.

‡‡ See ante.

§§ See Mr. Foster's inimitable Essays, p. 140, 5th edition.

¶¶ Expos. ut supra, vol. i. Pref. ¶¶ Ibid. vol. i. Pref.

* Orig. MS.

† Expos. vol. iii., ut supra, Pref.

‡ Life, ut supra, p. 397.

§ Bibliotheca Patristica, p. 685.

¶ See ante.

¶¶ 2 Ti. 3:16,17. 2 Pe. 1:20,21.

not wanting to show what might have been achieved by *him*, very easily, in a style far more conformable to the strict laws of critical taste, than that which he wisely followed. Witness the peroration concluding his preface to the fourth volume of the Exposition; and, not to multiply references, his glowing advocacy of the cause of religion, as that which, though now spoken against and opposed, *will* at last infallibly prevail.*

No inquisitive theologian, how rigid soever his fancy, need fear discovering, in the works under review, the mawkish effusions of scholastic pedantry. He may be amused sometimes by colloquialisms approaching to undue familiarity; by associations bordering on the ludicrous; by antitheses, too frequent and too jingling; and, occasionally, perhaps, he may be surprised by typical and allegorical interpretations carried to excess. But he is in no danger of being provoked by silly airs and self-complacent tones; and, least of all, of being fatigued by monotonous stupidity. All is modest and serious; intimately connected with the conscience; and, without the slightest parade, evidential of extensive knowledge, both of books and men; of accurate and learned research, and true genius.

The very defects and peculiarities of Mr. Henry, his profuse alliterations, and 'little fancies,' are singularly adapted for *edification*. Even the 'quaintness' which distinguishes such a multitude of his observations, and which is somewhat repulsive to the fastidious, has upon the fancy an effect positively enchanting; it holds it, not unfrequently, as if spell-bound; and the 'epigrammatic turns,' notwithstanding their abundance, are so unconstrained and transparent, as to sparkle very often into brilliance.

The *nuveté* and point referred to, and so conspicuous in the productions now under consideration, were no doubt in a great measure occasioned, and certainly were heightened, by the wise predilection Mr. Henry cherished for 'the words which the Holy Ghost teacheth;' selected, not at random or caprice, but generally with exquisite judgment, propriety, and beauty. Whenever practicable, *they* were preferred to all other phraseology, how classical or ornate soever. From the same unerring source his metaphors and allusions are perpetually deduced; and their variety and abundance, as well as their acuteness, display alike his mental taste, his laborious diligence, his unceasing vivacity, and the inexhaustible resources of his imagination. There are, perhaps, few writers whose words, to borrow a scriptural and significant allusion, may be more aptly likened unto 'goats and nails fastened by the master of assemblies.'

It is praise sufficient to claim for him the fancy of Quarles, the affection of Flavel, the gentleness of Herbert, the good sense of Tillotson, and the terse sententiousness and antithetical point of Bishop Hall.

In some minds there is an impression that the Exposition, because not critical in its appearance and professions, is not so in reality; that it is destitute of those qualities which can render a commentary valuable as a guide to the true import of Scripture. On examination, however, the opposite of that opinion will be found true. In a word, without any of the apparatus of criticism, he has given, and with an almost unique facility of condensation, the very pith and marrow of some of the most esteemed biblical writers; in a form, too, so simple and unpretending, as equally to suit the closet and the family. An able and acute critic well remarked, that 'those parts of Scripture which seem at first sight the *least* instructive, furnish, in his ingenious hands, much instruction, or, at least, much opportunity of instruction.†

In all things Mr. Henry was downright honest; and what he wrote was (as strictly, perhaps, as any author's can be) his *own*. So far as the Commentary is concerned, the design that it should be so is distinctly avowed. Upon all that bears Mr. Henry's name, the image and superscription of originality is fixed—strongly and indelibly. His thoughts are as novel as they are natural; their celerity was indicated at a very early period, by that almost unimaginable quickness of speech which has been noticed;‡ and their artlessness and perspicuity impart to them a charm as fascinating to the learned as it is to the illiterate.

On the historical parts of the Old Test., and the evangelists of the New, he is, for reasons at once obvious, unrivalled. That style and manner—the pointed, discriminating, and applicatory—(which has been represented as a capital excellency in his preaching§) is seen *there* to special advantage. His talent lay peculiarly in the *improvement* of a subject; and those portions of the inspired volume which

have been just adverted to, gave him the fullest opportunity for its exercise. His method, unlike most other authors, but after the manner of inspiration, was, as he passed along, to dart into the reader's mind the truths he wished to convey; and in the form of concise sayings. Often they are preceded by the word *Note*; but their appositeness, their ingenuity, their shrewdness, their agreement with universal experience, and the knowledge they discover of the human heart, are so striking, as seldom, if ever, to disappoint expectation, although roused so formally. *Sir J. B. Williams.*

HENRY, PHILIP, A. M.,

Was born at Whitehall, Eng., August 24, 1631. The celebrated Dr. Busby was his tutor, and under him he became eminent for his attainments in the learned languages. While at Westminster school, he was allowed to attend the ministry of Mr. Marshall, who then preached in Westminster, at seven o'clock in the morning, and from whose ministration he derived his first serious impressions. From that establishment he removed to Christ Church, Oxford, where he was soon after called to yield to the parliamentary visitation, which he did in these words:—'I submit to the power of the parliament, in the present visitation, as far as I may with a safe conscience and without perjury.' Dr. Owen, when vice-chancellor, noticed the college exercises of young Henry with high approbation. Some of his Latin verses were among the poems which the university published in the year 1654, on the peace with Holland. But when he afterwards visited Oxford, he inserted in his book, 'A tear dropped over my university sins.'

On leaving college, he first settled at Worthenbury, in Flintshire, where he was ordained by presbyters, and labored with so much ardor and piety, that, through all the surrounding country, he was known by the name of *heavenly Henry*. There he married Miss Catharine Matthews, of Broad Oak. By her he had two sons, John and Matthew, and four daughters: John died young, but his son Matthew, whose praise is in all the churches, was his father's biographer, and records, with interesting and instructive minuteness, the beautiful order of religion which was established in his paternal abode.

At the restoration, Mr. Philip Henry was first deprived, by his enemies, of his useful sphere of labor, and afterwards entirely expelled from the establishment by the act of uniformity. By the operation of the conventicle and five-mile acts, he was driven from his house, and compelled to seek the retirements of seclusion or imprisonment for safety.

In the year 1687, when King James promulgated his celebrated declaration for liberty of conscience, Mr. Henry immediately availed himself of it. He fitted up an out-building of his own, and held constant worship there, according to the forms used by Dissenters, and with great zeal and piety. He also preached with the same ardor around the country every day, riding, after having delivered one sermon, six or eight miles to preach another; and the next day repeating the same laborious exercise. But his labors hastened his rest; for when writing to a friend, who anxiously inquired after his health, he says, 'I am always habitually weary, and expect no other till I lie down in the bed of spices.' After preaching one Lord's day, with his usual vivacity and energy, he was seized with a fatal sickness. He expired June 24, 1696, exclaiming, 'O death, where is thy sting?' His 'Sayings,' which constitute a chapter in his biography, resemble those of Holy Writ. *Life by his Son; Jones's Chris. Biog.*

HENSLER, CHRISTIAN GOTTHILF, D. D.;

Professor of theology at Kiel; born 1760; died 1812. He belonged to the school of the neologists.

1. Bemerkungen über Stellen in Jeremia's Weissagungen. 8vo. Leipz. 1805.
2. Bemerkungen über Stellen in den Psalmen und in der Genesis. 8vo. Hamb. und Kiel, 1791.
3. Der Brief der Apost. Jakobus übersetzt und erläutert, &c. 8vo. Hamburg, 1801.
4. Der 1ste Brief der Apost. Petrus übersetzt, mit einem Kommentar. 8vo. Sulzbach, 1833.
5. Erläuterungen des ersten Buches Samuels, und der Salomonischen Denksprüche. 8vo. Hamb. und Kiel, 1796.
6. Jesaias neu übersetzt, mit Anmerk. 8vo. Hamb. und Kiel, 1788. *And Lib. Cat.*

HERBELOT, BARTHOLOMEW D' ;

Royal secretary and interpreter of Oriental languages at Paris; born 1625; died 1695. He devoted himself early to the study of the Eastern languages, especially the Hebrew; and, after residing in Italy a short period, at two several times, he, at length, settled at Paris, where he completed the work by which he is known, the *Bibliothèque Orientale*,

* Misc. Works, *ut supra*, pp. 184, 185.

† Claude's Essay on the Composition of a Sermon, by R. Robinson, vol. ii. p. 3, 8vo., 1782.

‡ *Ante.*

§ See *ante.*

the title of which imports its character—a storehouse of whatever belongs to Oriental literature. It was not published till after his death, in 1697. The best edition is that of Paris, 8vo. 1782. *Lempriere*.

HERBERT, GEORGE,

Brother to Lord Herbert of Chisbury, was born April 3, 1593. He entered Cambridge at sixteen; and the same year composed a volume of poems, which he terms his *first fruits* unto God, and which he published partly, as he writes to his mother, 'to reprove the vanity of those many love-poems that are daily writ and consecrated to Venus, and to bewail that so few are writ that look towards God and heaven.' In the year 1619, he was made orator of the university; and a letter of thanks which he wrote, in that capacity, to James I., excited the monarch's attention, who declared him to be the jewel of that university, and gave him a sinecure of £120 per annum. He became intimate with the great Bacon, Wotton, Andrews, and Donne; was much caressed by the most eminent nobility, and, it was supposed, would be made secretary of state. The death of his two principal friends, the duke of Richmond, and the marquis of Hamilton, followed by that of King James, frustrated these expectations; and Mr. Herbert determined to devote his fine powers to a holier employment.

After much preparation of heart, he was accordingly ordained; and, in 1626, was made prebend of Layton church, in the diocese of Lincoln. In 1630, he was transferred to the living of Bemerton, near Salisbury. Here he faithfully, humbly, and successfully, labored in his Master's work till his happy death, in 1633, at the age of 42.

His poems entitled 'The Temple,' and his 'Priest to the Temple, or the Country Parson's Character and Rules of Holy Life,' are still admired for their beautiful and holy simplicity. His works have been published in one volume. *Middleton*, vol. iii. 48.

HERBST, JOHN GOTTLIEB;

Professor of theology at Tübingen. He is the author of *Observationes de Pentateuchi Auctore*. *And. Cat.*

HERDER, JOHN GODFREY,

A German classical writer and philosopher, was born of poor parents, at Mohrungen, and enjoyed at first but indifferent opportunities for gratifying his insatiable thirst for knowledge. He attempted, under the care of a Russian surgeon, to study surgery; but, becoming disgusted with that course, he turned his attention to theology at Königsberg, where he taught, heard Kant's lectures gratuitously, and made himself familiar with the whole range of science, theology, philosophy, philology, natural and civil history, and politics. In 1764, he was appointed assistant teacher of the cathedral school at Riga, with which office that of preacher was connected. Here his labors, in both stations, were highly acceptable and useful; but he gave up his place, not long after, in order to indulge his favorite passion for study. Having received the offer of a professorship at Göttingen, he reluctantly accepted it, but, ere he had entered on the duties of that station, was invited to become court preacher, general superintendent, and consistorial counsellor at Weimar. The duke and duchess of Saxe-Weimar, at that time, had surrounded themselves with the most distinguished of the German literati, among whom were Wieland and Göthe. Here he had ample opportunity to gratify his literary tastes, to exercise his splendid pulpit talents, and to indulge his naturally benevolent disposition in doing good. Germany itself felt the influence of Herder's writings, scarcely less than those of any other man. He entered almost every part of the wide fields of literature, and wherever he went, set up a standard for the public taste. His works are very numerous and popular. That on the Spirit of the Hebrew Poetry has been much admired for the ease with which he enters into the spirit of the ancient Hebrew writings, and transfuses it into his own. His greatest work, however, is said to be his *Ideas on the Philosophy of the History of Mankind*—a work whose thread he had been steadily unravelling all his days, and which contains the collected results of the study and observation of his life. *Encyc. Am.*

1. *Briefe, das Studium der Theologie betreffend*. 4 Th. in 1 bd. 8vo. Weimar, 1785-6.

2. *Vom Geist der Hebräischen Poesie*.

3. *Lieder der Liebe*. Leipz. 1778.

4. *Ideen zur Philosophie der Geschichte der Menschheit*. Riga, 1785.

HERODIANUS;

A Greek historian, who flourished about A. D. 247, in the reign of Maximinus. He left a *History*, in Greek, in

eight books, from the death of Aurelius Antoninus to those of Balbinus and Maximus; elegantly translated into Latin by Politian. *Koenig*.

HERODOTUS;

The most ancient of the Greek historians, commonly called the father of history. His work in nine books, called after the names of the nine Muses, won at first universal applause, and still attracts by the native simplicity, fidelity, and beauty of its narrations. *Koenig*.

HERVEY, JAMES, M. A.,

The distinguished author of 'Meditations,' bearing his name, was born at Hardingstone, near Northampton, Feb. 26, 1713. His father was a clergyman, then residing at Collingtree; and Mr. Hervey received from him, and an excellent mother, his early education. At the age of 18, he was sent to the university of Oxford; and there, becoming acquainted with the distinguished John Wesley, he devoted himself with great zeal to various studies, and became seriously impressed with the importance of religion. For some years afterwards, he felt a peculiar attachment to the doctrinal sentiments of Mr. Wesley, but subsequently conceiving such sentiments to be erroneous, he attached himself to the Calvinists.

At the age of 22, his father appointed him to the situation of curate of Weston Favell, and he discharged the duties of his office with piety and integrity. In a few years, he was curate at Biddeford, and several other places in the west of England; and during that time he wrote his celebrated 'Meditations and Contemplations,' which he published in 1746, and which have been universally read, and very generally admired. In 1750, on the death of his father, he succeeded to the livings of Weston and Collingtree; and he devoted most of his time in attention to the duties of his profession. In 1753, he published 'Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c., in a Letter to a Lady of Quality,' and a recommendatory Preface to Burnham's Pious Memorials. In 1755, he published his 'Theron and Aspasio,' which is regarded as decidedly the best effort of his genius; but it was attacked by Mr. Robert Sandeman, of Edinburgh, with extraordinary ability, on the nature of justifying faith, and other points connected with it in a work entitled 'Letters on Theron and Aspasio,' 2 vols. (See *Sandeman*, in *Rel. Enc.*) This attack threw Mr. Hervey into the arms of Mr. W. Cudworth, a dissenting minister in London, in whom he found a powerful coadjutor; but Mr. Hervey does not appear to have understood Cudworth's system, which, in some important points, was very different from his own, though they were agreed in making appropriation essential to the nature of true faith. He died in 1758, after having been for many years in a declining state of health.

Mr. Hervey's writings have had an extensive circulation; for many years the press could with difficulty supply the demand for them; yet his style has been severely censured by Dr. Blair and others for its turgid qualities. Of his character, however, there is little difference of opinion. He was eminently pious, though not deeply learned; habitually spiritually-minded; zealous for the doctrines of divine grace; animated with ardent love to the Savior; and his humility, meekness, submission to the will of God, and patience under his afflicting hand, exemplified the Christian character, and adorned his profession. His writings were collected and published, after his death, in 6 vols. 8vo. and 12mo., and have often been reprinted in both sizes. See *Ryland's Life of Hervey*; *Letters of Hervey*, and *Life prefixed*; *Jones's Chris. Biog.*

HESIOD;

A Greek poet, whose works are, the *Theogony*, which treats of the origin of gods and heroes; the *Shield of Hercules*, a fragment; and *Works and Days*, a poem on agriculture, of which Virgil's *Georgics* is an imitation.

HESS, JOHN JAMES, D. D.;

Antistes at Zurich; born 1741; died 1820. His lot is with the Orthodox in Germany. He wrote several works with a view to promote the study of Sacred History, and a book on the Doctrine, Works, and Sufferings of Christ.

HESYCHIUS;

A Greek grammarian and lexicographer, supposed by some to have lived in the fourth century, and by some later. His lexicon, of very considerable value, and compiled doubt-

less by him, in part, from more ancient lexicographers, has been published by Alberti and by Ruhnken. In the opinion of Casaubon, it is one of the most learned and valuable works left us by antiquity. *Nouveau Dict. Hist. ; Encyc. Am.*

HEUMANN, CHRISTOPHER AUG. ;

Professor of theology at Göttingen; born 1681; died 1764. He published a German version of the New Test., of unequal merit; also, a full and copious Exposition of the same portion of the Scriptures, which displays the author's genius and erudition, but in many particular passages, is not elaborated with proper care. The author surrenders too much to conjecture. *Walch.*

HEWLETT, JOHN, B. D. ;

Chaplain in ordinary to the late George IV., when the latter was prince regent, and author of Commentaries and Annotations on the Holy Scriptures. These were first published with the text, marginal renderings, copious prolegomena, and various other critical matter. In 1816, an edition was published in 5 vols., without the text. The notes are partly selected, and partly original, and the latter are generally sensible and judicious. Inconsistencies occur, which are stated and animadverted upon in an ably-conducted critical journal. The author's object was to simplify sacred learning, so as to adapt it to the understandings of the mass; and herein he has, in a measure, succeeded. *Horne.*

HEZELIUS, or HEZEL, G. F.,

Is the author of an incomplete Digest of the labors of Wetstein, Palaret, Kypke, Alberti, Bos, &c. Matthew and Mark only were ever published.

HIEROCLES ;

A philosopher of Alexandria, who discharged the functions of a civil magistrate in the reign of Diocletian, and participated in his cruelty towards Christians. He wrote ten books against the hated disciples of Christ, and hesitated not to compare Apollonius Tyaneus to Him. He wrote commentaries on the golden verses of Pythagoras, and on Plato's Gorgias; three books on providence, fate, and free will, and, as some suppose, the Facetiæ, which go under the name of Hierocles; which, however, are probably the production of a later writer of the same name. *Koenig.*

HILARY ;

Bishop of Poitiers, in the latter part of the 4th century. He was a heathen till the age of manhood; and after his consecration to the see of Poitiers, devoted himself to the struggle against Arianism in the West with uncommon vigor and success for twenty years, and was the principal means of checking its progress. Banished for a time, he wrote in his exile his principal works, and among the rest, twelve books on the Trinity, which induced the clergy in the East, where he then was, to intercede for his recall, that they might be rid of his presence and influence. Besides the above, he wrote Commentaries on Matthew and the Psalms. *Murdock's Mosheim.*

HILLEL,

The elder, of Babylon, and president of the Sanhedrin, was the founder of the celebrated school of Hillel, which held to the authority of traditions; while that of Shammai rejected traditions, and gave exclusive authority to the sacred text. He may be regarded as the chief author of the Mishna, since, according to the Jewish rabbins, he was the first to arrange them in six treatises. He flourished about 30 years B. C., and died at a very advanced age. *Nouveau Dict. Hist.*

HILLEL,

The younger, or the prince, great-grandson of Judas Hakkadosh, or The Holy, was one of the authors of the Gemara: to him is likewise generally attributed that corrected edition of the Hebrew text which bears the name of Hillel. He flourished in the fourth century. *Nouveau Dict. Hist.*

HILLER, MATTHEW ;

Professor of Greek and Oriental languages at Tübingen; born at Stuttgart, 1646; died 1725. He was author of several works subsidiary to the interpretation of the Old Testament, whose titles follow:—

1. Arcanum Kethib et Keri. Tübingæ, 1692, 8vo.
2. Onomasticum Sacrum. Tübingæ, 1704, 4to.
3. Hierophyticon, seu Commentarius in loca Sacræ Scripturæ, quæ plantarum mentionem faciunt. Trajecti ad Rhenum, 1725, 4to.
4. Syntagmata hermeneutica, quibus loca Scripturæ Sacræ plurima ex Hebræico textu novè explicantur. Tübingæ, 1711-28, 4to. *Walch.*

HIMERIUS ;

A Greek sophist and grammarian of Bithynia, who flourished in the reign of the emperor Julian, and was a furious opposer of Christians. His style was neat and easy. He wrote declamations. *Koenig.*

HIPPOLYTUS,

Portuensis; bishop, as some suppose, of Ostia, near Rome; one of the most distinguished of the ancient fathers and martyrs. He flourished in the reign of Severus, A. D. 222; but it is not agreed where he belonged. 'He wrote a treatise concerning Easter, in which he describes the succession of events, and proposes a paschal cycle of 16 years; his computation comes down to the time of the emperor Alexander. His other writings, which have reached me, are these: on the Six Days' Work; on what follows the Six Days; against Marcion; on parts of Ezekiel; concerning Easter; and against all the Heresies.' *Eusebius.* Besides these, Jerome mentions his commentaries on Exodus, Zechariah, the Psalms, Isaiah, Daniel, the Apocalypse, Proverbs and Ecclesiastes, &c. The works of Hippolytus have been edited by Fabricius, Hamburg, 1716-1718, 2 vols. fol. *Murdock's Mosheim.*

HITCHCOCK, Rev. EDWARD ;

Professor of chemistry and natural history in Amherst College; best known as a scientific geologist. His 'Report on the Geology, Mineralogy, Botany, and Zoology of Massachusetts,' made by order of the state, and published at Amherst, 1833, is very ably executed.

HOADLEY, BENJAMIN, D. D.,

An eminent prelate, distinguished equally for learning, liberality, piety, and usefulness, was born, in 1676, at Westerham, in Kent; was educated, partly by his father, and partly at Catharine Hall, Cambridge; was for some years lecturer at St. Mildred's; and, in 1704, was made rector of St. Peter le Poor, Broad Street. He soon distinguished himself as a champion of freedom, in his controversy with Calamy and Atterbury; and the commons addressed the queen to promote him, but, as may be supposed, no favor was dispensed to him by a tory government. The accession of George I., however, brightened his prospects. In 1715, he was raised to the see of Bangor; whence he was translated to Hereford, Salisbury, and Winchester, in 1720, 1723, and 1734. He died in 1761. It was in 1717 that he preached the celebrated sermon which drove the high church party almost to madness, and gave rise to the Bangorian controversy. His works form three folio volumes. *Jones's Chris. Biog. ; Davenport.*

HOBBS, THOMAS,

A celebrated philosopher, was born in 1588, at Malmesbury, in Wiltshire, and was educated at Magdalen Hall, Oxford. In 1608, he became tutor to Lord Hardwick, who was subsequently earl of Devonshire; and, after their return from travelling, he resided in the family for many years, during which period he translated Thucydides, and made a Latin version of some of Lord Bacon's works. In 1640, he retired to Paris, to avoid being involved in the contest which was about to take place in his country. It was during this voluntary exile that he produced his celebrated works, *De Cive*; *Human Nature*; *De Corpore Politico*; and the still more famous and obnoxious *Leviathan*. About 1652, he returned to England, and in 1654 published a *Letter on Liberty and Necessity*, which led to a controversy with Bishop Bramhall. He now again resided in the Devonshire family, and continued to do so for the remainder of his days. Charles II. gave him a pension of one hundred pounds a year. Among his later works are, *Decameron Physiologicum*; a *Dialogue between a Philosopher and a Student of the Common Law*; *Behemoth*, or a *History of the Civil Wars*; and translations of the *Iliad* and *Odyssey*. He died in 1679. The charge of atheism, which has been urged against him, is undoubtedly groundless; but it seems to require no small share of hardihood to maintain that his doctrines, religious and political, do not lead to consequences of the most pernicious nature. *Davenport.*

HODGE, Rev. CHARLES ;

Professor of Biblical Literature, Princeton, New Jersey; favorably known as the author of a Commentary on the Epistle to the Romans, and editor of the *Biblical Repertory*.

HOLDEN, Rev. GEORGE, M. A. ;

An English biblical critic of very good reputation. In his *Expositor*, he aims to elucidate every difficult passage in a

concise and popular manner, bringing the results of the most elaborate philological research within the reach and use of general readers. It is intended as a practical guide, and not as a store-house of sacred criticism; yet the author shows himself considerably familiar with the progress of sacred interpretation. In his Dissertation on the Fall of Man, he vindicates the literal and obvious sense of the narration, as given in the first three chapters of Genesis. *Horne.*

1. Christian Expositor, or Practical Guide to the Study of the Holy Scriptures, intended for the use of general readers. London, 1824-30, 3 vols. 12mo.
2. An Attempt to illustrate the Book of Ecclesiastes. London, 1822.
3. An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with notes, critical and explanatory, and a preliminary Dissertation. London, 1819, 8vo.
4. A Dissertation on the Fall of Man. London, 1823, 8vo.
5. Scripture Testimonies to the Divinity of our Lord and Savior Jesus Christ, collected and illustrated. London, 1820. 8vo. *Horne.*

HOLLAND, PHILEMON, M. D.,

Master of Coventry free school, and a scholar of some distinction. He translated Livy, Xenophon's *Cyropædia*, Pliny's *Natural History*, and Ammianus Marcellinus. He died in 1636, aged 85. *Lempriere.*

HOLLMANN, GEORGE HERMANN,

Doctor of philosophy, and preceptor of the crown prince of Bernburg; born 179-. He is the author of a philological and critical commentary on the song of Deborah, accompanied with a Latin version; published at Leipsic, 1818, 8vo.

HOMBERG, WILLIAM;

An eminent chemist, born at Batavia, in Java, in 1652. Going to Europe with his father, he devoted himself principally to botany, chemistry and medicine, and after several changes of location, at length fixed himself in Paris, where he was appointed chemist, and then physician to the duke of Orleans. He is known by his discoveries in chemistry, especially that of the Bologna stone. *Lempriere.*

HOOLE, ELIJAH,

A Wesleyan missionary to the East Indies, who, in 1829, after his return home, published an interesting 'Personal Narrative of his Mission to the South of India,' containing valuable notices of Hindoo manners and customs.

HOOPER, JOHN,

An English bishop and martyr, was a native of Somersetshire; born in 1495; was educated at Merton College, Oxford; and, having embraced the reformed faith, was made bishop of Gloucester and Worcester by Edward VI. In the reign of the sanguinary Mary, he was brought to the stake. He firmly refused the offered pardon, and though, the wood being green, he suffered for nearly an hour the severest torments, his lower parts being consumed, and one of his hands dropping off before he expired, he manifested unshaken fortitude. He died in 1555. Hooper wrote some sermons and controversial pieces. *Davenport.*

HORACE, Q. FLACCUS;

A celebrated Roman poet, born at Venusium, B. C. 65, and educated at Athens. His poetry will not easily be rivalled for Attic elegance and grace, whether we regard thought or expression. Of his poems, the *Art of Poetry* is the most elaborate. His satire is of the humorous and playful kind, in striking contrast with that of Juvenal. *Encyc. Am.*

HORNE, GEORGE, D. D.,

A pious and learned prelate, was born, in 1730, at Otham, in Kent, and was educated at Maidstone Grammar-school, and at University College, Oxford. He took orders in 1753, and his graceful elocution and excellent style rendered him a popular preacher. He was successively president of Magdalen College, chaplain to the king, vice-chancellor of the university, and dean of Canterbury. In 1790, he was raised to the see of Norwich, which, however, he held less than two years; he dying in January, 1792. In early life, he was a strenuous Hutchinsonian, and attacked the system of Newton with a violence which he subsequently regretted. Of his numerous works, the principal is a Commentary on the Book of Psalms, on the composition of which he bestowed nearly twenty years.

He was a prelate of no inconsiderable learning, and universally respected for his excellent qualities as a man and a Christian. His writings, which are invariably characterized

by their pious and evangelical tendency, have been held in high repute, and are deservedly esteemed by the friends of piety and virtue. They were published in six volumes, octavo, London, 1795, with a life of the author prefixed, by the Rev. W. Jones, of Nayland. *Atkin's Gen. Biog.; Davenport; Jones's Chris. Biog.*

HORNE, THOMAS HARTWELL;

Prebendary of St. Paul's, London, well known by his 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.' This work, though not by any means elaborated with the skill and perfection of German criticism, and drawn mostly from other than the original sources, is, notwithstanding, a valuable compilation for English and American students of the Bible. The language furnishes none that can compare with it on the entire Scriptures. It has often been reprinted — the last edition in 1834.

HORNEMANN, CLAUDIUS FREES;

Professor of theology at Copenhagen; author of a Dissertation on the Sacred Canon, and of Critical Disquisitions on the version of the Seventy, published in three parts.

HORSLEY, SAMUEL, D. D.,

A celebrated prelate and mathematician, was born in 1733; was educated at Westminster, and Trinity College, Cambridge; and became curate to his father. After having held the livings of Albury, Newington, Thorley, and South Weald, the archdeaconry of St. Alban's, and prebends of St. Paul's and of Gloucester, he was raised, in 1788, to the see of St. David's, whence, in 1793, he was removed to Rochester, and, in 1802, to St. Asaph. For a part of this preferment he was indebted to his controversy with Dr. Priestley, on the subject of the divinity of Christ; his tracts relating to which he collected and published in an 8vo. volume. While he was thus rising in the church, he was not neglectful of science. In 1769, he printed an edition of Apollonius, and in 1775, an edition of Newton's works, in five 4to. volumes. From 1773 till the election of Sir Joseph Banks, he was secretary of the Royal Society; when, deeming the dignity of the society lessened by the choice of a man who was ignorant of the higher sciences, he resigned his office. Bishop Horsley died at Brighton, in 1806. He was a very eloquent preacher, and performed all his episcopal duties in an admirable manner. Besides the works already mentioned, he produced many others, biblical, theological, classical, and scientific.

He was the author of 'Critical Disquisitions on the Eighteenth Chapter of Isaiah,' 4to.; 'Hosea, a new Translation, with Notes, 4to.; a 'Translation of the Psalms,' 2 vols.; 'Biblical Criticisms,' 4 vols. 8vo.; Sermons; Charges; elementary Treatises on the Mathematics, on the Prosodies of the Greek and Latin Languages; and papers in the Philosophical Transactions. *Nichols's Lit. Anec.*

Dr. Horsley has been, not inaptly, described as the last of the race of episcopal giants of the Warburtonian school. He was a man of an original and powerful mind, of very extensive learning, and profoundly versed in the article of ecclesiastical history, of which he gave ample evidence in his controversy with Dr. Priestley, while archdeacon of St. Alban's. Even Gibbon says, 'his spear pierced the Socinian's shield.' His sermons and critical disquisitions frequently display a rich fund of theological acumen, and of successful illustration of the sacred writings; but his temper did not exhibit much of the meekness and gentleness of his divine Master; and he was too fond of meddling in political discussions, for which he did not escape the censure of Mr. Pitt. *Jones's Chris. Biog.; Davenport; Hend. Buck.*

HOTTINGER, JOHN HENRY;

An eminent Swiss Orientalist, and professor of Hebrew at Heidelberg; born at Zurich, 1620; drowned in 1667. After studying at Geneva, under Spanheim, at Groningen, under Gomarus and Alting, and at Leyden, under Golius, he was appointed, in 1643, to fill the professorship of divinity and Oriental languages in the university of his native city. With the consent of the magistrates at Zurich, he devoted a few years to restoring the decayed university of Heidelberg to its ancient honors and prosperity, and then returned to Zurich; but was at length prevailed on to accept a professorship at Leyden in 1667. As he was preparing to fulfil this appointment, he was drowned at Zurich, in the river that passes through that city. His numerous works display great erudition, as well as haste in their composition. The most important titles follow

1. *Exercitationes Anti-Morinianæ de Pentateucho Samaritano*. Tiguri, 1644, 4to.
2. *Thesaurus Philologicus, seu Clavis Scripturæ*. 1649, 4to.
3. *Historia Orientalis quæ ex variis Orientalium Monumentis collecta agit, etc.* 1651, 4to.
4. *Etymologicum Orientale, sive Lexicon Harmonicum Heptaglotton, &c.* 1661, 4to.
5. *Promptuarium, sive Bibliotheca Orientalis, &c.* 1658, 4to. *Encyc. Am.; Lemprière.*

HOUBIGANT, CHARLES FRANCIS;

A learned Frenchman, and priest of the oratory; born in 1636; died in 1733. To the most extensive learning, which secured him the most flattering marks of approbation from the learned, he added all the virtues that adorn private life. His best known labor—an edition of the Hebrew Bible, of which only 300 copies were printed—is scarce and highly valuable. The work was accompanied with a Latin version and notes, afterwards published separately. 'Houbigant was a very daring critic, bold in conjectural criticism, and dealt very freely with Scripture.' *Orme; Lemprière.*

Besides the above, Houbigant published,

1. A Latin Translation of the Psalter, from the Hebrew. 1746, 12mo.
2. *Racines Hebraïques*. 8vo.
3. *Examen du Psautier des Capuchins*. 12mo.
4. *Sherlock's Sermons translated*.

HOWE, JOHN, A. M.,

Was born at Loughborough, in the year 1630. His father was minister of that place, who, having lost his benefice for strong attachment to the Puritans, settled in Lancashire. His son was sent early to Cambridge, and after continuing some years in that university, and taking his first degree, he removed to Oxford. Soon after taking his second degree, he was ordained by Mr. Herle, of Winwick, assisted by the ministers of the chapels in this very extensive parish. The field of ministerial labor, to which he afterwards removed, was Great Torrington, in Devon; and his eminent services were crowned with considerable success. Business calling him to London, he had the curiosity to go to the chapel at Whitehall. Cromwell, after hearing him two or three times, insisted that Mr. Howe should come to Whitehall, and be his domestic chaplain: with very great reluctance he was compelled to gratify a man who would have his own way.

He was a man of unalterable fidelity, and nothing could move him from the path of duty. After Cromwell's death, he continued about three months in the service of his son Richard, and then returned to his old people at Torrington, till the act of uniformity passed. Soon after the restoration, he retired from the station of a parish minister to be a silenced Nonconformist.

For several years he was an itinerant preacher in the habitations of his friends. Seeing no prospect of extensive usefulness at home, he accepted an offer from Lord Mazarine to be his chaplain; and, in the year 1671, went over with his family to Ireland.

In the year 1675, he returned to London to exercise the office of the ministry. For ten years he labored with extraordinary acceptance in the service of his people, among whom were not a few eminently distinguished, not only for their piety, but their talents, their education, and their respectability in social life.

In the year 1685, he complied with an invitation from Lord Wharton, to travel with him to the continent; and after visiting many foreign parts, he took up his residence at Utrecht. In the year 1687, when King James afforded to the Dissenters in England more enlarged toleration, Mr. Howe returned with pleasure to his flock, and took the benefit of the indulgence. After the revolution, Mr. Howe continued to labor among his people in Silver Street, who are said to have been a society peculiarly select. He died on the 2d of April, 1705, in the seventy-fifth year of his age.

Mr. Howe's talents were of the highest order. His application to study was close and unremitting; and his faculties were roused with their utmost energies, in order to attain every branch of knowledge which could conduce to improve and aid the researches and pursuits of a divine.

Unfeigned and exalted piety filled the soul of John Howe: the great end of his life was to please God, and to advance his glory; and it would not be easy to find a man equal to him in universal benevolence, and in that purity and humility which adorn the Christian character. His works, in the estimation of the public, have deserved a high place in the theological library. They have lately been collected into eight octavo volumes, and published, in both the demy and royal size, with his Life prefixed; also in one royal octavo volume. *Jones's Chris. Biog.*

HUET, PETER DANIEL;

A learned French prelate; born at Caen, in Normandy, in 1630. By the aid of Bochart, Protestant minister at Caen, he made himself master of the Greek and Latin classics; and, in 1652, accompanied the same friend to the court of Christina, queen of Sweden. In 1661, he published his well known book, *De Interpretatione Libri duo*—a work then and still admitted to a high rank by the suffrages of the learned. The first book treats of the laws and principles of interpretation or translation; the second gives a history of translation and translators. In Stockholm, he obtained a copy of Origen's Commentaries, which he published in 1688, at Rouen, with a Latin translation and notes. He was also made sub-preceptor to the dauphin; and, in 1685, raised to the see of Soissons, which he soon after exchanged for that of Avranches. The last 20 years of his life he spent in devotional and literary occupation at Paris, and died in 1721. His other most celebrated works follow. *Lemprière.*

1. *Demonstratio Evangelica*. 1679, fol.

2. *Censura Philosophiæ Cartesianæ*. 1689.

3. *Questiones Alnetanæ de Concordia Rationis et Fidei*. 1690.

HUFNAGEL, WILLIAM FREDERIC, D. D.;

Professor of theology at Erlangen, and minister at Frankfort on the Maine; born 1754; died 1830. He is author of the following works:—

1. *Hiob neu übersetzt mit Anmerkungen*. 8vo. Erlangen, 1781.
2. *Dissertationes Variæ*.

HUG, JOHN LEONARD;

Professor of theology at Freyburg, in Brisgau; born 1765. His Introduction to the New Testament is one of the ablest works of the kind. Hug is a Roman Catholic, but too well acquainted with sacred criticism, and too impartial, to be influenced very greatly in his views as a biblical scholar and critic, by his ecclesiastical connections. His Introduction has been translated into English by Dr. Wait, who, from ignorance of the German, has often missed, or inadequately given, the sense of his author. The work has been well translated by D. Fosdick, Jun., with Notes by Prof. Stuart, Andover.

HUMBOLDT, BARON ALEXANDER;

A distinguished traveller; born 1769; educated at Göttingen and Frankfort on the Oder. At 21, he began to travel, visited the banks of the Rhine, Holland, and England, and published 'Observations on the Basalts of the Rhine.' He now devoted himself, for a time, under Werner, to mineralogy and botany. In 1795, he resumed his travels, made the tour of Switzerland and Italy, with M. Freiesleben, and projected several other travels, which failed. At length, in 1799, with M. Bonpland for his fellow-traveller, he visited South America, which he explored more extensively, and with a more scientific eye, than any other traveller, before or since. He visited the Havana, ascended Chimborazo as far as man could go, spent a year in Mexico; and after six years' absence returned, richly laden with the fruits of his observations. Of exotic plants, he gathered and sent to Europe not less than six thousand three hundred different species. The results of his tour he has since published, in a series of splendid volumes.

HUME, DAVID;

A celebrated English historian and miscellaneous writer; born 1711. To enlarge a limited fortune, he engaged in mercantile pursuits; but soon quitted them, to follow the more alluring studies of literature and philosophy. In France, whither, for economy's sake, he had retired, he wrote his Treatise of Human Nature, which met with no success. Four years after, in 1742, he published the first part of his Essays, which succeeded not much better. Not long after, he retired to Scotland, and produced his Political Discourses, and Inquiry concerning the first Principles of Morals, which, elaborated as they were, and, besides, tinged with skepticism, drew little attention. He now began to publish his History of England, in four successive parts, at intervals of about two years; and at length succeeded in gaining public attention. His Natural History of Religion had appeared about this time, and laid him open to the just opposition of the friends of truth and good order, among whom Hurd entered the lists against him. For a short time, in the latter part of his life, he was under-secretary of state to General Conway. In 1769, he left that post, returned to Edinburgh, and seven years after, with real or affected indifference, breathed his last. Hume is an elegant, sophistical, and prejudiced writer. In philosophy, he wanted founda-

tion, but not acuteness. In history, he lacked nothing so much as impartiality. His works have all been often republished. *Lempriere*.

HUNT, THOMAS;

Laudian professor of Arabic, Regius professor of Hebrew, and canon of Christ Church, Oxford; born 1696; died 1774. His chief work is 'Observations on Several Passages in the Book of Proverbs, with two Sermons, Oxford, 1775, 4to. — a work displaying learning and judgment. He also wrote two Latin dissertations; one on the utility, elegance, and antiquity of the Arabic; the other on the use of the Oriental dialects, especially the Arabic, in the interpretation of the Scriptures. *Orme*.

HUNTER, HENRY, D. D.;

An eloquent Presbyterian divine, born at Culross, in Perthshire, in 1741. At the age of thirteen, he was sent to the university of Edinburgh, where his literary acquirements were such, that, when but seventeen, he became tutor to a gentleman who was afterwards one of the lords of the session. In 1764, he obtained a license to preach, and in 1766, was ordained minister of South Leith. In 1771, he removed to London, to become pastor to the Scottish congregation at London Wall; and about the same time, he was admitted to the degree of doctor in divinity by the university of Edinburgh. His most popular literary production, the 'Sacred Biography,' a series of discourses on the lives of the most eminent persons mentioned in the Bible, was commenced in 1783, and was subsequently extended to seven volumes, octavo. During the progress of this work, Dr. Hunter became a convert to the physiognomical system of Lavater, and in 1787 he published a translation of his works, with splendid graphic illustrations, by Mr. Thomas Holloway, the engraver. In 1790, he was chosen secretary to the corresponding board of the Society for Propagating Christian Knowledge in the Highlands of Scotland. In 1795, he published 'Sermons preached on various Occasions,' to which were subjoined Illustrative Memoirs and Anecdotes; and in 1798 appeared his 'Lectures on the Evidences of Christianity,' in conjunction with those of the Rev. John Fell. He died at Bristol Hot Wells, October 27, 1802.

Besides his original literary performances, he translated from the French Euler's Letters on Natural Philosophy, two volumes; St. Pierre's Studies of Nature, four volumes; a volume of Saurin's Sermons, additional to those translated by Mr. Robinson; Sonnini's Travels, two volumes; and

Castara's Memoirs of Catharine the Second of Russia, two volumes. Two volumes of his Sermons, &c., with a biographical memoir, were published posthumously. *Aikin's Gen. Biog.*; *Jones's Chris. Biog.*

HURD, RICHARD, D. D.;

An eminent prelate and writer, the son of a farmer, was born, in 1720, at Congreve, in Staffordshire; was educated at Emanuel College, Cambridge; and, after having been rector of Hurcaston, preacher of Lincoln's Inn, and archdeacon of Gloucester, was raised, in 1767, to the bishopric of Lichfield and Coventry, and, soon after, was appointed preceptor to the prince of Wales and duke of York. In 1781, he was translated to Worcester, and in 1783, he declined the see of Canterbury. He died in 1808. Among his works are, Sermons; Commentaries on Horace's Art of Poetry; Dialogues; and Letters on Chivalry and Romance. He was the bosom friend of Warburton; and his friendship for that eminent man (which has been censured as of somewhat too subservient a nature) led him to attack Dr. Jortin in a pamphlet. He also wrote a biographical sketch of Warburton, edited his writings, and published a volume of his correspondence. *Davenport*.

HUTTON, JAMES;

A natural philosopher, distinguished as the author of a theory of the earth, often called, from him, the *Huttonian*, as opposed to the *Wernerian*; the one referring the structure of its solid parts to the action of fire, the other to that of water. He was born in Edinburgh, in 1726, and studied there under Maclaurin, and afterwards at Leyden. In 1768, he settled at Edinburgh, and published various works on natural philosophy, among which his Theory of the Earth, with Proofs and Illustrations, is the most celebrated. He died in 1797. *Encyc. Am.*

HYPERIUS, ANDREW GERARD;

A divine, born at Ypres. He studied in France, but left it on embracing the reformation. He was afterwards divinity professor at Marburg, where he died in 1564, aged 53 years. He wrote a book on the mode of theological study, besides those whose titles follow.

1. Commentarii in Epistolas Pauli ad Timotheum, Titum, et Philemonem, etiam in Epist. Judæ. fol. Tiguri, 1582.
2. Commentarii in Epistolas Pauli ad Galatas et Ephesios. fol. Tiguri, 1582.
3. De Formandis Concionibus Sacris, seu de Interpretatione SS populari, &c. Ed. Wagnitz. Halæ, 1781. *And. Lib. Cat.*

I.

IDELER, CH. LEWIS;

Formerly professor of astronomy, now of philosophy, at Berlin; born in 1766, at Perleburg, in Prussia. Besides Manuals of Italian and French Literature, he has written Historical Investigations concerning the Astronomical Observations of the Ancients, (German,) Berlin, 1806; and Inquiries into the Origin and Meaning of the Names of the Stars, Berlin, 1809. *Encyc. Am.*

IKEN, CONRAD;

Professor of theology, and pastor, at Bremen; born 1689; died 1753. The principal work of Iken is his Antiquitates Hebraicæ, valuable for its 'method, brevity, and perspicuity.' He aided Th. Hase in the production of the Thesaurus novus theologico-philologicus — a collection of exegetical and theological dissertations. To these add the following: —

1. Dissertationes Philologico-Theologicæ in diversa Sac. Cod. utriusque Test. loca. Lugd. Bat. 1749—50, 2 vols. 4to.
2. Symbolarum Literariarum Collectio altera. Halæ, 1754, 8vo.

IRENEUS;

Bishop of Lyons, in France; one of the best Christian

writers of the second century. He was a Greek by birth, and probably born of Christian parents. He was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the gospel among the Gauls. His labors were remarkably useful. He employed his pen against the internal and domestic enemies of the church, by attacking the monstrous errors adopted by some classes of professed Christians. His five Books against Heresies are yet preserved in a Latin translation, through the barbarity of which, though excessive, it is easy to discern the eloquence and erudition that reigned through the original. Only the first book is yet extant in the original Greek. *Mosheim*.

ISIDORE,

Bishop of Seville, and called the doctor of his age, and ornament of his church, for his learning and humanity, died 636, having presided over his see 40 years. He wrote Commentaries on the historical books of the Old Test., an Exposition of Solomon's Song, a Chronicle, from the creation to A. D. 626, and many other works.

J.

JABLONSKI, PAUL ERNEST;

Professor of theology at Frankfort on the Oder; born 1693; died 1757. His principal work is his Pantheon Ægyptiorum, in addition to which, he wrote many dissertations relating to the Egyptian language and antiquities, edited, after his death, by Professor Te Water, with addi-

tions. Jablonski was one of the most learned of the many who have endeavored to throw light on the language, literature, and antiquities of the Egyptians. His Egyptian Glossary, which makes the first volume of the Opuscula, published by Te Water, is pronounced, by Quatremere, the completest work in that department.

JACKSON, THOMAS;

A learned English divine; born 1579; died 1640. He was educated at Oxford, where he was elected fellow of Corpus Christi College, in 1606, and afterwards took a living, with the vicarage of Newcastle, which he resigned on being made president of his college in 1630. He was subsequently made prebend of Winchester, and then dean of Peterborough. 'He was a man of great learning, singular piety, and a most excellent character.' His works, published in three volumes folio, contain, besides other things, valuable commentaries on the Apostles' Creed. *Lempriere*.

JACOBI, FREDERIC HENRY;

A very distinguished German philosophical writer; born at Düsseldorf, in 1743. He was intended by his father to succeed him in his mercantile business; but, having studied at Geneva, and become intimately acquainted with some of the most celebrated scholars and productions of the day, his own ardor and taste for letters were so much excited, that, after a short time, he gave up business, and soon commenced author. His *Letters on Spinoza* appeared in 1785, and produced considerable sensation. From this time he gave himself to metaphysical studies, with increased zeal and industry. In 1804, he was made president of the Bavarian academy at Munich, the salary of which office, though he resigned the office itself in 1813, he retained till his death in 1819. 'He has been called the German Plato, on account of the religious glow in his metaphysical writings.' 'His views were opposed to those of the dogmatic Mendelssohn, the critical Kant, the idealizing Fichte, and the pantheistic Schelling.' He was averse to all systems of philosophy save his own, to which he contrived to give the existence of a brief hour, when it, too, disappeared from the German mind, like its predecessors. He wrote *Woldemar*, a philosophical novel, 1794, and *David Hume on Belief, or Idealism and Realism*; besides miscellaneous writings. He was of the class of naturalists, so called. *Encyc. Am.*

JAHN, JOHN,

Professor of theology in the university of Vienna, was born at Taswitz, in Moravia, in 1750, and died in 1816. His works, which relate to biblical and Oriental literature, bear universally the highest character for research, and generally for impartiality. His *Biblical Archæology*, one part of which has been translated into English, under the title of the *Hebrew Commonwealth*, and the other as the *Biblical Archæology*, is too well known to need any comment. His *Introduction to the Old Testament*, which has also appeared in English, was originally published in 1804. He also published *Hebrew, Arabic, Syriac, and Chaldee Grammars*, and an *Arabic Chrestomathy*. Jahn was a truly learned man, and his labors in sacred literature have been, and are, of vast service in promoting a knowledge of the Bible. He was a Roman Catholic; but in his manuals, which are by far his most useful publications, his Catholic prepossessions had not room greatly to influence him, besides that he was, in the main, a candid and impartial man. *Encyc. Am.*

JAMBLICHUS;

A philosopher of the 4th century, of the school of Plotinus, and a disciple of Porphyry; born at Chalcis, in Syria. He was a man of great pretensions and meagre powers. He was a pagan, of the class that contended with Moses in Egypt; for he, too, like them, pretended to work miracles — sufficient proof of his true character. He wrote a *Life of Pythagoras*; an *Exhortation to the Study of Philosophy*; three books on *Mathematical Learning*; a *Commentary upon Nicomachus's Institutes of Aristotle*; and a *Treatise on the Mysteries of the Chaldeans, Egyptians, and Abyssinians*. *Encyc. Am.*

JAMES, JOHN ANGELL;

A dissenting minister in Birmingham, England, favorably and extensively known as the author of several useful works on practical religion, of which the most noted and valuable are his *Christian Charity* and *Family Monitor*. His style is easy and perspicuous, his thoughts always valuable, his spirit excellent. Besides the above, we may mention the *Church Member's Guide*, also of practical value.

JARCHI, SOLOMON BEN ISAAC,

Called also *RASHI*, one of the most learned of all the Jewish rabbins, was born at Troyes, in Champagne, in 1104. His father, a wealthy merchant, gave him the best educa-

tion the times could afford. He formed the plan of writing the history of the Jews, from the destruction of Jerusalem; and, with this in view, he visited all those countries where his brethren were dispersed abroad, and made ample collections, but, meeting with Maimonides in Egypt, was by him dissuaded from his purpose. Returning to Troyes, he devoted himself to explaining and illustrating the whole of the Babylonish and Jerusalem Talmuds; after which he proceeded, in the same manner, to comment on the whole of the Old Testament, which commentary was printed in the editions of Venice and Basle, and inserted in De Lyra's great work on the sacred volume. Jarchi, though often so concise as to be obscure, is considered one of the first of the Jewish commentators. His *Commentary on the O. T.* has been translated from the original Hebrew, and illustrated by Breithaupt. 3 vols. 4to. Gothæ, 1713. *Rees's Cyc.*; *Horne*.

JASPIS, GODFREY SIGISMUND;

Pastor at Püchau, near Leipsic; born 1766; died 1823; known by his Latin version of the Epistles of the New Testament, accompanied with a running commentary, which has been favorably received. To the second edition the Revelation was added.

JAUHARI, or JEUHARI;

An Arabic lexicographer; born at Otrar, in Turkestan; died, according to Abulfeda, in 1007; one of the leading writers in the department of Arabic lexicography, and from whom, with Firuzabadi and others, Freytag is compiling his *Arabic Lexicon*.

JEBB, JOHN;

Bishop of Limerick; author of *Sacred Literature*, which was intended chiefly as a review of the works of Lowth on *Hebrew Poetry*, and *Isaiah*. Bishop Jebb undertakes to controvert some of the principles of Dr. Lowth, and to show that the criteria by which the latter would determine what is poetry in Hebrew, are to be found in the New Testament, as well as the Old. Aside from this controversy with Lowth, the work contains much illustration and explanation of difficult or obscure passages, valuable to the biblical scholar. 'No book of criticism has lately appeared more worthy the attention of the student of the Bible. *Orme*.

JEMALEDDIN,

A native of Aleppo, flourished at Cairo, in the middle of the fifteenth century. He wrote *Annals of Egypt*, published with a Latin translation and notes by Carlyle, at Cambridge, 1792, 4to.

JENKS, BENJAMIN, M. A.;

Rector of Harley, Salop, and chaplain to the earl of Bradford; a pious English divine and writer; born 1646; died at Harley, 1724. A *Thanksgiving Sermon*, on Ps. 85:1, 1689, 4to.; on Ps. 34:3, 1689, 4to.; on Is. 52:7, 1697, 4to.; *Prayers and Offices of Devotion for Families*, and for particular Persons upon most Occasions, Lond. 1697, 8vo.; of which the 27th edition was published in 1810, by the Rev. Charles Simeon, Fellow of King's College, Cambridge, with alterations and amendments in style; *Submission to the Righteousness of God*; substance of several Sermons on Ro. 10:3, 1700, 8vo.; *Meditations*, with short Prayers annexed, 1701, 8vo.; *Meditations upon various important subjects*, 2d edit. 1756, 2 vols. 8vo., with a recommendatory Preface, by Mr. Hervey; *Ouranography*, or, *Heaven Opened*, 1710, 8vo.; *The Poor Man's Companion*; a lesser *Prayer-Book for Families*, on common days and other occasions, Lond. 1713, 8vo.; *On Chastity*; a *Sermon on Ge. 39:9, 17*, 12mo. *Watts's Biblioth. Brit.*

JENKYN, Rev. WILLIAM;

A Nonconformist divine of London; born at Sudbury, Suffolk, and educated at St. John's College, Cambridge. In 1641, he was made minister of Christ Church, Newgate, but was deprived, in 1662, because he would not observe the public thanksgiving appointed by parliament, on occasion of the destruction of the monarchy. Soon after, he was sent to the Tower, for participation in Love's plot, but, upon petition, was pardoned, and restored to the ministry. Mr. Feak, who had, in the interim, become minister of Christ Church, was removed, and Mr. Jenkyn reinstated. Upon this, he devoted himself with zeal to his work, and preached a series of discourses on the Epistle of Jude, which he afterwards published, and which constitute an extended commentary on that Epistle. On the passage of the Oxford act, he refused to take the oath, and retired from London to Hertfordshire,

where he preached privately. After the act of indulgence, in 1671, he returned again to London; but when, in 1682, the tempest broke out against the Nonconformists, he fell into the hands of his enemies, and was sent to Newgate, where he died in four months, from the air and infection of the prison. *Nonconformist's Memorial*.

JENNINGS, DAVID, D. D.,

A learned dissenting divine, was the son of an ejected minister, and born at Kibworth, in Leicestershire, in 1691. He was respectably educated in London, and, in 1714, entered on the sacred ministry. After some time, he succeeded to the pastoral office in the Independent congregation meeting in Old Gravel Lane, Wapping. In 1743, he became a trustee of the charities of Mr. William Coward, and one of his lecturers at Little St. Helen's, and in the following year theological tutor at the academy founded by that gentleman. He now published several works of merit for the use of the students, particularly an 'Introduction to the Use of the Globes and Orrery, and, also, the Application of Astronomy to Chronology,' &c., octavo, 1747; 'An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures;' 'An Introduction to the Knowledge of Medals,' octavo; and 'A Treatise on Jewish Antiquities, with a Dissertation on the Hebrew Language,' two volumes, octavo, which has been deservedly esteemed, and still maintains its reputation as one of the best works in our language on the subject.

Dr. Jennings died on the 16th of September, 1762. Besides the pieces already mentioned, he was the author of 'Sermons to Young Persons,' 1743, and a number of single sermons on particular occasions, especially one 'On Preaching Christ,' which has been often reprinted. *Jones's Chris. Biog.*

JEROME,

One of the most learned and productive authors of the early Latin church, was born about 331, in Dalmatia, of wealthy parents, educated with care in literary studies, and made familiar with the Roman and Greek classics, under the grammarian Donatus, at Rome. He did not escape the contaminating licentiousness of the capital, but his feelings were excited by the catacombs and tombs of the martyrs; and becoming inclined towards the Christian faith, he became acquainted with several of its preachers in Gaul, and on the Rhine, and was baptized before his fortieth year at Rome.

Having formed a high idea of the ascetic life, he retired in 374 into the deserts of Chalcis, where, for four years, he practised the severest mortifications, and applied himself to the most laborious studies. He now obtained ordination as presbyter of Antioch; went soon after to enjoy the instructions of Gregory Nazianzen at Constantinople; and at length proceeded to Rome, where his public exposition of the Scriptures procured him great favor, especially among the ladies; some of whom, matrons of rank in the fashionable world, together with their daughters, complied with his exhortations, and became nuns. Marcella and Paula are celebrated for the epistles which he wrote to them; and the latter accompanied him to Palestine in 386, where he founded a convent at Bethlehem, with her funds, and where he died in A. D. 420.

His biblical labors are highly valuable. His Latin version of the Old Testament from the original Hebrew is the foundation of the Vulgate, and his commentaries contain much useful matter. He was the only one of the fathers who seems to have thoroughly studied the Hebrew, which he did, with the assistance of learned rabbins in Palestine. He engaged much in controversy, on which occasions he frequently displayed great acerbity. He had neither the philosophical genius nor the scriptural views of his celebrated contemporary Augustine; but he possessed a more extensive knowledge of the languages, and a glowing and lively imagination, which gave attractions to his style, and rendered him the most distinguished writer of his time. *Hend. Buck.*

JEWELL, JOHN,

A learned English writer and bishop, was born, in 1522, at Buden, in the county of Devon, and educated at Oxford, where he took the degree of bachelor of arts in 1540, became a noted tutor, and was soon after chosen lecturer on rhetoric in his college. He had early imbibed the principles of the reformation, and inculcated them upon his pupils, though it was done privately till the accession of King Edward the Sixth, which took place in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr. On the accession of Queen Mary, in 1553, he was one of the first to feel the rage of the storm

then raised against the reformation; he was obliged to fly; and, after encountering many difficulties, arrived at Frankfurt, in the second year of Queen Mary's reign, where he made a public recantation of his forced subscription to the Popish doctrines. He then went to Strasburg, and afterwards to Zurich, where he resided with Peter Martyr. He returned to England in 1558, after the death of Queen Mary, and in the following year was consecrated bishop of Salisbury. Two years afterwards, he published his famous 'Apologia pro Ecclesia Anglicana.' But his watchful and laborious manner of life impaired his health, and brought him quickly to the grave. He died at Monkton Farley, the 22d of September, 1571, in the fiftieth year of his age.

He was a prelate of great learning, piety, and moderation; irreproachable in his private life; extremely generous and charitable to the poor, to whom, it is said, his doors stood always open. He was of a pleasant and affable temper, modest, meek, and temperate, and a great master of his passions. His memory was naturally strong and retentive, but he is said to have greatly improved it by art, inasmuch that marvellous things are related of it by his biographers.

He wrote, besides his Apology for the Church of England, 'A View of a seditious Bull sent into England by Pope Pius V in 1569;' 'A Treatise on the Holy Scriptures;' 'An Exposition of the Two Epistles to the Thessalonians;' 'A Treatise on the Sacrament;' besides several sermons and controversial treatises. His works were collected and published in one folio volume, London, 1609. *Brit. Biog.; Jones's Chris. Biog.*

JOHANAN;

President of the school of the Jews in Palestine; born in 184, and raised to the above-mentioned station at the early age of 15, which he held 80 years. The compilation of the Jerusalem Talmud, which contains the explanations and discussions of the Jewish doctors in Palestine on the Mishna, is his work. The Jews do not esteem this Talmud so highly as that of Babylon; but the reverse is the case with Christian writers. It has often been printed, as at Venice, at Cracow, and at Berlin, in 1757; and many of the treatises have been translated into Latin, and published in the *Thesaurus of Ugolinius. De Rossi.*

JOHNSON, SAMUEL, LL. D.,

The English moralist, and one of the greatest literary characters of the eighteenth century, was the son of a bookseller; was born, in 1709, at Lichfield; and completed his education at Pembroke College, Oxford. After having been usher at Market Bosworth School, married Mrs. Porter, the widow of a mercer, and vainly endeavored to establish an academy at Edial, he settled in the metropolis in 1737. In the following year, he published his London, a satire, which established his poetical reputation. For some years, his subsistence was chiefly derived from supplying biographical and miscellaneous articles, including the debates in parliament, for the Gentleman's Magazine. His *Life of Savage* appeared in 1744. From 1747 to 1755, he was engaged on his *English Dictionary*. In the interval, however, he gave to the world the *Vanity of Human Wishes*; the *Rambler*; and the tragedy of *Irene*. These labors, however, were more productive of fame than of profit. He was still obliged to toil to provide for the passing day; and thus necessity called into existence the *Idler*, *Rasselas*, and various productions of less consequence. At length, in 1762, a pension of three hundred pounds was granted to him by the crown; and, in 1765, a large increase was made to his comforts by his becoming intimate with the family of Mr. Thrale. In the course of the last twenty years of his life, he produced his political pamphlets; an edition of *Shakspeare*; a *Journey to the Western Islands of Scotland*; and the *Lives of the Poets*. He died December 13, 1784.

The powerful and lofty mind of Johnson was capable of scorning the ridicule and defying the opposition of wits and worldlings to religious seriousness. And yet the nature of his social life was unfavorable to a deep and simple consideration of Christian truth, and the cultivation of Christian sentiments; and the very ascendancy by which he intimidated and silenced impiety contributed to the injury. His writings contain more explicit and solemn references to the grand purpose of human life, to a future judgment, and to eternity, than almost any other of our elegant moralists has had the piety or the courage to make. Yet it was not till the closing scene of life, that his views became perfectly evangelical, and his Christian character received its full development.

It was truly an instructive scene. It was then that, on a deliberate review of life, he said, 'I have written like a philosopher, but I have not lived like one;' adding, with evident agony of spirit, the affecting exclamation, 'Shall I, who have been a teacher of others, be myself a castaway?' His sun did not, however, set in this cloud. He at length obtained comfort where alone true comfort could be obtained—in the sacrifice and mediation of Jesus Christ. *Huicins; Boswell; Wilkes's Chris. Essays; Davenport.*

JOLLIFFE, J. K.;

A traveller, author of *Letters from Palestine and Egypt*, 3d ed. Lond. 2 vols. 8vo. 1822.

JONATHAN, BEN UZZIEL;

Disciple of Hillel the elder, and a Jewish commentator. He flourished shortly before the Christian era, and paraphrased the prophets in Chaldee, likewise Joshua, Judges, and the books of Kings. His work is one of considerable value in the study of the portion of the Old Testament which it covers, and has been published, with a Latin version, in the Antwerp, Paris, and London Polyglots, as well as in other forms.

JONES, JEREMIAH,

A learned English dissenting minister, was born, as is supposed, of parents in opulent circumstances, in the north of England, in 1693. He was educated by the Rev. Samuel Jones, of Tewkesbury, who was also the tutor of Chandler, Butler, Seeker, and many other distinguished divines. After finishing his education, he became minister of a congregation of Protestant Dissenters near Nailsworth, in Gloucestershire, where he also kept an academy. He died in 1724, at the early age of thirty-one. His works are, a 'Vindication of the former Part of the Gospel by Matthew from Mr. Whiston's Charge of Dislocation, &c.,' also a 'New and full Method of settling the Canonical Authority of the New Testament,' in three volumes, octavo. These works, which are highly and deservedly esteemed by the learned, have been lately republished by the conductors of the Clarendon press, of Oxford. *Gentleman's Magazine*, vol. xxiii.; *Monthly Magazine*, April, 1803; *Jones's Chris. Biog.*

JONES, Rev. WILLIAM, M. A.,

Pastor of the Scotch Baptist church, Aldermanbury, London, is author of an *Ecclesiastical History*, relating specially to the Waldenses, republished in this country; also of *Lectures on the Apocalypse*, London, 1830, in which he perceives, what authors of the 'established church' failed to, that the union of church and state, civil with spiritual power, is an enormous corruption of Christianity, as our persecuted ancestors found it.

JONES, Sir WILLIAM,

An eminent poet, scholar, and lawyer, was born in 1746, in London. Mr. Jones, his father, survived the birth of his son William but three years; his family was respectable, and his character excellent. The care of the education of William now devolved upon his mother, who, in many respects, was eminently qualified for the task: she had, by nature, a strong understanding, which was improved by conversation and instruction. William greatly distinguished himself at Harrow, and at University College, Oxford; and, in 1765, became tutor to Lord Althorpe, afterwards earl of Spencer, with whom he travelled on the continent. In 1770, he was admitted to the Inner Temple; in 1776, he was made a commissioner of bankrupts; in 1783, he was knighted, and appointed judge of the supreme court of judicature in Bengal. One of his early acts in India was the establishment, at Calcutta, of an institution on the plan of the Royal Society, of which he was chosen the first president. Another was, to take vigorous measures for procuring a digest of the Hindoo and Mohammedan laws. After a life of great usefulness, he died at Calcutta, in 1794.

His poems, translations, philological essays, and other works, form twelve volumes. In his command of languages he had few rivals; being more or less acquainted with no less than twenty-eight. His poems are always elegant, often animated, and their versification is mellifluous. His learning was extensive; his legal knowledge was profound; and he was an enlightened and zealous champion of constitutional principles.

Above all, Sir William Jones was a Christian. To devotional exercises he was habitually attentive. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and these sentiments were expressed in a short prayer, which he composed during

an indisposition, in September, 1784, and which is here inserted, to show the habit of his mind.

'O Thou Bestower of all good! if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!'

The belief of Sir William Jones in divine revelation is openly and distinctly declared in his works; but the above unostentatious effusion of sequestered adoration, whilst it proves the sincerity of his conviction, gives additional weight to his avowed opinions.

'I have,' says he, 'carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.' *Life of Sir William Jones, by Lord Teignmouth; Davenport; Jones's Chris. Biog.*

JORTIN, Dr. JOHN,

An eminent theologian and scholar, and the son of a French refugee, was born, in 1698, in London; was educated at the Charter House, and Jesus College, Oxford; and held, successively, the livings of Swavesey, St. Dunstan's in the East, and Kensington. He was also a prebendary of St. Paul's, and archdeacon of London. He died at Kensington, in 1770, as much beloved for his private virtues as admired for his piety, learning, abilities, liberality of mind, and contempt of subserviency. Among his works are, *Discourses concerning the Truth of the Christian Religion; Lusus Poetici; a Life of Erasmus; Remarks on Ecclesiastical History; Sermons; and Six Dissertations on different subjects.* His '*Remarks on Ecclesiastical History*' is a work universally allowed to be curious, interesting, and impartial; full of manly sense, acuteness, and profound erudition. Few will be found whose names stand higher in the esteem of the judicious than Dr. Jortin's. *Davenport; Jones's Chris. Biog.*

JOSEPHUS, FLAVIUS;

Born thirty-seven years after Christ, at Jerusalem, of the sect of the Pharisees, and, for a long time, the governor of Galilee. He afterwards obtained the command of the Jewish army, and supported with skill, courage, and resolution, a siege of seven weeks, in the fortified town of Jotapha, where he was attacked by Vespasian and Titus. The town was betrayed to the enemy; forty thousand of the inhabitants were cut to pieces, and twelve hundred made prisoners. Josephus was discovered in a cave in which he had concealed himself, and was given up to the Roman general, who was about to send him to Nero, when, as it is related, he predicted that Vespasian would one day enjoy the imperial dignity, and thereupon obtained both freedom and favor. This induced him, when he went with Titus to Jerusalem, to advise his countrymen to submission.

After the conquest of Jerusalem, he went with Titus to Rome, and wrote his '*History of the Jewish War*,' of which he had been an eye-witness, in seven books, both in the Hebrew and Greek languages—a work which resembles the writings of Livy more than any other history. His '*Jewish Antiquities*,' in twenty books, is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero. His two books on the '*Antiquity of the Jewish People*' contain valuable extracts from old historians, and are written against Apion, an Alexandrian grammarian, and a declared enemy of the Jews. The best edition of his works is that of Haverkamp, Amsterdam, 1729, in two volumes, folio, Greek and Latin. The last edition, by Oberthür, Leipsic, 1781-5, is in octavo. *Hend. Buck.*

JOWETT, Rev. WILLIAM;

One of the secretaries of the Church Missionary Society; author of *Christian Researches in Syria and the Holy Land*, in 1823-4, which is a valuable book of travels, and has been republished in Boston, 12mo., 1826.

JULIUS, AFRICANUS;

An ecclesiastical writer, who flourished in the beginning of the third century, and wrote *Annals of the World*, from the creation down to A. D. 221, of which only fragments now remain. It was the basis of several other works of the

kind, as the *Chronicons* of Eusebius, Syncellus, Malala, &c., and was highly esteemed by the ancients. He was also the author of a letter to Aristides, concerning the genealogy of Christ, of which Eusebius gives a long extract, *Hist. Eccl.* 1:7. He is supposed to have lived at Nicopolis, and there died, about A. D. 232. *Murdock's Mosheim.*

JUNIUS, FRANCIS;

A distinguished scholar, and professor of divinity at Leyden; born at Bourges, 1545. He studied at Geneva, made himself acquainted with law, languages, and theology, and at 20 became minister of the Walloon church, Antwerp. He afterwards read lectures at Neustadt and Heidelberg, and finally settled as professor of divinity at Leyden, where he died of the plague in 1602. Junius is best known in connection with that version of the Bible which bears his name, with that of Tremellius — a version greatly approved for its simplicity and accuracy. He wrote the translation of the apocryphal books, with notes; and revised the whole version of the Old and New Testaments. He also wrote three books on the Parallel Passages in the Old and New Testaments; the first of which examines the quotations in the Gospels and Acts; the second, those in Paul's Epistles; the third is a commentary on the Hebrews. It is one of the best works of the kind. He also wrote a commentary on the Apocalypse, which has been translated into English by Tomson. His publications were 64 in number. He was a man of great learning, industry, and piety. *Koenig; Lempiere; Nouveau Dict. Hist.*

JURIEU, PETER;

A French Protestant divine; born 1637, at Mer, in Blois; died 1713, at Rotterdam, where he was divinity professor and minister of the Walloon church. He was educated partly under Peter Du Moulin, in England, subsequently was professor of Hebrew and divinity in the university of Sedan, and then at Rotterdam. A violent enemy of the Roman Catholic church, he acquired the title of the Goliath of the Protestants. The prophecies of Daniel, Paul, and John, in the Revelation, he undertook to apply to the con-

flit of his own times between Protestantism and Papacy, and predicted the downfall of the latter in the early part of the last century. His writings are numerous, contain much learning, and many things also fanciful and vain.

1. *Histoire du Calvinisme et du Papisme mise en Parallele, &c.* 1683.
2. *Lettres Pastorales.* 3 vols. 12mo.
3. *Le Vrai Systeme de l'Eglise.* 1686, 8vo.
4. *L'Esprit de M. Arnauld.* 1684, 2 vols. 12mo.
5. *Préjugés légitimes contre le Papisme.* 1685, 4to.
6. *Apologie pour l'Accomplissement des Propheties,* 1687, which has been translated into English, Lond. 2 parts, 8vo.
7. *Une Histoire des Dogmes et des Cultes de la Religion des Juifs,* Amst. 1704, 12mo.; also translated into English, London, 1705. *Nouveau Dict. Hist.; Lempiere.*

JUSTIN MARTYR,

One of the earliest and most distinguished of the fathers, was a native of Siehar, in Samaria, and was instructed in all the forms of pagan philosophy then extant. He embraced the religion of the Bible at an early age, and removed to Rome, where he lived as a Christian philosopher, devoting himself to the spread of the Christian religion, till, in 164 or 167, he was beheaded. His writings are numerous, though but few are now extant, and all of them polemical. His Apologies, of which there are two, still remain, and have been translated into English by Reeve, London, 1707, 2 volumes, octavo. In these, he labors to show the superior antiquity, excellence, and sufficiency of the Christian religion, and that the pagans had borrowed from the Jews all that was true and valuable in their systems of belief and practice. He also wrote an Exhortation, and an Address to the Greeks. These are all extant, and have been well edited by the Benedictines, Paris, 1742.

JUVENAL, DECIUS JUNIUS;

A Roman poet, celebrated for the spirit, boldness, and elegance of his satires, in which, however, while criticizing the morality of his own times, he is not careful to abstain from injuring that of others. His satires are valuable, as sources of information concerning the manners and customs of the most palmy state of Rome. *Lempiere.*

K.

KÄMPFER, ENGELBRECHT;

A celebrated traveller; born at Lemgo, in 1657, and educated in the best manner by his father, who was a clergyman. In 1683, he went, as secretary of a Swedish embassy, to Persia; after which he travelled into Arabia, Hindostan, Java, Sumatra, Siam, and Japan, in which last country he resided two years, and returned to his native land in 1692. The result of his sojourn in Japan was a history and description of that almost unknown country, which was translated into English from the manuscript, and published in London, in two vols. folio; but notwithstanding the extent of the work, the greater part of his manuscripts were left untouched. They are now in the British Museum. *Enc. Am.*

KENNICOTT, BENJAMIN, D. D.,

Well known in the literary world for his elaborate edition of the Hebrew Bible, and other publications, was born at Totnes, in Devonshire, A. D. 1718. His early display of talents recommended him to some gentlemen, who sent him to Oxford, and there supported him while he went through his academical studies. He had not been long at Oxford, before he distinguished himself by the publication of two dissertations, one on the Tree of Life, the other on the Oblations of Cain and Abel, on account of which the degree of bachelor of arts was conferred upon him *gratis*, a year before the statutable time. He soon after acquired additional fame by the publication of several occasional sermons, which were well received. In the year 1753, he laid the foundation of his great work, and spent a long time in searching out and examining Hebrew manuscripts, with a view to the elucidation of his subjects. He appealed to the Jews themselves regarding the state of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon to the time of the invention of printing, with an account of one hundred and three Hebrew manuscripts. In 1760, he published his proposals for collecting all the Hebrew MSS., prior to the invention of the art of printing, that could be found in Great Britain; and, at the same time, for procuring as many collections of foreign MSS. as his time and money would permit.

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The utility of the proposed collation being very generally admitted, a subscription of £10,000 was made to defray its expense. Various persons were employed, both at home and abroad; but of the foreign literati the principal was Professor Bruns, of the univ. of Helmstadt, who not only collated Hebrew MSS. in Germany, but went for that purpose into Switzerland and Italy. In consequence of these efforts, more than six hundred Hebrew MSS., and sixteen MSS. of the Samaritan Pentateuch, were discovered in different libraries in England and on the continent; many of which were wholly collated, and others consulted in important passages.

During the progress of his work, he was rewarded with the canonry of Christ Church. His first volume was published in 1776, and the whole was completed in 1780, at Oxford, in two vols. folio, entitled 'Vetus Testamentum Hebraicum, cum variis Lectionibus.' The text of Van der Hooght was adopted; but it was printed without the points. The poetical portions are divided into stanzas, according to the nature of the poetry; and the various readings are printed at the bottom of the page.

When we contemplate his diligence and learning, it must be confessed that Hebrew literature and sacred criticism are more indebted to him than to any other scholar of the age in which he lived. He was a good and conscientious man; and, in the decline of life, resigned a valuable living, because he was unable to discharge the duties which it imposed upon him. He died at Oxford, in 1783, and, at the time of his death, was employed in printing remarks on sundry passages of the Old Testament, which were afterwards published from his papers. Dr. Kennicott was also keeper of the Radcliffe library, and maintained a correspondence for several years with some of the most eminent literary men in Europe, particularly the celebrated Professor Michaëlis, to whom he addressed a Latin epistle, in 1777, in defence of his great work. *Watts's Bib. Brit.; Jones's Chris. Biog.; and Bp. Marsh's Lect.,* lect. 11; *Encyc. Am.; Hend. Buck.*

KEPLER, JOHN,

Distinguished in philosophy and mathematics, was born at Weil, in Wirtemberg, 1571, and studied at Tübingen, under

Maestlin. He resided a short time at Grätz, in Styria, and then, on invitation from his friend Tycho Brahe, repaired to Bohemia, where, after Brahe's death, he was mathematician to three successive emperors, after one of whom, Rudolph, he called his mathematical tables. He first proved that the planets describe equal areas in equal times, and that the squares of their times are as the cubes of their distances from the sun; which laws since go by his name. He wrote an Epitome of Copernicus's Astronomy, besides other mathematical and philosophical works. *Lempriere; Koenig.*

KIDDER, RICHARD,

Bishop of Bath and Wells, was born in Sussex or Suffolk, and educated at Emanuel College, Cambridge, of which he became a member in 1649. Succeeding to a fellowship, he took holy orders, and obtained from the college the benefice of Stanground, Huntingdonshire, of which, however, he was deprived in 1662, for refusing episcopal ordination. His firmness or his conviction appears eventually to have given way, and, on his conforming, he was presented to the living of Rayne, in Essex, by the earl of Essex. In 1674, he was collated to St. Mary Outwick, in the city of London; seven years after which he obtained a stall in Norwich Cathedral, and in 1681 was further promoted to the deanery of Peterborough. In 1691, Bishop Ken being deprived of the see of Bath and Wells, on account of his adherence to the cause of James the Second, Dean Kidder was selected by King William as his successor, and he was in consequence raised to the episcopal bench. Two years after his elevation, he preached the lecture founded by Mr. Boyle, and continued to preside over his diocese for more than twelve years, till the memorable storm which passed over most parts of the west of England, on the night of the 26th November, 1703, when he fell a victim to its fury. The bishop and his wife had retired to rest, when they were overwhelmed by the sudden fall of a stack of chimneys in the episcopal palace at Wells, and were not extricated till life in both had become extinct.

Many of the bishop's works, however, survive him, the principal of which are, 'A Demonstration of the Messiah,' in three parts; 'A Commentary on the Pentateuch,' in two volumes, octavo; and an octavo volume, comprising twelve sermons. He was a very clear, elegant, learned writer, and one of the best divines of his time. *Watts's Bib. Brit.; Jones's Chris. Biog.*

KIMCHI, DAVID;

A Jewish rabbi and commentator, who flourished in Spain in the beginning of the 14th century. He was the last of the Jewish commentators, except Ben Gerson, and the most valued. He had less credulity and more judgment than any of the rest of the rabbins. Several of his works long served for models in their kind, not only with the Jews, but with Christians. His most celebrated works are his Hebrew Grammar, called Michlol, or *perfection*, Venice, 1546; a work on Hebrew roots; a Talmudic Dictionary; and Commentaries on the Psalms, Prophets, and the greatest part of the Old Testament, nearly all of which have been printed in the celebrated editions of the Bible published at Venice and at Basle. Some of his commentaries have been translated into Latin. His authority in sacred criticism stands first among Jewish rabbins. *Nouv. Dict. Hist.*

KING, PETER,

Lord chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669, at Exeter, in Devonshire. Mr. Locke prevailed upon his father to send him to the university of Leyden, where he prosecuted his studies with great success. He appears to have turned his attention chiefly to divinity; and, when only twenty-two years of age, gave good proof of his acquirements by publishing the first part of his celebrated 'Inquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages.' 1691, 8vo.

On his return from Leyden, Mr. King — and it is said to have been by the advice of Mr. Locke — entered himself a student at the Inner Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for both of which he was remarkable, soon made him eminent. He had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law as he previously had for his theological attainments. In 1702, he published 'The History of the Apostles' Creed, with Critical Observations on its several Articles,' octavo.

This treatise displayed extraordinary learning and judgment, and established the author's literary fame. On the accession of George the First, he was appointed lord chief justice of the Court of Common Pleas, and soon after sworn of the privy council. He was created a peer the 25th of May, 1725, by the title of Lord King, baron of Oakham, in Surry; and the great seal, being taken from Lord Macclesfield, was delivered to him. He continued in the office of lord high-chancellor till the 26th of November, 1733, when he resigned the seals, and on the 22d of July, 1734, his life also. *Jones's Chris. Biog.*

KLAPROTH, HENRY JULIUS VON;

Royal Prussian professor of the Asiatic languages; born at Berlin, 1783. He early devoted himself exclusively to the languages of the East, particularly the Chinese. He was soon invited to Petersburg, as adjunct professor in his favorite department, in the academy there. His attention was now turned to the comparison of the Eastern languages, and the relation of the different races, as indicated by them, and by direct history. With this train of inquiry before him, he travelled into the interior of Asia, in connection with an embassy to China, and afterwards visited the Caucasian tribes; the results of which travels appeared in his Archives of Asiatic Literature, tom. i. 1810-14. In 1814, he established himself in Paris, and his numerous and highly-valuable works in Oriental literature, since then published, attest both his ability and industry. In 1823 appeared his Asia Polyglotta, in which, taking the languages for his guide, he has shown the ramifications of the Eastern races, and fixed the time when authentic history of them begins. He edited or composed works on Chinese lexicography, a Georgian grammar, and Georgian and Manchoo dictionaries. *Encyc. Am.*

KLEUKER, JOHN FREDERIC, D. D.,

Professor of theology at Kiel, author of a commentary on a portion of the Old Testament, and a treatise on the evidences of Christianity, and of Revelation in general. He also translated the Zend-Avesta from the French of Anquetil du Perron, and the Apology of Tertullian, from the Latin. He was born about the middle of the last century.

KNAPP, GEORGE CHRISTIAN, D. D.,

Professor of Christian theology at Halle, was born in 1753, and educated in the university at that place, under the eye of his father, who preceded him in the chair of theology, and was a man of sound piety and orthodox views. In 1775, not long after he had completed his studies at Halle, he began to lecture in the university upon Cicero, and on portions of the Scriptures. In 1777, he was appointed professor extraordinary, and ordinary professor five years after. Besides this, he shared with Niemeyer the superintendence of Francke's celebrated Institutes, for more than 40 years. His Lectures on Christian Theology, translated by Leonard Woods, Jun., and published 1831-1833, were first delivered in 1789, and received with high approbation, which increased, as they were enlarged and corrected by successive revisions. He at first showed some leaning to the doctrines of the neological school, which took its rise about the time he came upon the stage, but ultimately freed himself from their toils; and in all his works, as well as in his private life, he became the distinguished advocate and friend of strictly evangelical views and principles. In 1797, he published his well-known and highly-useful edition of the New Testament, in which, for the most part, he followed Griesbach, and which has passed rapidly through several editions. His Scripta varii Argumenti contains fourteen dissertations, which, says Niemeyer, 'for solid learning, lucid and forcible reasoning, and purity of diction, place their author in the first rank of biblical critics.' Add to the works of Dr. Knapp already mentioned the following: —

1. Die Psalmen, übersetzt mit Anmerkungen. 8vo. Halle, 1778.
2. Lehen und Charactere einiger gelehrten und frommen Männer des vorigen Jahrhunderts. Nebst zwey kleinen theologischen Aufsätzen, &c. 8vo. Halle, 1827.

KNATCHBULL, Sir NORTON;

A learned English baronet, who was born in 1601, and died 1684; known to the biblical scholar by his Animadversiones in Libros Nov. Test., Cantab. 1659, which was 'entirely original, the fruit of his own devoted examination of the New Testament.' Campbell calls him 'a learned man, but a hardy critic.' He translated his own work into English, published 1693. *Orisz.*

KOSTER, JOHN FRED. BURCHARD;

Professor of theology at Kiel. He is author of *Meletemata critica et exegetica in Zachariæ Prophetæ Cap. 9-14*, Gott. 1818, and contributions to the *Theologische Studien*.

KOPPE, JOHN BENJAMIN, D. D.;

Professor of theology at Göttingen, and afterwards court preacher at Hanover; born 1750; died 1791. In the *Novum Testamentum Koppianum*, which derives its name from him, the plan, which is excellent, and a small part of the execution, are his; but he did not live to complete the work. The plan is, to give a corrected edition of the Greek text, mostly agreeing with Griesbach, with critical and philological notes on the same page, with prolegomena to each book, and excursus on the more difficult passages. On this plan Koppe gave a volume on the Epistles to the Galatians, Ephesians, and Thessalonians, and another on the Epistle to the Romans, which closed his labors. Heinrichs, in continuation of the original design of Koppe, has published the Acts, and all the remaining Epistles of Paul, except those to the Corinthians; and Pott has published the Epistles of Peter, and that of James. Koppe is esteemed a safe and judicious critic; Heinrichs and Pott less so. Koppe's Romans has been republished by Ammon, the well-known neologist, with characteristic notes of his own. *Orme*.

KRAUSE, FR. AUG. WILL.;

Doctor of philosophy, and private teacher at Vienna; author of a Latin commentary on the Epistles to the Corinthians, of no great moment.

KREBS, JOHN TOBIAS;

A German critic, and theologian; rector of a gymnasium at Grimma; born 1716; died 1782.

Observationes in Novum Testamentum e Flavio Josepho. Lips. 1755, 8vo. Michaëlis says of Krebs and Carpzov, that both contributed largely to biblical criticism. Krebs also published a short, but valuable Lexicon of the New Testament. *Orme*.

KUINÖL, D. C. J.;

Professor of divinity at Leipsic and Giessen; born 1768. His work of highest merit is his well-known commentary on the historical books of the New Testament, 'one of the best of the modern philological works on the New Testament that has issued from the German press.' It belongs to the range of higher criticism, while Rosenmüller is occupied with the lower. He is undecided between orthodoxy and neology, but seems to have so strong an under current of conviction in favor of the truth, as to lead him to admit, with a good share of favor, evangelical interpretations into his pages. As to theological sentiments, he distinctly avows himself a high Arian, and is evidently skeptical concerning the miracles of Christ. His commentary is of the historico-critical kind. He has also written on the Hebrews, translated and commented on Hosea in a thoroughly critical manner, on the Psalms, on some difficult passages in Isaiah, and, with Velthusen and Ruperti, edited six vols. 8vo. of valuable Theological Dissertations.

KYPKE, GEORGE DAVID;

Professor of Oriental literature at Königsberg; born 1724; died 1779. His *Observationes Sacre in Novi Fœderis Libros*, Vratislav, 1755, 2 vols. 8vo., is a successful attempt to illustrate many passages of the New Testament by examples drawn from Greek classic authors. 'Of all the expositions of the New Testament conducted on principles like these, I know of none that are superior, or indeed equal, to Kypke.' *Michaëlis*.

L.

LABORDE, M. LÉON DE;

An enterprising French traveller and antiquarian. He published at Paris, in 1830, an account of his journey through Arabia Petræa to Mount Sinai and the city of Petra; comprising the most accurate and minute description of those interesting and magnificent ruins, hitherto given.

LAFITAU, JOSEPH FRANCIS;

A French Jesuit, and missionary among the Iroquois. He published a Comparison of the Manners of the Americans with those of Ancient Times, and the Discoveries of the Portuguese in the New World. *Lempriere*.

LAKEMACHER, JOHN GOTHOFRED;

Professor of the Greek and Oriental languages at Helmstadt; born 1695; died 1736. His *Observationes Theologicæ*, Helmst., 1729-33, in three vols., contain a copious variety of dissertations, of great length and elaborateness, compared with the nature of the subjects treated of. *Orme; Horne*.

LAMARTINE, ALPHONSE DE;

A distinguished living French poet. His *Visit to Syria and the Holy Land*, full of singular beauty of description, and of the genuine pathos of poetical feeling, has appeared in an English dress. Lamartine visited Palestine as a poet rather than a scholar; but his *Visit* is not on that account the less, but rather the more valuable to the general reader. His name stands first among living French poets of the higher class.

LAMPE, FRED. ADOLPH.;

Professor of divinity at Bremen, where he died in 1729. 'His Commentary on John,' says Orme, 'is both extensive and valuable.' Walch ranks it among the first expositions of that apostle's Gospel. He also wrote dissertations on various subjects, among which are the eternity of future punishment, the Holy Spirit, &c., published in 2 vols. after his death. *Orme*.

LAMY, BERNARD;

Priest of the oratory, and professor at Saumur; born 1640; died 1715. He was deprived of his professorship, and all his church preferments, for his attachment to the principles of Des Cartes.

Apparatus Biblicus. This was originally written in French, and translated into English by Bundy, with improvements. 'Not a profound or accurate introduction to the Bible, but a good popular book.' *Orme*.

LANGLES, LOUIS MATTHEW;

An Orientalist, and member of the National Institute, Paris; born 1763; died 1824. He is the author of a treatise on the paper money of the Orientals, and a translation, with the text and notes, of *Sinbad the Sailor*, together with other treatises relating to Oriental literature.

LARDNER, NATHANIEL, D. D.;

A learned dissenting divine, was born, in 1684, at Hawkhurst, in Kent, of pious parents; studied at Utrecht and Leyden; became a minister in his 25th year; and, after having been chaplain and tutor in the family of Lady Treby, acquired equal reputation as a preacher and a writer. During the year 1724, he was engaged, with several other ministers, in preaching a lecture, on Tuesday evenings, at the Old Jewry, from whence originally sprung his great work, 'The Credibility of the Gospel History.' On the 24th of August, 1729, he received an unexpected invitation from the church at Crutched Friars, which he accepted. He maintained a large correspondence, both in Great Britain and foreign parts, particularly in America and Germany. On account of his deafness, he, in 1751, resigned the place of morning preacher at Crutched Friars, having been assistant there near 22 years. He died, at his native place, in 1768. The collected edition of his works forms 11 vols. 8vo. Of these, the chief is the *Credibility of the Gospel History* — a production which is deserving of the highest praise for its learning, faithfulness, and candor. *Memoirs by Dr. Kippis; Jones's Chris. Biog.; Davenport*.

LATHROP, JOSEPH, D. D.;

A Congregational minister, of West Springfield, Mass.; born at Norwich, Conn., 1731; educated at Yale College, and ordained over the Cong. church in W. Springfield in 1756, where, after a ministry of 64 years, he died in 1820. He was a man of uncommon quickness and clearness of perception, originality, good sense, and piety. During his life, he published five volumes of sermons, and a sixth has appeared since his death. He was a popular preacher, and his sermons have been well received, both at home and abroad. *Lempriere, by Lord*.

1. *Sermons on Baptism; with a History of the Anabaptists*, by Perkins. 8vo. Hartford, 1793.
2. *Sermons on the Christian Sabbath*. 8vo. Northampton, 1803.
3. *Discourses on Paul's Epistle to the Ephesians*. 8vo. Worcester, 1807.

LATIMER, HUGH,

A pious prelate, one of the victims of the sanguinary Mary, was the son of a yeoman, and was born, about 1470, at Thurcaston, in Leicestershire. He was educated at Christ's College, Cambridge. In early life, he was a zealous Papist, but, being converted at 53, he became an equally zealous champion of the reformation.

After having encountered many perils, he was made bishop of Worcester, in 1535, by Henry VIII. The bishopric, however, he resigned, on the passing of the act of the six articles; and was punished by being imprisoned during the remainder of Henry's reign. The accession of Edward VI. set Latimer at liberty, and he resumed his preaching, but refused to resume the mitre. On Mary's ascending the throne, he was again incarcerated; and, in 1555, was brought to the stake, where he suffered with unshaken courage.

‘He, more than any other man, promoted the reformation by his preaching. The straight-forward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigor to his sermons when they were delivered, and render them now the most amusing productions of that age, and to us, perhaps, the most valuable.’ *Gilpin's Lives of Reformers; Middleton's Evang. Biog.; Davenport; Jones's Chris. Biog.*

LAUD, WILLIAM, D.D.,

A prelate, the son of a clothier, was born, in 1573, at Reading, in Berkshire; was educated at the free school of his native place, and at St. John's College, Oxford; was ordained in 1601; became president of his college in 1611; and, after having held various livings, was at length patronized by James I., who had long looked upon him with coldness. His first preferment from the sovereign was the deanery of Gloucester, which he obtained in 1616. In 1620, he was nominated to the see of St. David's, whence he was successively translated, in 1626, 1628, and 1633, to Bath and Wells, London, and Canterbury. From the moment of his attaining power, he acted the part of a furious persecutor of those who differed from him on religious points, and an enemy to public liberty. His ingratitude, too, was equal to his violence. The meeting of the long parliament was the signal of his downfall; he was impeached, and confined during three years in the Tower. On his being brought to trial, he defended himself with great courage and acuteness. A bill of attainder was at length passed against him by the commons, and he was executed January 10, 1644-5. Laud was intolerant, tyrannical, and superstitious; but it would be unjust to conceal that he was a patron of learning. The most interesting of his works is his *Diary*. *Davenport; Clissold; Encyc. Am.*

LAVOISIER, ANTONY LAURENCE;

The celebrated French chemist; born 1743; died, under the guillotine, 1794. He was one of the leading authors of the new system and nomenclature of chemistry. He exploded Priestley's doctrine of phlogiston; demonstrated the composition of atmospheric air and water; the influence of caloric on the state of bodies, as to solidity, fluidity, &c. He also made himself greatly useful by the application of chemistry to the practical purposes of life. See *Encyc. Am.*

LAW, WILLIAM,

A non-juring divine, was born, in 1636, at King's Cliffe, in Northamptonshire; was educated at Emanuel College, Cambridge; and died in 1761. Law was a man of piety, acuteness, and talent, but a firm believer in the absurdities of Belmen. Of his works the most popular are, *The Serious Call to a Devout and Holy Life*, and *A Practical Treatise on Christian Perfection*. *Jones's Chris. Biog.; Davenport.*

LAW, EDMUND, D.D.,

A learned prelate, was born, in 1703, near Cartmel, in Lancashire; was educated at St. John's College, Cambridge; and, after having held some less preferments, (among which were the living of Greystock, the archdeaconry of Carlisle, and the mastership of Peterhouse, Cambridge,) he was raised, in 1769, to the bishopric of Carlisle. He died in 1787. He wrote *Considerations on the Theory*

of Religion; Inquiry into the Ideas of Space, Time, &c., and various tracts; and published an edition of Locke's works. *Davenport.*

LECLERC, JOHN,

An eminent critic, was born, in 1657, at Geneva, and died, in 1736, in a state of childishness, at Amsterdam, where he was a clergyman, and professor of philosophy, belles-lettres, and Hebrew. Leclerc was impatient of contradiction, acrimonious and satirical in debate, irascible, and fond of singularity: he has been called the self-constituted inquisitor of the republic of literature. Among his works are, *Ars Critica; Harmonia Evangelica*; and the three *Bibliothèques, or Libraries*, in 25, 28, and 29 vols. He was also author of a translation, paraphrase, and commentary on the Old Testament, with notes, and chronological and geographical tables—a work of unequal merit. Leclerc was unquestionably a man of great learning and critical acumen; but, while he employed them, with great success, to illustrate parts of the Bible, he employed them also to cast into the shade those portions which treat of a divine and suffering Messiah. His *Harmony* has been universally commended. *Davenport.*

LEE, SAMUEL;

Professor of Arabic and Hebrew in Cambridge University, England; born at Longnor, in the county of Salop, near Shrewsbury, and educated by himself. Under the most disadvantageous circumstances, engaged in a laborious occupation, his trade being that of a carpenter and joiner, with the slenderest means, he succeeded in making himself master of Greek, Latin, Hebrew, and partly of Syriac; when, his abilities and attainments coming to the knowledge of Archdeacon Corbett, of Longnor, he was by him enabled to leave his occupation, and devote himself to study. He afterwards became Orientalist to the Church Missionary Society, and from that station was invited to the honorable one he at present occupies in Cambridge University. He has edited the controversial tracts of Martyn and his opponents, with translations and notes; published a Hebrew Grammar; edited Sir W. Jones's Persian Grammar, to which he appended a Synopsis of that of the Arabic language; and translated the travels of Ibn Batuta from the Arabic, with notes. A work of large extent by him, to be entitled *Illustrations of Scripture Phrasology, &c.*, has also been announced.

LEBRUYN, CORNELIUS;

Author of *Voyage to the Levant*, 5 vols. Hague, 1732.

LEGH, —;

A companion of Dr. Macmichael, who was one of the travelling fellows of the university of Oxford. He made an excursion to Wady Mousa, in company with Captains Irby and Mangles, and Mr. Bankes, of which a lively and graphic sketch is given in Dr. Macmichael's account of his journey from Moscow to Constantinople. *Bib. Repos.* vol. iii.

LEIGH, EDWARD;

A learned English layman; born 1602. He was a member of the long parliament, of the assembly of divines, and a parliamentary general. His *Critica Sacra*, which not only gives the literal sense of every word in the Old and New Testaments, but enriches the definitions with philological and theological notes, was held in high esteem until supplanted by the more fundamental works of later Hebrew lexicographers. He also wrote Annotations on the N. T., which are short and judicious, and other theological works of considerable value. *Lempriere; Horne.*

LEIGHTON, ROBERT,

The most pious and popular preacher of his time, was born in London, in the year 1613. After being instructed in the common parts of education, and initiated into the higher branches, he was sent to the university of Edinburgh. He was pious from his youth, early indicating considerable talents, as well as a strong desire to serve God in the sacred ministry; and his studies were directed with that important view. Having finished his academical course with great success and applause, he was sent abroad, and lived several years in France. He early imbibed a strong aversion to prelacy, and to the tyranny which the leaders in the church of England practised, and accordingly, on his return to Britain, attached himself to the church of Scotland; and, having been unanimously called by the congregation of New bottle, near Edinburgh, he was ordained there about the 30th year of his age. He remained at Newbottle several years,

and was most assiduous in discharging the various duties of his office.

At the time when Charles I. was confined, by the commissioners of the parliament, in Holmby House, and the engagement was formed to rescue him, Leighton, disgusted with animosity, unable perhaps to ascertain the point where resistance to the authority of a prince becomes lawful and necessary, and probably dreading the downfall of monarchy, declared for the engagement, and gave up his connection with the Presbyterians to form one with the Episcopalians. For this conduct, the Presbyterians denounced him as an apostate, and the Episcopalians welcomed him as a convert.

The office of principal in the university of Edinburgh becoming vacant, soon after Leighton's resignation of his charge, the magistrates and common council of that city, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it by the powerful motive that he would serve the church signally, without taking any part in public measures. He delivered lectures, especially, to the students of theology, and occasionally supplied the place of divinity professor. His theological lectures are known to the learned world, and have been translated into English. For pure Latin, sublime thought, and warm diction, they have never been surpassed, and seldom equalled. In that office Dr. Leighton remained ten years, the ornament and delight of the university, and a blessing to studious youth.

The conduct of Bishop Leighton in accepting a bishopric, in 1662, has been much blamed; but it appears that he hoped, by such conduct, to accommodate differences, and soften animosities; but still, afterwards, he was not satisfied with his own conduct.

In the year 1670, he was, without his solicitation, and against his will, appointed to the archbishopric of Glasgow, though he did not take possession of that see for 12 months after the appointment. While he was archbishop of Glasgow, he did all in his power to reform the clergy; to correct wickedness, and promote piety among the people; to suppress violence, and to soothe the minds of the Presbyterians. Finding his new situation more and more disagreeable, and seeing no hope of uniting the different parties, he determined to resign his dignity, and went to London for that purpose, in the summer of 1673. The king, however, refused to accept his resignation, but gave a written engagement to allow him to retire, after the trial of another year; and, when that period had elapsed, his resignation was accepted.

After resigning the dignity of archbishop of Glasgow, he resumed that of bishop of Dunblane; but, wearied and disgusted with the court, he retired to Broadhurst, in Sussex, and there, in domestic and peaceful habits, spent the remainder of his days with a relative. In 1684, he expired, serene and happy. The works of this learned and pious man consist of various Sermons; 'A Commentary on the First Epistle of Peter;' 'A Critical Exposition of some of the Psalms;' and 'Lectures on the first nine Chapters of St. Matthew;' and have been frequently published. Few uninspired writings, says Dr. Doddridge, are better adapted to mend the world: they continually overflow with love to God and man.

For a further account of this excellent man, see *Leighton's Works*; *Burnet's History of his Own Times*; *Burnet's Pastoral Care*; *Doddridge's Preface to Leighton's Works*; *The Remains of Archbishop Leighton, by Jerment*; *his Select Works, by Cheever*, Boston, 1832; *Jones's Chris. Biog.*

LELAND, JOHN, D.D.,

A learned English dissenting minister, was born at Wigan, in Lancashire, in 1691.

When properly qualified by years and study, he was called to the pastoral office in a congregation of Protestant Dissenters in Dublin, whither his parents had removed. He was an able and acceptable preacher, but his labors were not confined to the pulpit. The numerous attacks then made on Christianity, and some of them by writers of no contemptible ability, led him to turn his attention to its defence; and the result was his two great works, the first of which was 'A View of the Deistical Writers that have appeared in England, in the last and present Century,' which is greatly and deservedly esteemed. His calm and dispassionate manner of treating his opponents, and his solid confutation of their objections and reasonings, contributed more to depress the cause of atheism and infidelity, than the angry zeal of warm disputants.

In the decline of life, he published another elaborate work, entitled 'The Advantages and Necessity of the Christian Revelation, shown from the State of Religion in the

Ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of Moral Duty, and a State of Rewards and Punishments; to which is prefixed a long Preliminary Discourse on Natural and Revealed Religion. 2 vols. 4to. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with superior ability. Dr. Leland died in 1766, in the 75th year of his age. After his death, his sermons were published, in 4 vols. 8vo., with a preface, giving some account of the life, character, and writings of the author, by the Rev. Dr. Isaac Weld. London, 1769. *Jones's Chris. Biog.*

L'ENFANT, JAMES;

French preacher at Heidelberg and Berlin; born 1681; died 1728. Beausobre and L'Enfant were joint authors of an Introduction to the Reading of the Bible; of a New Version of the New Test. into French, which is of high value; and of excellent historical, critical, and philological Remarks on the N. T.

LESS, GODFREY;

Professor of theology at Dantzic and Göttingen, and general superintendent, Hanover; born 1736; died 1797. He was author of a work on the Authenticity, uncorrupted Preservation, and Credibility of the New Testament, which has been translated from German into English, and highly commended by Michaelis and Marsh. It is not so prolix as Lardner.

LEUNCLAVIUS, JOHN;

A learned German of Westphalia; born in 1533. He published a History of the Ottoman Empire, and translated Xenophon, Zósimus, &c. into Latin. *Lempriere.*

LIBANIUS;

A sophist; a native of Antioch, who flourished in the time of Julian the Apostate, and was a violent foe of Christianity. He wrote a panegyric on the emperor Constantius, epistles, and orations. *Koenig.*

LIGHTFOOT, JOHN, D. D.,

A most learned English divine, was the son of a minister, and born in March, 1602, at Stoke-upon-Trent, in Staffordshire. At Cambridge, he applied himself to eloquence, and succeeded so well in it as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in Latin and Greek. When he took the degree of bachelor of arts, he left the university, and became assistant to a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton-under-Hales, in Shropshire. He now began to study the Hebrew language, persuaded that no man could be well versed in the Scriptures but a Hebraist. Not long after, he removed to Hornsey, where he wrote his Emblems, or Miscellanies, Christian and Judaical, in 1629. He was then only twenty-seven, and yet was well acquainted with the Latin and Greek fathers, as well as the ancient heathen writers. He, at that time, satisfied himself in clearing up many of the abstrusest passages in the Bible; and therein had provided the chief materials, as well as formed the plan of his 'Harmony.' An opportunity of inspecting it at the press was a motive for his going to London, where he had not long been, before he was chosen minister of St. Bartholomew's, behind the royal exchange. The great assembly of divines meeting in 1643, our author gave his attendance there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavoring to establish. In 1653, he was presented to the living of Much Munden, in Hertfordshire. In 1655, he entered upon the office of vice-chancellor of Cambridge. The year of Dr. Lightfoot's decease is not exactly known. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, he was excelled by none, and had few equals. The most complete edition of the works of this learned author is that edited by Pitman, comprised in thirteen volumes, 8vo. London, 1825. *Jones's Chris. Biog.*; *Hend. Buck.*

LIMBORCH, PHILIP Â;

Professor of theology, Amsterdam; born 1633, died 1719. He studied divinity at Utrecht, joined the remonstrants, preached at Haerlem and Gouda, and finally settled at Amsterdam, where he became divinity professor. In 1686, he

published his *Theologia Christiana ad Praxin Pictatis*, an excellent work, which was reprinted several times during the author's life. In the same year he had a controversy with Orobio, a learned Spanish Jew, concerning the merits of their respective religions, which resulted in his publishing an able work on that subject. He also published a history of the Inquisition, which, as well as his *Theologia Christiana*, has been translated into English. *Lempriere*.

LINNÉ, CHARLES VON;

The distinguished Swedish naturalist, born in 1707, in the province of Smaland, Sweden, educated at Lund, Upsal, and Leyden, and then a practitioner of medicine at Stockholm, till, at 34, he was made professor of physic and botany at Upsal. Linnæus first divided animals, plants, and minerals, into classes. His industry was indefatigable, his researches extensive, minute, and personal. His numerous works are of a standard character, the principal of which are his *Genera Plantarum*, and his *Systema Naturæ*. He is the father of modern botany. *Lempriere*.

LLOYD, WILLIAM;

An English prelate, born in 1627. He was successively bishop of St. Asaph, Lichfield and Coventry, and of Worcester. He was strenuously opposed to the efforts of King James to reestablish Popery, and, with six other bishops, was, on that account, sent to the Tower; and was a zealous promoter of the revolution. His works are *Sermons*; a *History of the Government of the Church of Great Britain*; a *Dissertation on Daniel's Seventy Weeks*; a *System of Chronology*; a *Harmony of the Gospels*, &c. *Lempriere*.

LOCKE, JOHN,

One of the greatest of English philosophers and metaphysicians, was born, in 1632, at Wrington, in Somersetshire, and was educated at Westminster school, and at Christ Church, Oxford; though he often said that what he had learned there was of little use to him to enlighten and enlarge his mind. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes; for though he did not always approve his sentiments, he found that he wrote with great perspicuity. He went to the continent, in 1664, as secretary to the envoy sent to Berlin. Locke was introduced, in 1666, to Lord Ashley, afterwards earl of Shaftesbury, who esteemed him highly, confided to him the superintendence of his son's education, and the forming of a constitution for the colony of Carolina, and, when he himself became chancellor, appointed him secretary of presentations, and, at a later period, secretary to the board of trade. When Shaftesbury withdrew to Holland, Locke accompanied him, and he remained on the continent for some years. Here he formed a friendship with Limborch and Leclerc. So obnoxious was he to James's government, that the British envoy demanded that he should be delivered up—a fate which he escaped only by concealing himself for a year.

It was while he resided in Holland that he completed his *Essay on the Human Understanding*, and wrote his first *Letter on Toleration*. Having returned to England at the revolution, he published his *Essay* in 1690. It was virulently but vainly assailed, and rapidly spread his fame in all quarters. That fame he enhanced by his additional *Letters on Toleration*; his two *Treatises on Government*, which annihilated Filmer and the whole tribe of non-resistance teachers; his *Thoughts on Education*; *Reasonableness of Christianity*; and other pieces. His merit was rewarded by his being made a commissioner of appeals, and, subsequently, of trade and plantations.

The last fourteen or fifteen years of his life, Mr. Locke spent chiefly at Oates, seldom coming to town; and during this agreeable retirement, he applied himself to the study of the Scriptures, of the divine origin of which he was thoroughly persuaded. It has been said that Mr. Locke was a Unitarian, at least so far as to disbelieve the doctrine of the Trinity. The confidence with which his name has been quoted, of late, to this effect, will appear remarkable, if it is remembered, 1. That no positive evidence of it is to be found in his writings; 2. that to Dr. Stillingfleet, who accused him of it, he expressly denied having written a sentence unfavorable to the doctrine of the Trinity; 3. that, in a letter to Limborch, alluding to Dr. Allix's work on the Trinity, he uses this remarkable language: 'I have not been in the habit of expecting any aid in this cause from the Jews and rabbins; but light is very delightful, from whatever source it may shine.' His *Common-Place Book of the Scriptures* is an invaluable fruit of his scriptural stud-

ies. He admired the wisdom and goodness of God in the method found out for the salvation of mankind; and when he thought upon it, he could not forbear crying out, 'O, the depth of the riches of the goodness and knowledge of God!'

A relation inquired of him what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion. 'LET HIM STUDY,' said Mr. Locke, 'THE HOLY SCRIPTURE, ESPECIALLY IN THE NEW TESTAMENT. THEREIN ARE CONTAINED THE WORDS OF ETERNAL LIFE. IT HAS GOD FOR ITS AUTHOR; SALVATION FOR ITS END; AND TRUTH, WITHOUT ANY MIXTURE OF ERROR, FOR ITS MATTER.'

He died of a decline, on the 28th of Oct., 1704, in the seventy-third year of his age.

There is no occasion to attempt a panegyric on this great man: his writings are now well known and valued, and will last as long as the English language. Averse to all mean complaisance, his wisdom, his experience, his gentle manners, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the highest quality. He was very exact to his word, and religiously performed whatever he promised.

But, above all, Locke was a Christian, habitual and sincere. The ways of religion he loved, and he found them the ways of pleasantness and peace: thus he combined wisdom and knowledge, and truly benefited the world. He left several manuscripts behind him, besides his '*Paraphrase on some of St. Paul's Epistles*,' which were published at different times after his death. His collected works form four quarto volumes. *Jones's Chris. Biog.*; *Davenport*.

LÖSNER, CHRISTOPHER FREDERIC;

Professor of biblical philology, Leipsic; born 1734; died 1803. His chief work is his *Observationes ad Novum Testamentum, e Philone Alexandrino*. In this work, 'the force and meaning of words are particularly illustrated, together with points of antiquity, and the readings of Philo's text. The light thrown upon the N. Test. by the writings of Philo is admirably elucidated by Lösner.' *Horne*.

LOEWE, JOEL;

Professor at Breslau, in the latter part of the last century, and author of two appendices to Eichhorn's *Bibliothek*.

LOTHIAN, Rev. WILLIAM;

A Scotch clergyman, author of *Lectures on the Epistles to the Corinthians and to the Romans*, which are of a sensible and practical character.

LOWMAN, MOSES;

A dissenting minister at Clapham, Surrey, eminently skilled in Jewish antiquities. He is the author of a learned work on the Civil Government of the Hebrews, and of a *Paraphrase*, with notes, of the Revelation, of which work Doddridge remarked, that he had 'received more satisfaction from it, in regard to many difficulties in that book, than he ever found elsewhere, or expected to have found at all.' To the same purpose is the judgment of other sacred critics *Horne*.

LOWTH, ROBERT, D. D.,

A distinguished English prelate, was born at Buriton, the 27th of Nov., 1710. In 1737, he graduated master of arts, at Oxford, and, in 1741, was elected professor of poetry in the university of Oxford. The first preferment which he obtained in the church was the rectory of Ovington, in Hampshire, in 1744; and four years afterwards he accompanied Mr. Legge, afterwards chancellor of the exchequer, to Berlin. He was, about this time, appointed tutor to the sons of the duke of Devonshire, during their travels on the continent. On his return he was appointed archdeacon of Winchester, by Bishop Hoadley, who, three years after, presented him with the rectory of East Woodhay.

In 1753, he published his valuable work, '*De Sacra Poesi Hebræorum Prælectiones Academicæ*.' 4to. Of this work, to which the duties of the author's professorship gave occasion, all the best critics speak in unqualified praise. In 1754, he received the degree of doctor in divinity from the university of Oxford, by diploma; and, in 1755, went to Ireland as chaplain to the marquis of Hartington, then appointed lord lieutenant, who nominated him bishop of Limerick, a preferment which he exchanged for a prebend of Durham, and the rectory of Sedgfield. In the year 1758, he preached a sermon in favor of free inquiry in matters of religion, which has been often reprinted, and has been much admired. In the same year, he published his

'Life of William Wykeham,' 8vo.; and in 1762, 'A Short Introduction to English Grammar;' a production that has gone through a great number of editions, and may be considered the precursor of that attention to grammatical accuracy and precision which has since distinguished the best writers of English prose. In 1766, Dr. Lowth was appointed bishop of St. David's, whence, in a few years afterwards, he was translated to the see of Oxford.

In 1777, he succeeded Dr. Terrick in the diocese of London; and, in the following year, published the last of his literary labors, namely, 'Isaiah; a new Translation, with a Preliminary Dissertation, and Notes.' This elegant and beautiful version of the evangelical prophet, of which learned men in every part of Europe have been unanimous in their eulogiums, is alone sufficient to transmit his name to posterity. On the death of Archbishop Cornwallis, the primacy was offered to Dr. Lowth; a dignity which he declined on account of his advanced age and family afflictions. In 1768, he lost his eldest daughter; and in 1783, his second daughter suddenly expired while presiding at the tea-table: his eldest son was also suddenly cut off in the prime of life. This amiable prelate died on the 3d of Nov., 1787, at his palace of Fulham, in the seventy-seventh year of his age. *Dodsley's Ann. Reg., and Brit. Plutarch; Jones's Chris. Biog.*

LUC, JEAN ANDRÉ DE;

A geologist and meteorologist; born at Geneva. He spent his life in geological investigations, and made very important discoveries. Some of his theories were violently opposed, on account of their alleged inconsistency with Scripture. He wrote *Recherches sur les Modifications de l'Atmosphère*, Geneva, 2 vols. 4to., *Nouvelles Idées sur la Météorologie*, 2 vols., and *Traité élémentaire de Géologie*, 8vo. *Encyc. Amer.*

LUCAN, MARCUS ANNEUS;

A Roman poet, a native of Cordova, in Spain, who wrote a history of the civil war between Cæsar and Pompey, in hexameters. This poem, entitled *Pharsalia*, has more spirit and power than polished elegance and elaborate finish. Being involved in Piso's conspiracy against Nero, he was obliged to suffer himself to be bled to death in a bath. *Lemprière.*

LUCAS, PAUL;

A French traveller, born at Rouen, in 1664. He visited the Levant, Egypt, Turkey, and other countries, and brought with him to Paris many valuable curiosities. His travels, which are interesting, though not very accurate, at first published separately, have since appeared collectively in 7 vols. 12mo. *Lemprière.*

LUCIAN,

A Greek philosopher and wit, born at Samosata, in Comagene, on the Euphrates, and originally a sculptor. He was of the sect of the Epicureans. His satire, sometimes playful, sometimes bitter, he levelled at both pagans and Christians, with great force, and against the latter generally with great injustice. The best of his productions are his *Dialogues of the Gods*, and of the *Dead*, in which, with the keenest wit, he ridicules the mythological superstitions of the ancients. Marcus Aurelius made him procurator of Egypt. He died in the reign of Commodus, at an advanced age. *Encyc. Am.; Koenig.*

LUCRETIIUS, TITUS CARUS;

A Roman poet, of the Epicurean school, author of a philosophical poem on the *Nature of Things*, in which he makes atoms the beginning of all existence. He died B. C. 54. His poem has been translated into English by Creech, and by Dr. Good. *Lemprière.*

LUDOLF, JOB,

Chiefly known as an Ethiopic scholar, but also a lawyer and statesman of distinguished merit, was born at Erfurt, in Thuringia, in 1624. After finishing his education, he spent several years in travelling, and subsequently filled important stations in his native city, and under the elector palatine at Frankfurt. He then devoted himself to the completion of his works, of which his *Ethiopic History*, and his commentaries on it, his *Amharic and Ethiopic Grammars*, and *Ethiopic Lexicon*, are the most valuable, and have universally met with the highest esteem from the learned. *Lemprière.*

LUND, JOHN;

Pastor at Lemvig, Denmark, and author of *Spicilegium Enchiridii Exegetici* in N. T. 8vo. 1802.

LUTHER, MARTIN,

The celebrated reformer, was born the 10th of November, 1483, at the town of Eisleben, in the electorate of Saxony. His father, John Luther, was a local magistrate, a man of respectability and good character. His mother, Margaret Lindeman, was a woman of eminent piety; and Luther was much benefited by her maternal instructions. At an early age he was placed under the tuition of George Omilius, from whom he was soon removed, to be placed in a superior school at Magdeburg. At the age of fifteen, he was sent to a distinguished seminary in Eisenach: his master's name was John Trebonius, and the school was conducted by Franciscans. Here was laid the foundation of his future eminence; and he soon composed Latin verses, which alike surprised and gratified his instructors. At the age of nineteen, he repaired to the seminary of Erfurt, where he diligently studied logic and Latin, and most probably Greek; and attained so much proficiency, that, when only twenty years of age, he took the degree of master of arts.

Luther at this time was in an unregenerate state; but in the following year, 1504, walking out one day with a friend named Alexius, they were overtaken by a thunder-storm, and his friend was struck dead by his side. He then determined on ending his days in a monastery; and, notwithstanding the contrary advice of his friends, in 1505 he entered the Augustinian monastery at Erfurt. It was in 1507, (2d of May,) and in Luther's twenty-fourth year, that he entered into orders, and celebrated his first mass. This date is the more remarkable, because he discovered, about the same time, a Latin copy of the Bible, lying in the library of the monastery: he eagerly laid hold of this neglected book, and persevered in studying it with so much diligence that he was able, in a short time, to refer with ease and promptitude to any particular passage. In the zealous prosecution of his studies, he had little opportunity of deriving assistance from the labors of others. The writings of the fathers, with the exception of those of Augustine, were wholly unknown to him. His knowledge of Greek was very imperfect, and with Hebrew he was entirely unacquainted. Besides, the only copy of the Scriptures as yet in his possession was the Latin Vulgate. Deprived thus of information from the researches of others, Luther often spent a whole day in meditating on particular passages. Before his acquaintance with the Bible, he had, like other persons, been satisfied with the current doctrines, and had never thought of examining a subject in which he suspected no error. Now, however, he was sufficiently advanced to perceive that his early creed must be abandoned, without having gone far enough to find another in its place. His former melancholy returned, and continued to do so at intervals, until his views of divine truth acquired clearness and consistency.

At a diet held at Worms, in 1495, it had been agreed among the electors, that each should become the founder of a university. Luther's sovereign, Frederiek, elector of Saxony, surnamed the Sage, was fully alive to the advantages of erecting such an establishment in his territory. In 1508, Luther was appointed to an academical chair in the university of Wittemberg, at the early age of twenty-five. He now felt the necessity of acquiring a knowledge of Hebrew. Luther was, in many respects, not only a sincere, but a zealous Catholic. In addition to the duty of teaching his class and preaching, Luther occasionally heard confessions. In the exercise of this function, in the year 1517, some persons came to him to confess, and though guilty of serious crimes, refused to undergo the penance prescribed by him, because they had already received remission in the shape of an indulgence. Luther, revolting at this evasion, flatly refused them the absolution for which they applied. As he persisted in this negative determination, the persons in question, considering themselves aggrieved, entered a serious complaint against him with Tetzel, who was at that time in the neighborhood of the town of Interbock. In an evil hour for the papacy, Tetzel became violently incensed against Luther; and, being one of the holy commission charged with the extirpation of heresy, he threatened to subject Luther, and those who might adhere to him, to the horrors of the inquisition. The manner in which Luther proceeded affords a convincing proof that he acted with no deliberate hostility to the church. Conformably to the custom of the age, in the case of doubtful points, he came to the determination of stating his ideas in a series of propositions, with a view to a public disputation. Accordingly, on the 31st of October, 1517, he published ninety-five, discussing copiously the doctrines of penitence, charity, indulgences, purgatory, &c. A long and tedious contest

ensued between Tetzel and Luther; they wrote much and violently; and, resolute as was his character, a considerable time elapsed before he came to an open rupture with the court of Rome. Towards the end of the year 1519, Luther began to express, without reserve, his dissent from the church of Rome on the subject of the sacrament.

In the year 1521, Luther published his celebrated essay, '*De Captivitate Babylonica Ecclesie*.' He here examined the nature and use of the sacraments, which, according to the Romanists, are seven in number. From this enumeration Luther dissented; and denied the name of sacrament to confirmation, holy orders, marriage, and extreme unction. But he continued to include penance in the list, as well as baptism and the Lord's supper. The universities of Cologne and Louvain having openly burned Luther's books, and a similar example having been given at Rome, the reformer now determined to retaliate. He caused public notice to be given at Wittenberg, that he purposed burning the anti-Christian decretals on Monday, the 10th of December. So novel a scene excited great interest, and the concourse, accordingly, was immense. The people assembled at nine o'clock in the morning, and proceeded, in regular divisions, to the spot in the neighborhood where the ceremony was to be performed. Having there partaken of a slight repast, an eminent member of the university erected a kind of funeral pile, and set it on fire; after which Luther took Gratian's Abridgment of the Canon Law, the Letters commonly called Decretals of the Pontiffs, the Clementines and Extravagants, and last of all, the Bull of Leo X. All these he threw into the fire, and exclaimed with a loud voice, 'Because ye have troubled the saints of the Lord, therefore let eternal fire trouble you.' Having remained to witness their consumption, he returned into the city, accompanied by the same multitude, without the occurrence of the slightest disorder. Luther, according to his usual practice, replied with great spirit to the condemning sentence of the universities of Cologne and Louvain. The term granted to Luther having expired, a new bull made its appearance on the 3d of January, 1521, confirming the preceding in all its extent, with the serious addition of Luther's excommunication. But this edict made very little impression, and its reception tended only to show the diminished efficacy of Papal fulminations against the progress of opinion.

The time had now arrived for holding Charles's first diet. The place of meeting was fixed at Worms. The diet assembled in January, and the agents of the court of Rome were indefatigable in their efforts to get a summons for Luther speedily issued. Frederick gave Luther information of what was likely to happen, and caused him to be asked what course he should pursue in the event of his being summoned by the emperor to appear before the diet. Luther's answer was conveyed in a very spirited and well-written letter to Spalatin, in which he says, 'If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on.' When drawing towards the close of his journey, Luther received an invitation from Glassio, the emperor's confessor, to meet him at the residence of one of Luther's friends, at some distance from the road. But Luther replied, 'that he was determined to go whither he had been ordered by the emperor.' Accordingly, he reached Worms on the 16th of April, attired in his friar's cowl, seated in an open chariot, preceded by the emperor's herald on horseback, in his official dress. Next day, notice was sent that his presence was required at the diet in the afternoon. Even the roofs are said to have been covered with spectators. An intimation having been privately given to Luther not to speak, except in reply, the proceedings commenced on the part of one John Eckius, *official*, as it is termed, of the archbishop of Treves. This orator, first in Latin, and next in German, proposed two questions:—'Whether Luther avowed himself the author of the books bearing his name; to a collection of which he then pointed; and 'Whether he was disposed to retract, or persist.' Luther instantly acknowledged himself the author of the works; but, in regard to the second question, he asked that 'time might be given him to consider his answer.' On entering the diet next day, Eckius recapitulated the proceedings of the day before, and asked Luther once more whether he retracted or persisted. Luther delivered an answer at great length, first in German, and afterwards in Latin. Notwithstanding the awe of the assembly, and the excessive heat from the great numbers present, he spoke in a tone of clearness and confidence for two hours, and ended in these noble words:—'Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against

conscience. Here I take my stand. I can do no otherwise, so help me God! Amen.'

Eckius declared, as soon as the defence was ended, that Luther had not answered to the point, and ought not to express doubts about things that had been already defined and settled by so many councils. Luther replied. The emperor allowed himself to be persuaded that the fittest course would be to excommunicate Luther at once. This took place, accordingly, next day, the 19th of April; but, being done without the assent of the princes, the efficacy of the decree was very different from what would have attended a concurrent resolution of the diet. Many persons of distinction continued to visit Luther, and the multitude gave evident signs of their interest in his cause. After some delay, incurred, probably, for the purpose of taking advantage of the departure of Luther's principal friends from the diet, an imperial edict was issued, which declared him a schismatic and heretic, and put him under the ban of the empire. This edict was not published until the 26th of May, although dated, for the sake of appearing the act of the diet at large, so far back as the 8th of May.

Luther was now confined in the castle of Wittenberg; but though secluded from intercourse with the world, he was incapable of passing his time in inactivity or indifference. The first essay which Luther found means to publish from his retreat, was a short treatise in German, '*On the Abuse of Auricular Confession*.' His next publication was a short practical work, consisting of '*Notes on the Evangelists*,' the merit of which was acknowledged even by his adversaries. He carried on, likewise, a controversy with James Latomus, a divine of Louvain, already known to the public by his disputes with Reuchlin and Erasmus, and who had undertaken the defence of the decision given by his university in Luther's cause. In 1521, he also composed his celebrated work on '*Monastic Vows*.' Henry VIII. of England, having paid some attention to the study of scholastic theology, was flattered by his courtiers into the belief of being able to obtain an easy triumph over the arguments of Luther. But Luther was not to be discouraged, either by high-sounding encomiums, or by the rank of his assailant. He made a prompt reply, and had no scruple in describing the king by the most uncourteous epithets.

Luther, having returned from the castle of Wittenberg, began, in 1522, to devote himself to a labor of great importance—the translation of the Scriptures into German. The magnitude of the design was in correspondence with his ardent and enterprising cast of mind; and the seclusion of his present residence was favorable to its commencement. The church of Rome was well aware of the danger to her superstitious legends and extravagant assumptions, from a good translation of the Bible. Her defenders have, therefore, directed many attacks against Luther's labor, and have presumed to accuse it of frequently vitiating the sense of the original. Meanwhile the civil authorities in Germany continued their efforts to crush the Lutheran doctrine.

In the same year, Luther returned to Wittenberg, which gave occasion to lively demonstrations of joy; the learned and unlearned partaking equally in the general exultation. Indefatigable in his labors against the papacy, he soon after published a work, entitled '*adversus falso nominatum ordinem Episcoporum*.' The next of his numerous publications was a small treatise, entitled '*De Doctrinis hominum vitandis*.' This may be considered an abridgment of his former book on '*Monastic Vows*.'

It is now time to direct our attention to the proceedings of the court of Rome. Adrian had paid the debt of nature on the 14th of September, 1523. In the end of November, Julius of Medicis was elected, and assumed the name of Clement VII. The chief difficulty which he apprehended, in regard to the reformation, arose from the extraordinary admissions made by his predecessor. Hence, he deemed it expedient to negotiate as if Adrian had taken no active part in these unpleasant proceedings. On the 7th of December, therefore, Clement addressed a letter to the elector Frederick, alluding, in general terms, to the disturbances existing in Germany, and expressing a confident belief that the elector would advocate the cause of the church. This letter was intended to pave the way for the further progress of Campeggio's negotiation. Accordingly, on the 15th of January, 1524, the pope wrote another letter to Frederick, in a style of studied complaisance, and intimating a wish that the elector would consult with the legate, in regard to the best means of restoring peace and tranquillity to the empire. Aably as this letter was penned, it does not appear to have extracted any answer from the wary Frederick. The publi-

zation of 'The Recess of the Diet' took place on the 18th of April. It was divided into two general heads; the first regarding Luther and his doctrine, the second treating of the dangers which threatened Germany.

Luther, having speedily obtained a copy of the 'Recess' published by the diet, was strongly agitated by the conduct of the princes of Germany. With that disregard of consequences which so frequently marked his conduct, he instantly republished the edict of Worms, of May 8th, 1521, and contrasting it with that of Nuremberg, had no hesitation to call the princes 'miserable, infatuated men, set over the people by God in his anger.' His views in other respects began to expand, and he ventured, on the 9th of October, 1524, to lay aside his monastic habit, and to assume the dress of a professor or preacher. A part of this year was passed by Luther in a manner much more profitable than controversy. He translated the Psalms into German verse, for the use of the common people; and added sacred hymns of his own composition. Luther now determined to settle himself in marriage. This step, remarkable in itself on the part of one who had sworn celibacy, was rendered still more so by the existence of a similar obligation on the part of her whom he espoused. The advocates of the church of Rome poured out the most vehement declamations against Luther, on the occasion of his marriage with a nun. The elector, John, now consented to take steps to make the Lutheran the predominant religion in his dominions. Though the majority of his subjects were favorably inclined to it, the change was too great to be effected otherwise than by degrees.

Towards the end of 1525, an attempt, it was said, was intended to be made to cut off Luther by poison. In consequence of the suspicion of some of Luther's friends, a Jew and several other persons were arrested at Wittenberg; but, on their examination, nothing could be discovered, and Luther interceded that they might not be put to the torture. They were accordingly set at liberty. Hitherto Luther had been not only the origin, but the main spring, of the opposition to the papacy; but the range which it now embraced was too wide to be directed by the exertions of an individual. The further progress of this opposition belongs, therefore, to general history, and would be wholly misplaced in a biographical relation. In directing the translation of the Bible, Luther now devoted much time. He had divided this stupendous labor into three parts — the books of Moses; the subsequent history of the Jews; and, lastly, the prophetic and other books of the Old Testament. The version of the prophets did not begin to appear till 1527; and, in completing this part of his task, Luther received benefit from the assistance of some Jews of the city of Worms. The book of Isaiah was printed in 1528. Daniel followed soon after; and, in 1530, the whole was completed. His chief coadjutors in this noble undertaking were Bugenhagen, better known by the name of Pomeranus, Justus Jonas, Melancthon, and Matthew, surnamed Aurogallus.

The year 1526 was the first, since 1517, that Luther allowed to pass without publishing a book against the Romanists. In the course of the year, however, he published his 'Commentaries on Jonah and Habakkuk,' along with some less pieces of Scripture criticism. The imperial diet, at midsummer, was held at the city of Spire, and the pressure of business was such as to require the attendance of the elector John during several months. Luther continued to be occupied in plans for the progress of the reformation, which were to be submitted to the elector, as soon as more urgent business permitted him to give them his attention. Next year, 1528, Luther published his 'Commentary on Genesis and Zechariah,' as well as a Letter to the bishop of Misnia, respecting the eucharist. Luther, while residing at Cobourg, suffered several attacks of ill-health; but nothing could relax his application to his studies. He employed his time in the translation of the books of the prophets, and in composing his 'Commentary on the Psalms.' From the fatigue of these graver employments, he sought relaxation in composing an Admonition to the Clergy assembled at Augsburg, which he thought proper to send to that city to be printed. It was entitled 'Admonitio ad Ecclesiasticos Ordinis Congregationes in Comitibus Augustanis.' During the following year, 1532, Luther published Commentaries on different portions of Scripture. It was now that he was destined to lose a valuable friend and protector in the person of John, elector of Saxony, who expired of apoplexy, on the 16th of August, being cut off, like his brother Frederick, in his sixty-third year.

It was in 1545, in Luther's sixty-second year, that his constitution began to exhibit strong symptoms of decline.

It happened, also, very unfortunately, that the evening of Luther's day was clouded by an altercation with the lawyers on the subject of clandestine marriages. So strong was the effect of this accumulation of chagrin, that Luther lost his attachment to his favorite city, Wittenberg, and left it in the month of July, 1545. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. His health now, however, rapidly declined; and, on the 18th of February, he expired at Eisleben. His last words were, 'O my heavenly Father, eternal and merciful God, Thou hast revealed to me thy Son, our Lord Jesus Christ! I have preached Him; I have confessed Him; I love Him; and I worship Him as my dearest Savior and Redeemer; Him whom the wicked persecute, accuse, and blaspheme.' He then repeated three times the words of the psalm, 'Into thy hands I commit my spirit; God of truth, Thou hast redeemed me.'

Luther was no ordinary man, in character. In all his proceedings, various as they were, in his preaching, his treatises, and disputations, we discern no step taken for personal advantage; all is disinterested and zealous; all is prompted by an anxiety to promulgate the Word of God.

In considering Luther as an author, we are struck with the extent and variety of his labors. They consist of controversial tracts, of commentaries on Scripture, of sermons of letters, and narratives of the chief events of his life. The leading feature of his controversial writings is, an unvaried confidence of the goodness of his arguments. His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-seven. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His theological system he professed to found altogether on the authority of Scripture.

Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting.

As a preacher, he was justly celebrated. He entered the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of his ideas; it was kept up by the ardor with which he saw the preacher inspired. In the discourse, there was nothing of the stiffness of labored composition; in the speaker, no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination. Few men have conferred on posterity so many benefits as this learned, pious, and zealous reformer. *Jones's Chris. Biog.*; *Bever's Life of Luther*; *Encyc. Am.*; *Mosheim*; *Robertson's Charles V.*; *Hend. Buck.*

LYCURGUS;

The celebrated Spartan legislator, under the influence of whose ordinances, enacted to save his country from the horrors of anarchy, Sparta became the most independent, warlike, and powerful state in Greece.

LYRA, NICHOLAS DE;

Or LYRANUS; so called from *Lyre*, in Normandy, the place of his nativity; a converted Jew; died 1340. He wrote commentaries on the whole Bible, and a book against the Jews. His explanations of the Scripture are far superior to the manner and spirit of the age in which he flourished. 'It is no inconsiderable praise, that, by the general soundness and justness of his expositions, he attracted the admiration, and probably contributed in some measure to the instruction, of Luther.' The best edition of his commentary, called also *postilla*, from being placed *after* the text, is that of Antwerp, 1634, 6 vols. fol. He also wrote *Moralia*, or *Moral Commentaries on the Scriptures*. This commentator is often called, in English, *Harper*; and, it being supposed that Luther obtained from his works much of that light which brought about the reformation, this rhyme was often repeated: 'Nisi Lyra lyrasset, Lutherus non saltasset.' Having been a Jew, as observed above, he was the first of the Christian commentators who brought rabbinical learning to illustrate the sacred writings; and he had the courage to reprehend many reigning abuses. *Koenig*; *Horne*; *Dr A. Clarke*.

M.

MACARIUS;

An Egyptian anchorite, who flourished towards the close of the fourth century, and was distinguished for his sanctity and virtue. In his writings, there are some superstitious tenets, and also some opinions that seem tainted with Origenism. He left 50 homilies to monks, published 8vo. Leipsic, 1714.

MACKNIGHT, JAMES, D. D.,

An eminent Scotch divine and critic, born 1721, at Irvine, in Argyleshire, studied at Glasgow and Leyden, was settled at Maybole and Jedburgh, and was for thirty years one of the ministers of Edinburgh. He died in 1800. He published the *Truth of the Gospel History*, and a *Harmony of the Gospels*, with a paraphrase and notes. 'These latter contain so much useful information, that his *Harmony* has long been regarded as a standard work among divines.' The dissertations prefixed to it are extremely valuable. But the great labor of Dr. Macknight's life was his translation of the Epistles, with notes, philological, critical, explanatory, and practical; 'a work of theological labor' not often paralleled. If we cannot always coincide with the author in opinion, we can always praise his diligence, his learning, and his piety—qualities which confer no trifling rank on any scriptural interpreter or commentator. *Horne*.

MACLAURIN, JAMES, D. D.,

An eminent Scotch divine, was born, 1693, at Glenderule, in Argyleshire, lost his parents in early life, and was educated by an uncle at Glasgow and Leyden, at which latter place he studied under Professor Wesselius. In 1717, he was licensed to preach, by the presbytery of Dumbarton; and in 1719, ordained minister of Luss, on the banks of Loch Lomond. In 1723, he accepted an invitation from Glasgow, to become the minister of the north-west parish—a station in which he continued to labor with great acceptance, till removed by death, on the 8th of September, 1754.

Mr. Maclaurin was a correspondent of President Edwards, and with him, it appears, originated the proposal of a union of Christians in extraordinary prayer, which Edwards so ably recommended, and which was the germ of the present Monthly Concert. His mind was of the very highest order, and imbued with a piety pure and profound as that of a seraph, and as active and unwearied in planning and doing good. The fruits of his pen that remain, though small in quantity, are of sterling value, and prove him to have been a profound thinker, an accurate and cogent reasoner, deeply versed in the mysteries of redemption, and zealous for the glory of his divine Master. His works consist of 'Essays and Sermons,' in one volume, duodecimo, which has often been republished; and an octavo volume on the 'Prophecies concerning the Messiah,' of which the late Dr. Hurd has been thought to avail himself in his excellent 'Introductory Sermons at Lincoln's Inn.' *Mr. Brown's Introductory Essay*, prefixed to a new edition of his works, 1824; *Jonas's Chris. Biog.*

MACROBIUS, AURELIUS;

A Latin writer, who flourished in the fourth century, under the emperor Theodosius, to whom he was chamberlain of the wardrobe; or, as some think, proconsul of Africa. He wrote *Saturnalia*, a critical and antiquarian work; and a commentary on the *Dream of Scipio*. His Latin is not pure; but his criticisms and notices of antiquity are valuable. The best edition of Macrobius is that of Leyden, 1670. *Nouv. Dict. Hist.*

MADDEN, R. R., Esq.,

Is the author of *Travels in Turkey, Egypt, Nubia, and Palestine*, in the years 1824–1827. 2 vols. 8vo. London.

MAGEE, WILLIAM, D. D.;

Archbishop of Dublin. His *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*, is universally pronounced one of the ablest critical and controversial works of modern times. 'He is an excellent scholar, an acute reasoner, and possessed of a most extensive acquaintance with the wide field of argument to which his volumes are devoted.' *Orme*.

MAILLET, BENEDICT DE;

A learned Frenchman, born in Lorraine, 1659, sixteen years consul-general in Egypt. He died in 1738, and after his death were published, from his papers, a description of

Egypt, in 4to., 1743, and a work on the *Origin of the Globe*, in the form of a dialogue, 1 vol. 8vo. *Lempriere*.

MAIMONIDES, MOSES,

Or BEN MAIMON, one of the most celebrated of the Jewish rabbins, who is called the *eagle of the doctors*, and the *lamp of Israel*, was born, in 1131, at Cordova; was profoundly versed in languages, and in all the learning of the age; became chief physician of the sultan of Egypt; and died in 1204. Among his works are, a *Commentary on the Mishna*; an *Abridgment of the Talmud*; and the *Book of Precepts*. His *Commentary on the Mishna*, originally in Arabic, has been translated into Hebrew and Latin. The abridgement of the Talmud is a synopsis of the entire civil and ecclesiastical law of the Jews, arranged in order, and written in pure Hebrew. His *More Nevochim*, or *Guide to the Perplexed*, is an abridgment of Jewish theology, built upon philosophical reasonings, which at first were unpopular, but afterwards very generally received. The *Book of Precepts* explains the requirements and prohibitions of the law. He also wrote a treatise on *Idolatry*, and one on *Sacrifices*. *Nouveau Dict. Hist.; Duccnport*.

MALCOLM, Sir JOHN;

Major-general, and governor of Bombay; author of a valuable *History of Persia*, from the most early period to the present time; of articles in the *Asiatic Researches*, and of a *History of Central India*. He died in 1833.

MALDONATI, JOHN;

A Spanish Jesuit, born in Estremadura, 1534. He was an able scholar and a distinguished professor at Paris, and afterwards at Poitiers. He superintended the publication of the *Septuagint at Rome*, by order of Gregory XIII. He wrote *Commentaries on the Gospels*, on *Jeremiah*, *Ezekiel*, *Baruch*, and *Daniel*, besides various theological treatises; and has uniformly been held in high repute as an able critic and theologian, well skilled in the languages and literature of ancient and of his own times. He was not servilely attached to the scholastic theology, but thought for himself. His style is easy, clear, and lively. In his *Commentary on the Gospels*, in the opinion of the critical Simon, he succeeded better than any one else, in explaining the literal sense of the sacred writers. *Nouveau Dict. Hist.*

MALELA, JOHN,

A native of Antioch, a rhetorician and chronologist, flourished in the ninth century. He wrote a chronicle, from the creation to the reign of Justinian. *Lempriere*.

MANDEVILLE, Sir JOHN;

A celebrated English traveller, born 1300. During an absence of 34 years from England, he visited Scythia, Armenia, Egypt, Arabia, Media, Persia, &c., and wrote an account of his travels in English, Latin, and French, which is curious, but abounds with the marvellous. *Lempriere*.

MANETHO;

An Egyptian historian of the time of Ptolemy Philadelphus, who wrote a history of his country in Greek, which he claimed to have drawn partly from inscriptions on sacred columns, and partly from sacred books. His history begins with the earliest times, and comes down to Darius Codomanus. Fragments are preserved in Josephus, and an epitome of a part of it, by Julius Africanus, in Eusebius. *Encyc. Am.*

MANGEY, THOMAS, D. D.;

Prebendary of London; editor of *Philo's Works*, 2 vols. fol., and author of *Practical Discourses on the Lord's Prayer*. He died 1755. *Lempriere*.

MANILIUS, MARCUS;

A poet, supposed to be of the Augustan age. His *Astronomica*, a didactic poem on astronomy, which ranks high as an exposition of the knowledge of the ancients on that subject, has been well edited by Bentley, and in the Delphin classics. *Lempriere*.

MANT, RICHARD, D. D.;

Bishop of Down and Connor; joint author with D'Oyley of the *Bible* published in 1814, London and Oxford, under

their names. In this work, the authorized version is printed, with copious notes, explanatory and practical, selected with great judgment from a great variety of authors, mostly of the Anglican and Irish church. It professes to give results, rather than processes of investigation, and is accompanied with a variety of matters, useful to aid in explaining the Bible. It was republished in this country, under the care of Bp. Hobart, who added notes of his own selection to those in the English edition. It has the reputation of being a useful family Bible. Bp. Mant has also published a good metrical version of the Psalms, from the English translation. *Horne.*

MANTON, THOMAS, D. D.;

A laborious and zealous divine of the seventeenth century, was born, in 1620, at Laurence-Lydiard, Somerset, England. He was educated at Oxford, and received orders from Bishop Hall before he was twenty. He soon settled at Stoke-Newington, near London. Here he prepared and published his Expositions of James and Jude. Some years after, he was chosen preacher of St. Paul's, Covent Garden, where he had a numerous congregation of persons of great note and rank, and was eminently successful in his ministry. Usher calls him one of the best preachers in England. He was forward, however, to promote the restoration, and was chosen one of the king's chaplains, and one of the Savoy commissioners; but soon fell under suspicion for Nonconformity, and, in 1662, was deprived and imprisoned for six months. He died Oct. 18, 1677. Perhaps few men of the age had more virtue, and fewer failings; but his only trust was in the *Lamb of God*. He left numerous writings, chiefly sermons and expositions. *Middleton*, iii. p. 429.

MARIANA, JOHN;

A Spanish historian and divine, of the order of Jesuits; born at Talavera, in Castile, in 1537. He wrote a history of Spain, in 30 books, highly and justly commended for the excellence of its design, and dignity of its style. It was originally published in Latin, but afterwards in Spanish. Mariana also wrote a treatise on Weights and Measures, and Notes on the Old Testament—a very valuable work. *Lempriere.*

MARKLAND, JEREMIAH;

A learned critic; born 1693, and educated at Christ's Hospital, London, and at Cambridge, where he became fellow, and an active tutor. With every prospect of ecclesiastical preferment, he declined taking orders, and devoted himself to classical literature. Besides editing portions of Latin classics, he published Euripides' *Supplices Mulieres*, in an edition elaborated with great critical skill, wrote learned notes on the two *Iphigeniæ*, aided Dr. Taylor in his *Lysias* and *Demosthenes*, and Bowyer in his *Sophocles*. In Greek criticism, few authorities are so high, and scarce any higher, than Markland. *Lempriere.*

MARNIX, PHILIP DE;

An eminent statesman and divine; born at Brussels, in 1538. He was a disciple of Calvin, and warmly opposed to papacy. He drew up the articles of agreement which united many of the nobility of the Low Countries against the inquisition, and, while consul of Antwerp, nobly defended that city against the duke of Parma. He published controversial theses, and the *Apiarium Romanum*, a work abounding in wit, just sentiment, and various information. He also translated the Psalms into Flemish. *Nouveau Dict. Hist.*

MARRYAT, ZEPHANIAH;

Dissenting minister at Zoar Street, London, and divinity tutor of the academy at Plasterers' Hall; born about 1684. He was a man of vast memory, indefatigable application, and solid judgment. He was a great student of the Scriptures, and one of the continuators of Henry. *Wilson.*

MARSH, HERBERT, D. D.;

Professor of divinity, Cambridge, and bishop of Peterborough, well known as the author of an excellent translation of Michaelis's Introduction to the New Testament, with notes. A dissertation on the genuineness of 1 Jn. 5:7, included in Michaelis's work, drew from Mr. Travis, archdeacon of Chester, Letters to Edward Gibbon, Esq., in defence of the genuineness of the passage, which Bishop Marsh answered, in vindication of Michaelis and himself, in his celebrated Letters to Archdeacon Travis—an able and critical production, but which did not, as some eminent scholars have supposed, settle the question. He has also

published several parts of a Course of Lectures on all the branches of divinity, with an historical view of the progress of theological learning, and notices of authors. This work includes Lectures on Sacred Criticism and Interpretation, which have been published separately, and are, as is well known to biblical scholars, of the highest value. *Horne.*

MARSHAM, Sir JOHN;

A learned Englishman, born 1662, educated at Oxford. During the civil wars, he sided with the king, and on the restoration became member of parliament, and was knighted by Charles II. He wrote *Diatriba Chronologica*, or an examination of the principal difficulties in the chronology of the Old Testament, afterwards enlarged into the *Canon Chronicus Ægyptiacus, Hebraicus, Græcus, &c.*, London, 1672—a work of great learning, but calculated, says Orme, to undermine confidence in the divine origin of the Mosaic institutions and the correctness of Scripture chronology.

MARTIN, ST;

Bishop of Tours; born 316; died 357. He was a native of Pannonia, became a convert to Christianity at Amiens, was made bishop of Tours in 347, founded the monastery of Marnioutier, near Tours, and wrote a confession of faith on the subject of the Trinity, still extant. He was a disciple of Hilary, of Poitiers, and a man of great zeal, though tinged with asceticism.

MARTIN, DAVID;

A Protestant divine, born in Languedoc, 1639. At the revocation of the edict of Nantes, he left France, and settled at Utrecht as pastor. His works are, a History of the Old and New Testaments, 2 vols. fol., with 424 plates, a Dissertation on 1 Jn. 5:7, which has been translated into English, a treatise on Natural, and one on Revealed Religion, and the Bible, with notes. His dissertation on the above-mentioned disputed passage in John, led to a long controversy with Mr. Emlyn, the well-known Arian writer. The notes to his edition of the Bible, according to Horne, show much good sense, learning, and piety. *Lempriere.*

MARTINI, MARTIN;

A Jesuit missionary to China; born at Trent, in the latter part of the 16th century. Returning from China, after a long residence there, he published *Sinicae Historiæ Decas prima*, a *Gentis Origine ad Christum natum*, 4to. and 8vo., a full and valuable history; *China illustrata*, which was the best account of that country previous to Father du Halde's; and an interesting history of the Tartar wars with China. Father Martini inclines to exaggerate the antiquity and resources of the empire. *Nouveau Dict. Hist.*

MASCH, ANDREW GOTTLIEB, D. D.;

Court preacher in New Strelitz; born 1724; died 1807. He completed the *Bibliotheca Sacra* of Le Long and Boerner, upon the same plan, now in 5 vols. 4to.—a work of great labor and merit, which had been discontinued for want of patronage. This work was commenced by Le Long, who published 2 vols. 8vo., Paris, 1709, republished by Boerner, of Leipzig, with additions. In 1778, Dr. Masch began his continuation, and completed it in 1790. It gives a full account of the literary history of the Bible, the various editions of the original, and the ancient and modern versions. Dr. Masch also wrote several dissertations of considerable value, particularly a treatise on the Religions of the Heathen and of Christians, intended as an argument against the naturalists. *Walch*; *Orme.*

MASIUS, ANDREW;

A very learned Orientalist, born near Brussels, in 1516, died 1573. He was a man of excellent parts, an accomplished lawyer, and counsellor to the duke of Cleves. He translated a variety of articles from the Syriac, which may be found in the Supplement to the *Critica Sacra*, compiled a Syriac lexicon and grammar, and a learned commentary on the book of Joshua, and part of Deuteronomy. The former contains the readings of the Syriac Hexaplar version. *Koenig.*

MASON, JOHN MITCHELL, D. D.;

A distinguished American divine and pulpit orator, was born in the city of New York, in 1770, and after graduating at Columbia College, prepared himself for the sacred ministry. His theological studies were completed in Europe. In 1792, he returned to New York, and was established in the ministry at that place till 1811, when he accepted the ap-

pointment of provost in Columbia College. This situation his ill health obliged him to resign; and he visited Europe to repair his constitution. On his return, in 1817, he again resumed his labors in preaching, and, in 1821, undertook the charge of Dickinson College, in Pennsylvania. In 1824, he returned to New York, and died in 1829. He was the author of *Letters on Frequent Communion*; a *Plea for Sacramental Communion on Catholic Principles*; and a number of *Essays, Reviews, Orations, and Sermons*, published at different times. They have recently been collected and published, in four volumes, octavo.

The mind of Dr. Mason was of the most robust order; his theology Calvinistic; and his style of eloquence powerful and irresistible as a torrent. When Robert Hall first heard him deliver before the London Missionary Society, in 1802, his celebrated discourse on *Messiah's Throne*, it is said he exclaimed, 'I can never preach again!' *Davenport*.

MATHER, COTTON, D. D., F. R. S.,

Son of Increase Mather, and author of the celebrated 'Essays to do Good,' was born in Boston, Feb. 12, 1662-3. At twelve years old, he had made such uncommon progress in the Latin and Greek languages, besides entering on the Hebrew, that it was thought proper to remove him to the university. Accordingly, he was admitted into Harvard College, where the progress he made in his academical studies was no way short of what he had made at school. He took his first degree at sixteen years of age, and, in his nineteenth year, he proceeded master of arts. But the best and brightest ornament of Dr. Mather's character was his early piety, for which he was no less remarkable than for his natural capacity and his wonderful progress in learning.

He prosecuted the study of divinity with such successful application, that, before he was eighteen years old, he was thought to be prepared for public service, and was advised to begin to preach; which, accordingly, he did, August 22, 1680, and accepted a call from the North Church, in Boston.

Though, from the account which has been given of Dr. Mather's labors in the ministry, one might naturally be led to think that he could have time for nothing else, yet his heart was so set on doing good, in every possible way, that he redeemed time for several other valuable and useful services. That he might the better extend his usefulness beyond the limits of his own country, he applied himself to the study of the modern languages. He learned the French and Spanish; and, in his forty-fifth year, he made himself acquainted with the Iroquois Indian tongue; so that he wrote and published treatises in each of those languages. In short, it was the great ambition of his whole life to do good. His heart was set upon it; he did not therefore content himself with merely embracing opportunities of doing good, that occasionally offered themselves, but he very frequently set apart much time on purpose to devise good; and he seldom came into any company without having this directly in his view. It was constantly one of his first thoughts in the morning, What good may I do this day? And that he might more certainly attend to the various branches of so large and comprehensive a duty, he resolved this general question, What good shall I do? into several particulars, one of which he took into consideration, while he was dressing himself, every morning; and as soon as he came into his study, he set down some brief hints of his meditations upon it. He had ordinarily a distinct question for each morning in the week. His question for the Lord's-day morning constantly was, What shall I do, as pastor of a church, for the good of the flock under my charge? Upon this he considered what subjects were most suitable and seasonable for him to preach on; what families of his flock were to be visited, and with what particular view; and how he might make his ministry still more acceptable and useful.

He published, in his lifetime, three hundred and eighty-two books. Though many of them are indeed but small volumes, as single Sermons, Essays, &c., yet there are several among them of a much larger size; as his 'Magnalia Christi Americana;' his 'Christian Philosopher;' his 'Ratio Disciplinæ Fratrum Nov-Anglorum;' his 'Directions to a Candidate for the Ministry'—a book which brought him as many letters of thanks as would fill a volume. Besides all these, the doctor left behind him several books in manuscript; one of which, viz. his 'Biblia Americana, or Illustrations of the Sacred Scriptures,' was proposed to be printed in three volumes, folio. The true motive that prompted him to write and publish so great a number of

books, appears from the motto that he wrote on the outside of the catalogue which he kept of his own works, viz. *Jn. 15:8, 'Herein is my Father glorified, that ye bear much fruit.'*

Dr. Mather died the 13th of February, 1727-8. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' See his *Life, written by his Son; also by Dr. Jennings; Jones's Chris. Biog.*

MATTHÆI, CHRISTIAN FREDERIC VON;

Professor of classical literature at Wittenberg and Moscow; born 1744; died 1810. He edited the commentary of Euthymius Zigabenus on the Gospels, with notes, and Nemesius of Emesa on the Nature of Man. But his most celebrated critical labor is his edition of the Greek Testament, for which he made an extensive collation of manuscripts, though, as he chiefly followed the authority of one class, the Byzantine, his edition is less valuable in itself, than as a collection of materials for the further labors of the critical editor. A second edition of this Testament appeared in 1803-1807. *Horne*.

MAUNDRELL, HENRY, M. A.;

Chaplain to the English factory at Aleppo; author of a *Journey from Aleppo to Jerusalem*, at Easter, 1697; another from Aleppo to the Euphrates; and one to Sinai. These works are celebrated for truth and accuracy.

MAURICE, THOMAS;

A clergyman of the Church of England, and a poet of some merit, but much better known as the author of a history of Hindostan, in several volumes, during the progress of which he also published his *Indian Antiquities*, in seven volumes, 1792-1800. He has since been assistant keeper of the British Museum.

MAXIMUS, TYRIUS;

A Platonic philosopher, who flourished at Rome, in 145, in the reign of Commodus. His *Discourses*, forty-one in number, on various philosophical subjects, and written with great eloquence, have been translated into Latin by Cosmas Pacci, and edited, in the original, by Stephens, 1557, and by Reiske, 1774. *Koenig; Enc. Am.*

MAYO, DANIEL;

An excellent Presbyterian minister, born in London, or vicinity, 1672, and educated partly in Holland, under Witsius. He preached at Tothill Fields, Westminster, at Kingston-upon-Thames, and at Hackney, and finally settled permanently at Silver Street, London, where he died 1733. He was a man of considerable talents, great zeal and activity, combined with prudence. Besides publishing many sermons, he wrote, in continuation of Henry's Exposition, a commentary on the Second Epistle to the Corinthians. *Wilson*.

M'LEAN, ARCHIBALD;

Founder of the Baptist churches in Scotland; born 1732; died 1812; author of a *Paraphrase and Commentary on the Epistle to the Hebrews*. 'Not a work of imagination, but of judgment. It does not deal in conjectures or random interpretations, but in solid, judicious investigation.—Uniformly calm, serious, and scriptural.' *Orme*.

MEAD, RICHARD;

A distinguished English physician, born at Stepney, 1673. After studying at the most eminent medical schools on the continent, he returned and settled in England, and became one of the most celebrated practitioners of his time. He wrote a treatise on the diseases mentioned in Scripture, and another, *De Imperio Solis et Lunæ*. *Lempriere*.

MEDE, JOSEPH, B. D.,

A learned English divine, was descended from a respectable family at Berden, in Essex, and born in 1586. He became a commoner of Christ Church, Cambridge, in 1602, where he took the degree of master of arts in 1610, having at this time made such progress in all kinds of learning, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology. He was appointed Greek lecturer on Sir Walter Mildmay's foundation, and particularly employed himself in studying the history of the Chaldeans and Egyptians. In 1627, he published, at Cambridge, his 'Clavis Apocalyptica,' in quarto; to which he added, in 1632, 'In Sancti Joannis Apocalypsin Commentarius, ad amussim

Clavis Apocalypticæ. An English translation of this celebrated work was published in London, in 1650, entitled 'The Key of the Revelation searched and demonstrated out of the natural and proper Characters of the Visions, &c.; to which is added a Conjecture concerning Gog and Magog.' This work has been honored with high commendation from the learned Dr. Hurd, in his 'Introduction to the Study of the Prophecies,' vol. ii. p. 122, &c., where he characterizes him as 'a sublime genius, without vanity, interest, or spleen, but with a single, unmixed love of truth, dedicating his great talents to the study of the prophetic Scriptures, and unfolding the mysterious prophecies of the Revelation.' Mr. Mede died in 1638. A collection of the whole of his works was published in 1677, in 2 vols. folio, by Dr. Worthington, who added to them a life of the author. He was a pious and profoundly learned man; and in every part of his works the talents of a sound and learned divine are eminently conspicuous. *Biog. Brit.; Jones's Chris. Biog.*

MELANCTHON, PHILIP,

Luther's fellow-laborer in the reformation, was born, Feb. 16, 1497, at Bretten, in the palatinate of the Rhine. He was distinguished, at an early age, by his intellectual endowments. His rapid progress in the ancient languages, during his boyhood, made him a peculiar favorite with Reuchlin. At his advice, he changed his name, according to the custom of the learned at that time, from Schwartzerd (black earth) into the Greek name Melancthon, of the same signification; and, in 1510, went to the university of Heidelberg. Here he was preëminent in philological and philosophical studies, so that, the following year, he was deemed qualified for the degree of bachelor of philosophy, and was made the instructor of several young counts. But, as this university denied him the dignity of magister, on account of his youth, he went to Tübingen, in 1512, where, in addition to his former studies, he devoted himself particularly to theology; and, in 1514, after obtaining the degree of master, delivered lectures on the Greek and Latin authors.

In 1518, he received from the great Erasmus the praise of uncommon research, correct knowledge of classical antiquity, and of an eloquent style. On Reuchlin's recommendation, he was appointed, the same year, to be professor of the Greek language and literature at the university of Wittenberg, where he was brought into contact with Luther; and, by his enlightened mind, ripened judgment, philosophical and critical acumen, the uncommon distinctness and order of his ideas, his extraordinary caution, yet steadfast zeal, contributed greatly to the progress and success of the reformation, in connection with the activity, spirit, and enterprise of Luther. His superiority as a scholar, his mild, amiable character, and the moderation and candor with which he treated the opposite party, rendered him peculiarly suitable to be a mediator. No one knew better than he how to soften the rigor of Luther, and to recommend the new doctrines to those who were prepossessed against them. His '*Loci Theologici*,' which first appeared in 1521, opened the path to an exposition of the Christian creed, at once scientific and intelligible, and became the model to all Protestant writers on dogmatics. He urged, decidedly, in 1529, the protest against the resolutions of the diet of Spire, which gave his party its name. In 1530, he drew up the celebrated Confession of Augsburg. This, and the Apology for it, which he composed soon after, carried the reputation of his name through all Europe. Francis I. invited him to France, in 1535, with the view to a pacific conference with the doctors of the Sorbonne; and he, soon after, received a similar invitation to England; but political reasons prevented his accepting either of the invitations.

He went to Worms, in 1541, and soon after to Ratisbon, to defend the cause of the Protestants; but, failing by his wisdom and moderation to produce the peace which he so earnestly desired, he was reproached by his own party for the steps which he had taken, which they considered as leading to an unworthy compromise with the Catholics. The same happened to him at Bonn, in 1543; but neither Luther nor any of his friends, how much soever they disapproved of his measures, ever entertained a doubt of the purity of his intentions, or his fidelity to the cause of gospel truth. Much as Melancthon had to suffer from Luther's vehemence, the friendship of these two noble-spirited men, agreeing in their religious belief, remained unbroken till Luther's death, when Melancthon lamented him with the feelings of a son.

A great part of the confidence which Luther had enjoyed was now transferred to his surviving friend. Germany had already called him her teacher, and Wittenberg revered in

him its only support, and the restorer of its university after the Smalcaldic war. The new elector, Maurice, treated him with distinction, and did nothing in religious matters without his advice; but some theologians, who would fain have been the sole inheritors of Luther's glory, attacked his dogmas, and raised suspicions of his orthodoxy. The approximation of his views, on the subject of the Lord's supper, to those of the Swiss reformers, occasioned him much censure, as did still more his acquiescence in the introduction of the Augsburg Interim into Saxony, in 1549. Flacius and Osiander greatly annoyed him; the former on the subject of religious ceremonies, and the latter on that of justification; but the investigation of his orthodoxy, which was instituted at Naumberg, in 1554, resulted in his entire justification. The unity of the church, to promote which he made another attempt at Worms, in 1557, was his last wish. He died at Wittenberg, April 19, 1560, aged 63 years.

A more amiable, benevolent, open and unsuspicious character never ornamented the Christian name. His endeavors to promote education are never to be forgotten; and, while the history of the reformation continues to be a subject of interest, Melancthon will command respect and esteem. See the admirable *Life of Melancthon*, lately written by F. A. Cox, LL. D.; *Jones's Chris. Biog.*; *Hend. Buck.*

MENANDER;

A Greek poet, prince of the new comedy. He flourished at Athens about 342 B. C. It is from Menander that Paul quoted the well-known saying, (1 Co. 15:33.) which had passed into a proverb, 'Evil communications corrupt good manners.' Of his 100 comedies, or more, only fragments remain, which have been edited by Grotius and Leclerc. Terence borrowed from him. *Lempriere; Koenig.*

MENOCHIO, JOHN STEPHEN;

A Jesuit, of Milan, born 1576, celebrated for his learning and virtues. He was author of Political and Economical Institutions; a work on the Republic of the Hebrews; and a Commentary on the Scriptures, in 2 vols. fol. and 4 vols. 4to. — all in Latin, and works of merit. *Lempriere.*

MERCIER, JOHN LE;

In Latin, MERCERUS; a distinguished philologist, born in Languedoc, where he died in 1562. He succeeded Francis Vatablus in the chair of Hebrew in the Royal College at Paris; wrote commentaries on Job, Proverbs, Ecclesiastes, and the Canticles, 2 vols. fol.; Lectures on Genesis, and on the Prophets; and republished the lexicon of Pagninus, with additions. He died a Protestant. *Lempriere.*

MEURSIUS, JOHN;

A learned professor of history and Greek at Leyden and at Sora, and historiographer to the states of Holland; born near the Hague, 1579. At 18, he wrote a commentary on Lycopiron. His works, printed in 12 vols. fol., Florence, contain treatises de Populis Atticæ; Archontes Athenienses; Fortuna Attica; De Festis Græcorum, &c. *Lempriere.*

MEYER, JOHN, D. D.;

Professor of theology at Harderwyk; died 1725. He translated, illustrated with notes, and edited Sedher Olam, a Hebrew chronicle, of great esteem among the Jews, usually attributed to Rabbi Jose Ben Chilpeta. *Ind. Cat.*

MEYER, GOTTLÖB WILLIAM;

Professor of theology at Göttingen, Altdorf, and Erlangen; born 1765; died 1816: well known as the author of an Essay on the Principles of Interpretation to be applied to the Old Testament. *Ind. Cat.*

MICHAËLIS, JOHN HENRY,

A learned divine and Oriental scholar, was born at Kettenberg, in Germany, in 1668. He studied at the university of Leipsic, and afterwards at Halle, where he became professor of Greek literature in 1699. He subsequently obtained the office of librarian to the university, and at length was appointed to the chair of divinity and the Oriental languages. In 1720, he published, at Halle, a valuable edition of the Hebrew Bible, with various readings from manuscripts and printed editions, and the Masoretic Commentary and Annotations of the Rabbins. A kind of appendix to this work, at the same time, appeared, under the title of '*Ubiiores Annotationes Philologico Exegeticæ in Hagiographos.*' Halle, 1720, in 3 vols. 4to. He was also the author of a Hebrew Grammar, and other works. He died in 1733. *Hend. Buck.*

MICHAELIS, Sir JOHN DAVID,

Son of Christian Benedict, and nephew of John Henry Michaelis, was born at Halle, in 1717. He was educated at the university of his native place, and devoted himself to the clerical profession. Having visited England, he became acquainted with Bishop Lowth and other learned men, and for a while officiated as minister at the German chapel, St. James's palace. Returning to Germany, he was made professor of theology and Oriental literature at the university of Göttingen, of which he was also librarian. He was appointed director of the Royal Society of Göttingen; and by his writings and lectures he contributed greatly to the celebrity of that university as a school of theological literature. The order of the polar star was conferred upon Professor Michaelis, in 1775, by the king of Sweden; and, in 1786, he was made an aulic counsellor of Hanover. He died in 1791, at the age of 75. His works are very numerous, amounting to about fifty different publications, mostly relating to Scripture criticism, and the Oriental languages and literature. Among the most valued are his 'Introduction to the New Testament,' which has been translated into English by Bishop Marsh; his 'Commentaries on the Law of Moses,' of which there is an English version by Dr. Smith, a clergyman of the Church of Scotland; his *Spicilegium Geographiæ Hebræorum*; his 'Supplementa ad Lexica Hebræica'; his 'Biblical and Oriental Library'; and his 'Translation of the Bible, with Notes, for the Unlearned.'

The adherence of Michaelis to the established system of Lutheranism, and his outward respect for the Christian religion, have principally been attributed to the impressions made upon his mind by the intercourse of the Pietists, and especially by the education which he received from his excellent father. Too light-minded, as he himself acknowledges, to adopt their tone of pious feeling, he nevertheless retained a certain conviction of the truth of Christianity; endeavored, by new and singularly ingenious theories, to remove objections to it; and, much to the surprise of his younger contemporaries, whose rationalistic views were ripening apace, he held, to the last, [though fond of novelty,] many parts of the older system, which they had either modified or thrown aside. *Hend. Buck.*

MIDDLETON, CONYERS, D. D.,

A learned divine and elegant writer, was born in 1683, at York, and was educated at Trinity College, Cambridge, of which he became a fellow. In the contest between the members of that college and Dr. Bentley, he took a prominent part. In 1724, he visited Italy. He was, subsequently, Woodwardian professor of mineralogy, and librarian at Cambridge. His only church preferment was the living of Hascomb, in Surry; for his free spirit of inquiry was not calculated to conciliate clerical patronage. He had, however, a sufficient fortune to render him indifferent to the emoluments of his profession. He died in 1750.

His chief works are, a *Life of Cicero*, which ranks among the classical productions of our literature; a *Free Inquiry into the Miraculous Powers of the Church*, which excited against him a host of vehement opponents; a *Refutation of Tindal*; a *Letter from Rome*, showing an exact Conformity between Popery and Paganism. It certainly must be admitted that some of Middleton's expressions were incautious, and some of his sentiments controvertible; but Middleton was too good a man to oppose truth, and too wise a man to disbelieve the veracity of the Holy Scriptures. He was an accomplished scholar, and wrote the English language with great elegance; but he was a man of independent mind, and not suited to pace in the trammels of the establishment. He exemplified, in his life and conversation, those Christian principles to which he was attached. His *Miscellaneous Pieces* form 5 8vo. vols. See *Life of Dr. Middleton*; *Davenport*; *Jones's Chris. Biog.*

MIDDLETON, ERASMUS,

Author of the 'Biographia Evangelica,' was born about 1750, and graduated at King's College, Cambridge. He was a predecessor of Legh Richmond as rector of Turvey, Bedfordshire, a man of warm piety, and of a catholic spirit. His great work in biography is a collection of invaluable materials, and must immortalize his memory, while doing immense good. It ought to be better known in this country.

MIDDLETON, THOMAS FANSHAW, D. D., F. R. S.,

First bishop of Calcutta, was the only son of the rector of Keddleston, in Derbyshire, where he was born in 1769.

He received his education at Christ's Hospital, and proceeded from thence, upon a school exhibition, to Pembroke Hall, Cambridge, where he took his first degree, in 1792. The same year he took orders as curate of Gainsborough, in Lincolnshire, where he wrote for a periodical paper, under the title of 'The Country Spectator.' In 1808, he took his doctor's degree; and the same year he gave to the public his learned work entitled 'The Doctrine of the Greek Article applied to the Illustration of the New Testament,' in a large 8vo. vol., which, after being several years out of print, has been recently republished.

In 1812, he was made archdeacon of Huntingdon; and, when government came to the resolution of establishing a resident bishop in India, Dr. Middleton was selected for that eminent station; and, being consecrated at Lambeth, in May, 1814, he sailed for Calcutta, where he arrived in the month of November of the same year. He immediately began to exert himself, in his new and authoritative station, with zeal and assiduity. In 1820, he laid the foundation-stone of a church at Calcutta, near to which a school was erected for the Christian poor, and, soon after, a missionary college; towards the erection of which endowment the societies for the Propagation of the Gospel in Foreign Parts, and for Missions to Africa and the East, contributed £5000 each. In the midst of these labors, the learned bishop was attacked with a fever, of which he died, after a short illness, July 8th, 1822. His sermons and charges have been collected into a volume by Dr. Bonney, to which a biographical memoir is prefixed. *Life, by Bonney*; *Jones's Chris. Biog.*

MILL, JOHN, D. D.,

A learned English divine and biblical critic, was born at Shapp, in Westmoreland, in 1645. He became a servitor in Queen's College, Oxford, in 1661, where he graduated master of arts in 1669. Being afterwards elected a fellow, he became an eminent tutor; and, having entered into orders, was greatly admired for his pulpit eloquence. In 1680, he received from his college the living of Blethingdon, in Oxfordshire, and, proceeding D. D., became chaplain in ordinary to Charles II. The valuable edition of the New Testament, on which Dr. Mill employed thirty years of his life, appeared in 1707, under the title of 'Novum Testamentum Græcum, cum Lectionibus variantibus, ex MSS., &c.' Of the great learning and critical acumen of Dr. Mill, this laborious work forms an indisputable testimony. The collection of such a mass of various readings, (gathered, it is said, from more than 30,000 MSS.) instead of supplying arms for infidelity, as some seem to have feared, has served to place the uncorrupted integrity of the Scriptures in a stronger light than ever. Cavil and suspicion on this point is forever precluded, and set at defiance. Dr. Bentley has ably vindicated the labors of Dr. Mill, in his 'Remarks.' He survived the publication of his great work only a fortnight, dying of an apoplexy, in 1708, in the 63d year of his age. *Biog. Brit.*; *Jones's Chris. Biog.*

MILMAN, Rev. H. H.;

Professor of poetry in the university of Oxford, and author of *Belshazzar*, a Dramatic Poem; *Samor*, or the Lord of the Bright City; and a *History of the Jews*, republished in the Harpers' Family Library. The latter work has been charged with a tendency to undermine the authority of revelation. *Davenport.*

MILTON, JOHN;

The Christian Homer, was born, December 9, 1608, in Bread Street, in London, and was educated at St. Paul's School, and Christ's College, Cambridge. His original purpose was to enter the church; but his dislike to subscription and to oaths, which in his opinion required what he emphatically termed 'an accommodating conscience,' prevented the fulfilment of his intention. After he quitted the university, he passed five years of studious retirement at his father's house, at Horton, in Buckinghamshire; during which period he produced *Comus*, *Lycidas*, and some of his other poems. In 1638, he went to France, whence he proceeded to Italy. On his return, after an absence of fifteen months, he opened an academy at Aldersgate Street, and began also to take part in the controversies of the time. The zeal with which, in his *Tenure of Kings and Magistrates*, he vindicated the execution of Charles I., induced the council of state to appoint him Latin secretary, and he thus became, in a manner, the literary champion of the popular cause. In behalf of that cause he published his *Iconoclastes*, in answer to the *Icon Basilike*, and his two *Defences of the People of England against the libels of Salmasius*

and Du Moulin. In the execution of this 'noble task,' as he calls it, he lost his sight; his previous weakness of the eyes terminating in a gutta serena.

At the restoration he remained concealed for a while, but the interest of his friends, particularly Marvell and Davenant, soon enabled him to re-appear in safety. The rest of his life was spent in retirement, employed partly in the composition of that noble work which he had long meditated, and by which he at once immortalized his name, and shed a lustre over his country. The *Paradise Lost* appeared in 1667. The Mæcenas of a bookseller paid him five pounds for the first edition of thirteen hundred copies, and liberally agreed to pay ten more, upon the sale of two subsequent editions of equal magnitude! *Paradise Regained*, *Samson Agonistes*, and the *History of Britain*, were among his latest productions. The date of his recently-discovered treatise of Christian Doctrine is unknown. This work shows Milton to have been an Arian Baptist. His active imagination and impetuous spirit mingle too strongly with his theology, and in several particulars corrupt it; but though, like Locke, he sometimes mistakes the sense of Scripture, no man had a higher opinion of its supreme authority, or held more firmly its most vital truths. His name cannot be classed with modern Unitarians. He died November 8, 1674. See *Milton's Life*, by Johnson, Symmons, and Imlay, and his *Character* by Dr. Channing; Dav.; Jones.

MOLDENHAWER, J. H. D.;

Professor of theology, Königsberg, then pastor at Hamburg, 1709; died 1799. He was the author of an Introduction to the Old and New Testament, with the Apocrypha. Few treatises of the kind, in the opinion of Horne, are more useful than this. He shows the canonical authority of the Bible in general, and treats of the author, time of writing, argument, scope, chronology, &c. of each book in particular. He also wrote a work styled a fundamental Explanation of difficult passages in the N. T. *Horne*.

MONTAGUE, Lady MARY W.;

A distinguished English writer; born 1690; died 1762. She was the eldest daughter of Evelyn Pierpont, duke of Kingston, and, in 1712, married Edward Wortley Montague, a gentleman of sterling character and abilities, whom four years after she accompanied on his embassy to Constantinople. In this city, she improved her ample opportunities to observe the Turkish manners and customs, which she portrayed in letters to her friends at home, in a manner and style so elegant and fascinating, and with so much genius, that her letters have become classic in the language. She introduced inoculation for the small-pox into England. *Lempriere*.

MONTESQUIEU, Baron de,

An illustrious French writer and magistrate, was born, in 1689, at the castle of Brede, near Bordeaux; became councillor of the parliament of Bordeaux in 1714; and in 1716 succeeded his uncle as president à mortier. His first published work was his *Persian Letters*, which appeared in 1721. In 1726, he relinquished his office, in order to devote himself to literature. He then travelled over a considerable part of the continent, and visited England, where he resided for two years. On his return, he retired to the castle of Brede. His two principal works, on the Greatness and Decline of the Romans, and the Spirit of Laws, the former given to the world in 1734, and the latter in 1748, were the result of his long studies and meditations. He died in 1755. Burke characterizes him as 'a genius not born in every country, or every time; a man gifted by nature with a penetrating, aquiline eye; with a judgment prepared with the most extensive erudition; with a Herculean robustness of mind, and nerves not to be broken with labor.' *Davenport*.

MORE, HENRY, D. D.,

A divine and Platonic philosopher, was born, in 1614, at Grantham; was educated at Eton, and Christ College, Cambridge; refused the highest preferments; and died, universally beloved, in 1687. He wrote on the Apocalypse. His works, in which are many fine passages, form two folio volumes. As a poet, he is known by his *Psychozoia*, or *Song of the Soul*, in which, though it is often obscure and prosaic, there is much poetical imagery. *Davenport*.

MORIER, JAMES, Esq.;

His Britannic Majesty's secretary of embassy to the court of Persia; and author of 'Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the years

1808-9; with some account of the mission under Sir H. Jones, to the court of the king of Persia,' 4to., Lond., 1812. Also, a second Journey through Persia, &c. to Constantinople, between 1810-1816, &c. To Morier's interesting notices of Western Persia and the countries lying on the route traced in these travels, his brother has added a pleasing delineation of Persian manners and customs in the *Adventures of Hajji Baba*, a romance, somewhat after the lively manner of Oriental works of fiction.

MORISON, JOHN, D. D.;

A minister in London, and author of an Exposition of the Psalms, of which Horne speaks favorably, though it is far from being an independent and thorough work. He has also written an Exposition of part of the Epistle to the Colossians, and Lectures on the Reciprocal Obligations of Life, of a practical and useful character.

MORRISON, ROBERT, D. D.;

English missionary to China; born 1782; died at Canton, 1834. He was also Chinese translator to the East India Company. He acquired a knowledge of the Chinese language surpassed by few, and did more than any other individual, if not all others, to facilitate the study of the language by foreigners. He published *Horæ Sinicæ*, or Translations from the popular literature of the Chinese, a Grammar, Dictionary and Vocabulary of the Chinese language, a View of China for philological purposes, and a translation of the Bible into Chinese.

MORUS, S. F. N., D. D.

Professor of theology, Leipsic; born 1736; died 1792. His *Acroases Academicæ super Hermeneutica Novi Testamenti*, an exceedingly valuable work, consists of supplementary remarks on a part of Ernesti's well-known *Institutio Interpretis Novi Testamenti*; and extracts from it have been translated and published in Stuart's *Elements of Biblical Interpretation*, and in the *Biblical Repository*. Morus's *Epitome Theologiæ Christianæ* contains much in little space, without any parade of learning. 'He also wrote, under different titles, philological and critical expositions of most of the books of the New Testament, which are all highly deserving the attention of those who are attached to the sound principles of biblical learning.' *Orme*.

MOSHEIM, JOHN LAURENCE, D. D.,

A German Protestant theologian, was born in 1695, at Lubeck, and, after having filled professorships in Denmark and Brunswick, died in 1755, professor of theology and chancellor of the university of Göttingen. His sermons were much admired for their pure, elegant, and mellifluous style. In his private character he is said to have resembled Fenelon. He wrote above a hundred and sixty works, among which may be mentioned *The Morality of the Holy Scriptures*, and an *Ecclesiastical History*, the latter of which was translated by Dr. Maclaine, and still more recently, in closer conformity to the simple style of the original, by Dr. Murdock, of New Haven, Connecticut. *Davenport*.

MÜNSTER, SEBASTIAN;

Professor of theology and Hebrew, at Heidelberg and Basle; born at Ingolstadt, 1489; died of the plague at Basle, 1552. He once belonged to the Cordeliers, but left them, and joined Luther, though he never engaged in the controversies of the times. He wrote several mathematical works; compiled a Chaldee Grammar; translated Kimchi's Hebrew Grammar into Latin; and made a Latin version of the O. T., with valuable notes. Huet gives him the character of a translator well versed in the Heb. language, whose style is very exact, and conformable to the original. *Koenig; Horne*.

MUNTIE, CASPAR FRED.;

Professor of Greek, Copenhagen; died 1762. He gave *Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ*, published at Copenhagen and Leipsic, 1755, 8vo.

MURRAY, RICHARD;

Author of an Introduction to the Study of the Apocalypse, to which was added a Brief Outline of Prophetic History, from the Babylonish Captivity to the Commencement of the Nineteenth Century, Dublin, 1826, 8vo.

MUSONIUS, RUFUS;

A Stoic philosopher of the first century, said to have been put to death by Nero, for making use of the liberty of speech.

Moses, of Uhn, has translated and published several fragments of his, with his life, and Le Noir published his work on the Luxury of the Greeks.

MYLIUS, GEORGE;

Superintendent at Augsburg, where he was born 1548.

N.

NACHMANIDES, MOSES,

A learned Spanish Jew, called also ARAMBAN, was born 1194. His works are, a Commentary on the Pentateuch, on Job, on the Canticles; a treatise on the Laws of Man, on Faith and Hope, on the Coming of the Messiah and the End of the World; expositions of some Talmudic tracts, and many others of minor importance. *Koenig.*

NAPIER, JOHN;

Baron of Merchiston, in Scotland, and inventor of logarithms; born 1550; died in 1617. After studying at the university of St. Andrews, and making the tour of Germany, Italy, and France, he returned to Scotland, and devoted himself to mathematical studies; not so exclusively, however, but that he produced a curious and somewhat learned work on the Apocalypse, which was translated into French, Dutch, and German. Napier looked for the latter day about 1688. *Orme.*

NEPOS, CORNELIUS;

A Roman historian, who wrote biographies of illustrious men, of which there are extant only the lives of Greek and Roman generals. He is an elegant classical writer.

NEVINS, Rev. WILLIAM, D. D.;

Late pastor of a Presbyterian church, Baltimore; a successful preacher, and author of sermons, tracts, and articles in periodical publications, which have been very acceptable to the Christian public.

NEWCOME, WILLIAM, D. D.;

A learned prelate, born at Abington, where his father was vicar. He was educated at the grammar school in his native place, and at Pembroke College, Oxford. He was afterwards tutor to Mr. Fox, at Hertford College, through whose patronage he obtained successively the bishoprics of Ossory and Waterford; and was then translated to the archbishopric of Armagh by Lord Fitzwilliam, when lord-lieutenant. He died in 1800. Archbishop Newcome was a man of an amiable spirit, and of very respectable attainments in biblical knowledge. His Harmony of the Gospels, in Greek, disposed principally after the manner of Le Clerc, was received with universal gratification, and has gone through many editions, both in Great Britain and America. He also published an Attempt towards an Improved Version, a metrical Arrangement and Explanation of the Prophet Ezekiel, and the twelve minor Prophets, in separate works, but on precisely the same plan. 'The Notes are copious and pertinent, untainted by an ostentatious display of criticism, and abounding with such illustrations of Eastern manners and customs as are best collected from modern writers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious.' There was also published, after his death, an Attempt towards revising the English version of the New Testament, by Archbishop Newcome, on which the Socinians pretended to build their noted Improved Version, but without success. *Horne.*

NEWTON, Sir ISAAC,

The greatest name that modern science can boast, was born at Colsterworth, Lincolnshire, Dec. 25, 1642, and early displayed a talent for mechanics and drawing. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler, in which situation his uncle happened to find him, probably meditating discoveries of his own, which should eclipse the glory of his predecessors. He was educated at Grantham School, and at Trinity College, Cambridge, and studied mathematics with the utmost assiduity. In 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671, he became a member of the Royal Society. It was during his abode at Cam-

bridge that he made his three great discoveries — of fluxions, the nature of light and colors, and the laws of gravitation. To the latter of these his attention was first turned by his seeing an apple fall from a tree. The Principia, which unfolded to the world the theory of the universe, was not published till 1687. In that year also Newton was chosen one of the delegates to defend the privileges of the university against James II.; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the mint in 1696; was made master of it in 1699; was chosen president of the Royal Society in 1703; and was knighted in 1705. He died March 20, 1727.

His 'Observations on the Prophecies of Daniel and the Apocalypse,' appeared in 1733, in quarto. 'It is astonishing,' says Dr. Hutton, 'what care and industry Newton employed about the papers relating to chronology, church history, &c.; as, on examining them, it appears that many are copies over and over again, often with little or no variation.' All the works of this eminent philosopher were published by Dr. Samuel Horsley, in 1779, in five volumes, quarto; and an English translation of his 'Philosophiæ Naturalis Principia Mathematica,' is extant.

The character of Sir Isaac Newton is shown by Dr. Brewster to have been that of the orthodox, humble, and sincere Christian. Of nature, antiquity, and the Holy Scriptures, he was a diligent, sagacious, and faithful interpreter. He maintained, by his philosophy, the dignity of the SUPREME BEING, and in his manners he exhibited the simplicity of the gospel. 'I seem to myself,' he said, 'to be like a child, picking up a shell here and there, on the shore of the great ocean of truth.' *Martin's Biog. Philos.; Hutton's Math. Dict.; Brewster's Life of Sir Isaac Newton; Davenport; Jones's Chris. Biog.; Chalmers's Works.*

NEWTON, Bp. THOMAS,

A learned prelate, was born, in 1704, at Lichfield; was educated there, at Westminster, and at Trinity College, Cambridge; and, after having received various minor preferments, was made bishop of Bristol, in 1761. He died in 1782. His principal work is, Dissertations on the Prophecies. He also published editions, with notes, of Paradise Lost, and Paradise Regained. *Davenport.*

NICHOLSON, WM., D. D.;

A learned bishop; born at Orton, Cumberland, 1655; died 1712. He was educated at Oxford, and by the bishop of Carlisle was presented with a prebend and deanery in that church, and succeeded his patron in the bishopric in 1702. In 1727, he was made archbishop of Cashell, but died in a short time. The best known of his learned writings are his Descriptions of Poland, Denmark, &c.; the English Historical Library, and Tracts on the Bangorian Controversy. *Lem.*

NICOLAS, DAMASCENUS;

An historian and Peripatetic philosopher, who flourished in the reign of Augustus, and was ambassador from Herod, king of Judea. He wrote a Universal History, in 144 books, of which a few fragments only remain, together with comedies and tragedies, of good reputation. *Koenig.*

NIEWENTYT, BERNARD;

A learned Dutchman; born in North Holland, 1654. He became a distinguished philosopher and mathematician, and was also eminently skilled in medicine. He wrote several mathematical works of merit, besides Contemplations on the Universe, translated into English, under the title of the Religious Philosopher. *Lempriere.*

NITZSCH, CHARLES LEWIS, D. D.;

Professor of theology, Wittenberg; born 1751; author of a Dissertation on the Sense of the Apostles' Decree, Ac. 15:29, in the Commentationes Theologicae, vol. vi. and various other pieces in current periodicals and theological collections in Germany.

NIZAMI, KENDSCHEWI,

A Persian poet, who flourished about the middle of the twelfth century. He wrote a poem in Praise of God, inserted in Kosegarten's *Triga Carminum Orientalium*, with notes. *Cat. And. Lib.*

NOBLE, Rev. S.;

A Swedenborgian clergyman, London, and author of a work on the Plenary Inspiration of the Scriptures, and the Principles of their Composition, Lond. 1828. The author's object is, to meet the objections urged against the divine origin of the sacred volume. The work consists of six Lectures, greatly enlarged; originally delivered at Albion Hall, London. He, like other Swedenborgian writers, contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual.

NOESELT, JOHN AUG., D. D.,

Professor of theology at Halle; born 1734; died 1807. He ranks with the neologists of Germany, but is an able expositor of such difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are his *Opuscula ad Interpretationem Sacrarum Scripturarum et ad Historiam Ecclesiasticam*, Halæ, 4 vols. 8vo., and *Exercitationes ad Sac. Scrip. Interpretationem*, Halæ, 4 vols. 8vo.

NOLDIUS, CHRISTIAN;

Professor of theology, Copenhagen; born in Scania, 1626; died 1683. He was universally respected for his learning and virtues. He wrote a History of Idumea, a Synopsis of Sacred History and Antiquities, a Treatise on Logic, and *Concordantiæ Particularum Hebræo-Chaldaicarum Vet. Test.*, Jena, 1734, 4to., which was his chief work, has been often reprinted, and is highly esteemed. 'His Concordance is so complete, that it has left scarce any thing unfinished;

and is of the highest importance to every biblical critic. *Horne.*

NONNUS;

A Greek poet of the fifth century. His *Dionysiaca*, in 48 books, written before his conversion, has been often published, and his poetic version of John's Gospel has been edited by Heinsius, with Scholia, under the title of *Aristarchus Sacer*. He also wrote an account of his embassy to Ethiopia. *Lempriere; Koenig.*

NORDEN, FREDERIC LEWIS;

A learned Dane, born in Holstein, 1708. He excelled in mathematics, and particularly in correct drawing, on which account he was employed by the Danish king in travelling, and examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe, and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. *Lempriere.*

NORRIS, JOHN;

An English divine and Platonic philosopher, born 1657, in Wiltshire, and educated at Winchester School, and at Exeter College, Oxford. He died 1691, rector of Bemerton, near Sarum. He wrote against the Quakers and the Calvinists; against Locke's Treatise on the Understanding, and *Dodwell* on the Immortality of the Soul. 'He was an enthusiast, as a man, and in theology, a mystic.' 'Norris was a fine writer for strength and thought, and his sentiments are commonly just.' He also wrote Sermons on the Beatitudes, and a Theory of the Ideal World. *Lempriere; Horne.*

NOURSE, Rev. JAMES,

Has edited the New Testament in the authorized English version, divided into paragraphs, after the Greek Testament of Knapp, and sometimes that of Bengel, with notes and various other critical matter.

O.

O'BRIEN, HENRY, Esq.;

Author of a Prize Essay on the Round Towers of Ireland, London, 1834. The work is an attempt to explain the mystery of those towers, and received a part of the prize offered by the Royal Irish Academy, for the purpose of eliciting a solution of the question as to their origin and design.

ŒCUMENIUS;

A Greek writer in the 10th century; called by some an able interpreter of Scripture, while others speak of him with indifference. His works appeared with those of Aretas, at Paris, 2 vols. folio. *Lempriere.*

ŒDER, GEORGE LEWIS;

Rector at Anspach, and dean of Feuchtwangen; born 1694; died 1760. He was the author of *Free Inquiries concerning the Revelation*, and several books of the Old Testament, in German, *Animadversiones Sacræ*, *Observationum Sacrarum Syntagma*, &c.

ŒDMANN, SAMUEL;

Professor of theology, Upsal; born 1750; died 1829. His *Miscellaneous Collections from Natural History*, for the illustration of Scripture, published originally in Swedish, was translated into German by Gröning, Rostock and Leipsic, 1786-95.

ŒRTEL, EUCH. FRED. CH.;

Professor in the gymnasium at Anspach; born at Streiberg, 1765; author of *Christology*, or *Results of the latest exegetical expositions concerning the divinity of Christ*, Hamburg, 1792; and a version of the Bible from the original languages, with annotations, vol. 1st, Anspach, 1817; all in German. *Winer's Handbuch.*

OLEARIUS, JOHN;

A learned German; born at Hall, in Saxony, 1639. He became Greek and divinity professor at Leipsic, wrote various works on theology, philosophy, &c., and was a great contributor to the '*Leipsic Acts*.' He died August, 1713. *Lempriere.*

OLEARIUS, GODFREY;

Son of the preceding, born at Leipsic, July 23, 1672. He studied at Oxford, and became professor of Greek and Latin, and afterwards of divinity, at Leipsic. He published a Dissertation on the Worship of God by J. C.; a History of Rome and Germany, &c. He died Nov. 10, 1715. *Lempriere.*

OLSHAUSEN, HERMANN;

Professor of theology at Erlangen; born 1796, at Oldesloh, in the duchy of Holstein. He received his university education partly at Kiel and partly at Berlin, and in 1822, was made theological professor at Königsberg, from which place he removed, in 1835, to fill the same chair at Erlangen. His Commentary on the New Testament, only two volumes of which have yet appeared, is the best known of his writings. The author's aim is to exhibit results, rather than the processes by which they are obtained. His mode of exposition is suited to the common mind far more than the ostentatiously-critical one adopted by most German biblical expositors. Olshausen has also published a work on the genuineness of the writings of the New Testament, showing the present state of that question; which has been translated by D. Fosdick, from whose preface this notice has been taken.

ONKELOS;

A learned Jewish rabbi, who flourished about the time of Christ, and executed a faithful and literal version of the Pentateuch into Chaldee, which is of great use in determining the meaning of the Hebrew text. It is commonly called the Targum of Onkelos. From the purity of its language, it is evidently the oldest of all the Chaldee Targums. The *editio princeps* of this Targum was printed with the Pentateuch, fol. Bonon., 1482. The best edition is that in Buxtorf's Bible, Basle, 1620, or in the London Polyglot, 1657. *Clarke.*

OPPIAN;

A Cilician, known as a Greek poet and grammarian in the 2d century. *Lempriere.*

ORIGEN,

One of the fathers of the church, was born, in 155, at Alexandria, and studied philosophy under Ammonius, and

theology under Clemens Alexandrinus. Being persecuted by his diocesan, Demetrius, he went to Cesarea, and afterwards to Athens. During the persecution of Decius, he was imprisoned and tortured. He died in 253. His great works are, the Hexapla, in which were six Greek versions, arranged in parallel columns; those of Aquila, Symmachus, the Septuagint, Theodotion, and two others, with the Hebrew text in Hebrew characters, and the same in Greek letters. He afterwards abridged it into the Tetrapla, containing only the first four of the versions just named. Both these works are lost, except a few fragments, collected and published by Father Montfaucon, 2 vols. fol. Paris, 1713. He also wrote commentaries on many of the books of the Bible; but only fragments of these remain. He wrote against Celsus, and a book on Prayer, both extant in Greek; and a treatise against all the philosophical sects, also extant. Many of the works of Origen were translated into Latin by Jerome and Rufinus, of which translations there still remain some homilies, commentaries, and treatises of minor importance. Origen was a thorough critic, learned and pious, but credulous in the extreme, and capable of believing and teaching the most absurd notions for grave truths. *A. Clarke.*

OROBIO, Dr. ISAAC;

A learned Spanish physician, who, being maliciously accused of Judaism by a Moorish servant, was seized by the Papal inquisition, and after being imprisoned three years, was subjected to six different modes of most exquisite torture. These may be found described at large by Fox, in his Book of Martyrs. Orobio lay seventy days before his wounds were healed. He was afterwards banished, and in his exile wrote and published an account of his sufferings. *Fox.*

ORPHEUS;

A Thracian poet before the age of Homer. His history is fabulous, and the works ascribed to him are by more modern hands. *Lempriere.*

ORTON, JOB,

Author of the 'Exposition of the Old Testament,' was born at Shrewsbury, in 1717. To his parents, who were the patrons of piety and good men, he was indebted for early instruction in the Christian faith, and imbibed from them the principles of pure religion. In his native town, he acquired a considerable portion of classical learning. In his sixteenth year, he was put under the tuition of Dr. Charles Owen, of Warrington, who had usually with him a few young men designed for the work of the ministry. In 1734, he was sent to Dr. Doddridge's academy, at Northampton; and, after going through the ordinary course of studies, he was, in 1739, appointed assistant to the doctor in his academical labors, and discharged the duties of his office with singular ability, prudence, and success. In 1741, he was taken from this situation to his native town, by the united voices of the Presbyterian and Independent congregations, which joined to receive him as their pastor. On Dr. Doddridge's decease, he was pressing invited to succeed him in the academy and congregation; but this, as well as a call to succeed Dr. Hughes in London, he declined, and continued his labors at Shrewsbury. Before old age arrived, the nervous complaints with which he was frequently troubled, made him conceive himself unable to continue longer in the pastoral office; and, in 1765, while he was but in his forty-eighth year, he resigned his charge. His infirmities gradually increased, and his sufferings becoming at last exceedingly acute, terminated in death, in July, 1783, in the sixty-sixth year of his age.

Few men were more diligent than Mr. Orton, or more conscientious in performing the various duties of his office. To the end of his life, his heart was set on doing good; and when he had ceased to preach, conversation, letters, plans of sermons, were sent to his friends, and every private method in his power was resorted to. With the same view, he published books; viz. 'Discourses on Eternity, on Zeal, on Christian Worship;' 'Meditations for the Sacrament;' and several volumes of Sermons.—His 'Life of Dr. Doddridge,' which is one of the most useful books to a student and a minister, had been published before. The preacher who has not read it has much pleasure to enjoy, and much benefit to receive. His 'Exposition of the Old Test.,' in 6 vols., on the plan of Dr. Doddridge's Exposition of the New, was not published till after his death. *Jones's Chr. Biog.*

OSIANDER, ANDREW;

A native of Bavaria; born 1498, and died Oct. 17, 1552. He studied at Wittenberg and Nuremberg, and was one of

Luther's first disciples; against whom, however, he defended his own peculiar notion about justification, asserting it to arise 'not from the imputation of Christ's justice, but the union of God's justice with our souls,' an opinion which he rested chiefly on the words of Isaiah, 'the Lord our righteousness.' His works are, *Harmonia Evangelica*, fol.; *Epistola ad Zwinglium de Eucharistia*; *Dissertationes duæ de Lege et Evangelio et Justificatione*; *De Imagine Dei quid sit.*—His son Luke was also a Lutheran minister, and died at Tübingen, in 1604. He was author of commentaries on the Bible, &c.—Another Luke was chancellor of Tübingen university, and died 1638, aged 68. He wrote on the Omnipresence of Christ, in two Latin pamphlets; *Funerel Orations*; *De Baptismo*; *De Regimine Ecclesiæ*, &c. *Lempriere.*

OSTERWALD, JOHN FREDERIC;

A Protestant minister; born at Neufchatel, 1663; learned, pious, humane; and from his friendship with Turretin and Werenfels, arose the common expression of the triumvirate of Swiss theologians. He died 1747. He wrote a Catechism of the Christian Religion, 8vo.; *Arguments and Reflections on the Books of the Bible*, 2 vols. 8vo.; *Treatise against Uncleanness*, 8vo.; *On the Sources of Corruption*, 12mo.; *Sermons*, 8vo., &c. *Lempriere.*

OVID, PUB. NASO;

A celebrated Latin poet; born at Sulmo, B. C. 43. He was bred to the bar, but was more attracted to poetry. Under Augustus he acquired celebrity, but was afterwards banished by him, and died on the borders of the Euxine Sea, A. D. 17. His works are elegant, polished, and animated, though often licentious. *Lempriere.*

OWEN, HENRY,

A learned divine of the Church of England, was born in 1716. He was educated at the grammar school of Ruthin, in Denbighshire, whence he was removed to Jesus College, Oxford. His attention was primarily directed towards the medical profession; but, changing his purpose, he took orders, and, after various preferments, became rector of St. Olave, Hart Street, and vicar of Edmonton, in Middlesex. He was a learned man, and died in the year 1795, at the age of seventy-nine.

His works are, 'Harmonia Trigonometrica'; 'The Intent and Propriety of the Scripture Miracles'; 'Observations on the Four Gospels'; 'Directions to Students in Divinity'; 'Inquiry into the State of the Septuagint Version of the Old Testament'; 'Critica Sacra; or, a Short Introduction to Hebrew Criticism'; 'Collatio Codicis Cottoniani Genesios, cum editione Romana a viro clarissimo Johanne Ernesto Grabe,' deemed the most ancient manuscript in Europe; 'Critical Disquisitions'; 'The Modes of Quotation used by the Evangelical Writers.' *Nichols's Literary Anec.*; *Jones's Chr. Biog.*

OWEN, JOHN, D. D.,

A divine of such eminence as to eclipse all the *regal* honors of his ancient house, was born in 1616, at Stadham, Oxfordshire. His father, descended from the royal line of Wales, was a Puritan minister. An early proficiency in elementary studies admitted John Owen to the university when only twelve years of age. Here he pursued his academical labors with unquenchable ardor, allowing himself only four hours' sleep in a night; though he afterwards confessed, that his sole stimulus to mental exertion was the ambitious hope of rising to some distinguished station in church or state.

Mr. Owen would, doubtless, have carried his point, had not God in mercy convinced him of the sin of aiming at his own glory, and induced him to consecrate his future life to the honor of God and the improvement of his church. This rendered him averse to the superstitious rites which Laud was then introducing into the university, and alienated from him all his former friends, so that he was at length obliged to leave the college. He was thus thrown into the hands of the parliamentary party, which so incensed his uncle, who had supported him at the university, that he forever abandoned him, and settled his estate upon another person.

Mr. Owen, now cast upon the providence of God, went to live with a gentleman as his chaplain; but he, though the friend of this Puritan, being a zealous loyalist, went into the king's army, and thus left his chaplain once more to seek a maintenance. He went to London, where he was a perfect stranger, and had to struggle through his tem-

poral difficulties with the additional burden of a troubled spirit; for after he first discovered the evil of sin, he was so broken down that, for three months, he could hardly speak a word to any one; and, for five years, the anguish of his mind imbibited his life. Under this burden, he went, one Lord's day, to hear the Rev. Mr. Calamy, at Aldermanbury church; but, after waiting some time, a country minister ascended the pulpit, and preached from Mat. 8:26 — 'Why are ye fearful, O ye of little faith?' which happily removed all his doubts, and introduced him to the enjoyment of that sacred peace which blessed all his future days.

His 'Display of Arminianism' introduced him to notice and esteem. Induced by the merits of this performance, the committee for ejecting scandalous ministers presented him to the living of Fordham, in Essex, where he labored for a year and a half to the great satisfaction and advantage of the parishioners. But the patron of the living removed him from it, which gave the inhabitants of Coggeshall, about five miles distant, an opportunity to invite him to become their minister; and as the earl of Warwick, the patron, gave him the living, he consented, and preached to a congregation of two thousand persons, with great success. Here his researches into the Scriptures induced him to abandon the Presbyterian system of church government, and to adopt the principles of the Independents; so that he not only formed a Congregational church, upon the plan which appeared to him to be dictated by Christ, in the New Testament, but became the most able vindicator of those sentiments which so much prevailed among Dissenters.

His name, like a rich perfume, could not be concealed, so that he was now called to preach before the parliament; and, on the 29th of April, 1646, delivered to them a discourse on Ac. 26:2. It was a bold and energetic appeal to the wisdom and benevolence of the legislature, in behalf of those parts of the empire which were destitute of the light of evangelical instruction. Mr. Owen shortly after attended Cromwell to Ireland, where he presided in the college, and preached in Dublin upwards of a year and a half. He returned to his charge at Coggeshall, but was soon called to preach again at Whitehall, and afterwards to go into Scotland. The house of commons at length presented him to the deanery of Christ Church, Oxford, and soon after he was made doctor in divinity, and chosen vice-chancellor in the university, which honorable post he filled with singular wisdom and prudence, during five years.

Dr. Conant being elected vice-chancellor, Dr. Owen took his leave of the university in an address, which presents a singularly beautiful combination of the jealousy which a learned and laborious man feels for his honest fame, with the humility of a Christian, absorbed in the honor and interests of his God. He now retired to his own private estate at Stadham, his birth-place; but the persecution, which followed the restoration, compelled him to take refuge in London, where he published his 'Animadversions on a Popish Book, entitled *Fiat Lux*;' which recommended him to the esteem of Chancellor Hyde. This celebrated man informed the doctor, that 'he had deserved the best of any English Protestant of late years, and that the church was bound to own and advance him;' at the same time offering him advancement if he would accept it. Owen offered to prove that the Christian church knew no other system of church polity than the Congregational, for several ages after Christ, against any bishop whom his lordship should appoint to argue the question with him.

This learned man, however, not finding himself comfortable in England, was about to accept the invitation from the Independents in New England, to preside over the col-

lege they were establishing, but was stopped by particular orders from the king; and when he was invited to fill the chair of professor of divinity in the United Provinces, love for his country induced him to waive the honor. He set up a lecture in London, as soon as King Charles's indulgence rendered it practicable; and, while many eminent citizens resorted to his oral instructions, the books which he from time to time published, gained him the admiration and esteem of the learned and the great, among whom are particularly mentioned the earls of Orrery and Anglesea, Lords Willoughby, Wharton, and Berkeley, and Sir John Trevor.

When, exhausted by his excessive exertions of body and mind, he was unable to preach, he retired to Kensington, near London; but even here he was incessantly writing, whenever he was able to sit up. He afterwards removed to a house of his own at Ealing; where, employing his thoughts on the glories which were now opening upon his view, he composed his 'Meditations on the Glory of Christ.' He died on Bartholomew day, 24th of August, 1683, in the sixty-seventh year of his age.

He is described as tall in his person, with a grave, majestic, and comely aspect, and the air and deportment of a gentleman. He is said to have been very pleasant and cheerful in his social intercourse, having a great command of his passions, especially that of anger; but in his writings, the irritation of those contentious days sometimes appears. Even Anthony Wood was compelled to acknowledge, that 'he was a person well skilled in the tongues, rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteel writers that appeared against the Church of England.' His knowledge of ecclesiastical history and polemical theology was profound. The acumen with which he detected the most specious, and the force with which he crushed the most formidable heresies, were, if possible, still surpassed by the accuracy with which he stated and explained the most profound discoveries of revelation, and the sanctity with which he directed every truth to the purification of the heart, and the regulation of the life. In his 'Exposition of the Hundred and Thirtieth Psalm,' he has developed the wise and benevolent purpose of God, in the mental conflicts which the author endured, and proved himself qualified thereby to guide the trembling steps of the returning sinner to the God of pardon; while his treatises 'On the Mortification of Sin in Believers,' 'On Spiritual Mindedness,' and 'On the Glory of Christ,' prove him equally fitted to guide the Christian in his more advanced stages, and to show him how 'to finish his course with joy, so as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.' But his grand work is his 'Exposition of the Epistle to the Hebrews.' To this, the studies of his life were more or less directed; and, though this Epistle may safely be pronounced the most difficult of all the didactic books of Scripture, no part of the sacred writings has received so perfect an elucidation in the English, or perhaps in any other language.

His works in folio are, 'The Exposition of the Epistle to the Hebrews,' in four volumes; 'The Perseverance of Saints;' 'A Treatise on the Holy Spirit;' a volume of Sermons and Tracts; and twenty-one publications in quarto, devoted either to the vindication of the Christian doctrines, or to the defence of independent churches. In octavo, there are thirty pieces, some of them of considerable extent, and several of very distinguished excellence. The whole have lately been reprinted in twenty-eight volumes, octavo. See *Orme's Life of Owen*; *Bogue and Bennett's History of the Dissenters*; *Jones's Chris. Biog.*; *Hend. Buck.*

P.

PAGNINUS, SANCTES;

A learned Dominican; born at Lucca, 1466; died 1536. He was eminently skilled in the Hebrew, Chaldee, and Arabic languages. At the instance of Leo X., he undertook a new version of the Bible into Latin, from the originals, which was highly commended by the Jewish rabbins, but which Father Simon, with his usual critical severity, censures as harsh, too servile, obscure, and full of solecisms. He also published a Hebrew Thesaurus, much used by Buxtorf, in his *Lexicon*, a Hebrew Grammar, and an Introduction to Sacred Literature. *Koenig*; *Lem-vrice*

PALEY, WILLIAM, D. D.,

An eminent divine, was born, in 1743, at Peterborough, and was educated at Christ College, Cambridge, of which he became a fellow in 1766. For ten subsequent years, he resided at the university; but, in 1776, he obtained the vicarages of Dalston, in Cumberland, and Appleby, in Westmoreland. Within the next nine years, he became a prebendary, archdeacon, and chancellor of Carlisle.

In 1785, he published his 'Principles of Moral and Political Philosophy,' in two volumes, octavo. This work stands unrivaled for its simplicity, and the pertinency of its illustrations, as well as for the vigor and discrimination

by which it is characterized; and though exceptions have justly been made to certain definitions and principles therein laid down, it could not fail to establish his reputation as an author of the first class.

In 1790, Mr. Paley published his '*Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another*;' which he dedicated to Dr. Law, then bishop of Killala. It furnishes a line of argument of the highest importance on the subject of the Evidences of Christianity.

He was a great friend to the abolition of the slave-trade; and, in 1789, when the first great discussion in the house of commons was expected, he drew up a short, but appropriate and judicious treatise, entitled '*Comments against the Unjust Pretensions of Slave Dealers and Holders to be indemnified by pecuniary allowances at the Public Expense, in case the Slave-Trade should be abolished*;' and sent it to the committee. The bishop of Durham, entertaining great respect for him, presented him with the valuable rectory of Bishop Wearmouth, worth twelve thousand pounds a year.

In 1794, he published his '*View of the Evidences of Christianity*,' in three volumes, duodecimo, which contains an able, popular view of the historical argument for the truth of the Christian religion. It is drawn up with his usual perspicuity and dialectic skill, and is now generally regarded as the most complete summary on the subject that has ever appeared.

In 1800, Dr. Paley was attacked by a violent nephralgic complaint. During the period of this excruciating disorder, he finished his celebrated work, entitled '*Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature*'—a work highly celebrated for the justness of its reflections, and the benevolence, good sense, and piety which it breathes. In December, 1804, his friends perceived his valuable life drawing to a rapid close. He died on the 25th of May, 1805. *Life by Meadley; Jones's Chris. Biog.; Hend. Buck; Davenport.*

PARÆUS, DAVID, D. D.,

A celebrated divine and reformer, was born Dec. 20, 1548, at Franconstein, in Silesia, and educated at Hermsberg and Heidelberg. He entered on his ministry in 1571, at a village called Schlettenbach, which he soon exchanged for Hemsbach, in the diocese of Worms. It was a stormy time, owing to the contests between the Papists and Protestants, Lutherans and Calvinists, and, in 1577, Paræus lost his place in consequence of being a sacramentarian, or Calvinist. He went first to Frankenthal, and three years after to Witzingen; but in 1584, Prince Casimir made him a professor at Heidelberg. In 1586, he commenced authorship by the publication of his *Method of the Ubiquitarian Controversy*. In 1589, he published the *German Bible*, with notes. He rose to the highest professorship in theology, and his fame drew students to the university from the remotest parts of Hungary and Poland. He died June, 1622.

'The expository works of Paræus, or Pare, are very numerous, and were long highly esteemed on the continent. They have been published collectively at Geneva and at Frankfurt.' Among them are, *Commentaries on Gensis, Hosea, Matthew*, several of Paul's Epistles, the *Apocalypse*, and *Adversaria* on other parts of the Bible. *Orme.*

PAREAU, JOHN HENRY;

Professor of Oriental literature, and French preacher at Utrecht, and previously at Deventer. He is the author of various useful and reputable works relating to biblical criticism and interpretation. His *Institutio Interpretis Veteris Testamenti, Trajecti ad Rhenum*, 1722, 8vo., a valuable compendium of sacred hermeneutics, has been deemed worthy of a place in the Edinburgh Biblical Cabinet. In 1814, he published a prize essay in Latin, on the Mythic Interpretation of the Scriptures, in which he aimed a successful blow at the principles of interpretation adopted by modern German neologists. He has also written on Hebrew Antiquities, explained and illustrated the Lamentations of Jeremiah, the 13th ch. of 1 Cor., and in a Dissertation on the book of Job, defended the position that he was acquainted with the doctrine of a future state, &c. *Horne.*

PARKHURST, JOHN,

A divine, was born in 1723, at Catesby, in Northamptonshire; was educated at Rugby School, and Clare Hall,

Cambridge; and died in 1797. He was author of a Hebrew Lexicon, which, in its day, was highly useful; but on account of his fanciful etymologies, and want of discrimination between the different senses of words, &c., has been entirely supplanted by the improved Hebrew Lexicons of modern date. The same is true of his Lexicon of the N. Testament. He also wrote an Address to Wesley, and was author of a treatise called the Divinity and Preexistence of Christ demonstrated. *Horne; Davenport.*

PASCAL, BLAISE,

Was born at Clermont, in the province of Auvergne, on the 19th of June, 1623, and descended from one of the best families in that province. As soon as Blaise Pascal was able to speak, he discovered marks of extraordinary capacity. His mother having died in 1626, his father, who was an excellent scholar and an able mathematician, determined to take upon himself the whole charge of his son's education.

Before young Pascal had attained his twelfth year, he learned geometry without the help of books or teachers, as far as the proposition which forms the 32d of the first book of Euclid. His father, ascertaining the progress of his son, put Euclid into his hands; and the residue of geometry was mastered with ease by young Pascal, in his hours of relaxation.

When only in his 19th year, he invented his famous arithmetical machine, by which all numerical calculations, however complex, can be made, by the mechanical operation of its different parts, without any arithmetical skill in the person who uses it. He had a patent for this invention in 1649. In 1654, he invented his arithmetical triangle, for the solution of problems respecting the combinations of stakes in unfinished games of hazard; and, not long after that, he wrote his '*Demonstrations of the Problems relating to the Cycloid*.' From 1655, he associated only with a few friends of the same religious opinions with himself, and lived, for the most part, in privacy, in the society of Port Royal.

About that time, there were dissensions between the Jansenists and the Jesuits; and, as Pascal was a Jansenist, he engaged in the controversy, and wrote the celebrated *Provincial Letters*, in which, with the keenest wit and satire, and the most finished elegance, as well as simplicity of style, he ridicules the false doctrines and lax morality of the Jesuits. These Letters contributed, more than any thing else, to weaken the influence of that bad fraternity, and still deserve to be read, not only as the ablest exposure of Jesuitism, but as specimens of powerful and elegant composition.

The last illness of this great man began in June, 1662, not without suspicion of poison. The last words he uttered were, '*May God never forsake me!*' and, on the 19th of Aug., 1662, aged 39 years and 3 months, he expired.

Towards the close of his life, he had occupied himself wholly in religious meditation, committing to writing such pious and moral reflections as occurred to him. These were published after his death, under the title of '*Pensées de M. Pascal, sur la Religion, et sur quelques autres Sujets*;' that is, '*Pascal's Thoughts on Religion and other Subjects*;'—greatly admired by philosophers for their profundity. They have been translated into English, and will well repay the reader's attention. The best edition was published at Edinburgh, about 1825, and republished in the United States, edited by Craig, with a life prefixed. The whole of Pascal's works were collected together and published, at Paris, in 1779, under the superintendence of the Abbé Bosuet. *Jones.*

PATRICK, SIMON,

Bishop of Ely, greatly distinguished for his learning and piety, was born at Gainsborough, in Lincolnshire, 1626. He received his early education in his native place, but, at the age of 18, was admitted into Queen's College, Cambridge, where he studied with great diligence and unceasing perseverance. At the usual time, he took the degrees of master of arts and bachelor of arts, and was chosen fellow of his college; and, very shortly after, received holy orders from Hall, bishop of Norwich, in his retirement at Heigham, after his ejection from his bishopric. He was soon afterwards received as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661, he was elected, by a majority of fellows, master of Queen's College, in opposition to a royal mandamus appointing Mr. Anthony Sparrow to that place; but the affair, being brought before the king and council, was soon decided in favor of Mr. Sparrow; and some of the fellows, if not all, who had formerly agreed with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent Garden, given him by the earl of Bedford, in 1662. In 1666, he received from the university at Oxford the degree

of D.D. He was made chaplain in ordinary to the king about the same time.

In the year 1668, he published his 'Friendly Debate between a Conformist and a Nonconformist,' which was answered by the Dissenters. In 1672, he was made prebendary of Westminster, and dean of Peterborough in 1679. During the reign of James II., Dr. Patrick was one of the champions who defended the Protestant religion against the Papists. At the revolution, in 1688, great use was made of the dean, who was very active in settling the affairs of the church. In 1691, he was translated to the see of Ely; and died 31st May, 1707, aged 80. He was a sincere Christian, an excellent scholar, a judicious commentator, an able writer, and a worthy, honest man. His style of writing was easy and pleasant; his attachment to truth inviolable and active. His works are replete with sound sense and true religion; and his 'Sermons,' 'Tracts against Popery,' and 'Paraphrases and Commentaries upon the Holy Scriptures,' justly entitle him to the eulogy of Burnet, 'that he was an honor to the church, and to the age in which he lived.' *Jones.*

PAUL, ÆGINETUS;

A physician of Ægina, in the 7th century, author of a treatise de Re Medica, an Epitome of Galen's works, &c. *Lempriere.*

PAULSEN, HERMANN CHRISTIAN;

Preacher at Cremenpe; died in 1780. He wrote, in Latin, the Ecclesiastical History of the Tartars, with a map of Tartary according to modern geographers, which was published as Mosheim's production, because the latter had furnished the materials, and revised the work. Paulsen also wrote Die Regierung des Morgenlandes, Alton. 1755, and Zuverlässige Nachricht von Ackerbau des Morgenlandes, Helmstadt, 1748. *Winer; Walch.*

PAULUS, HENRY EB. GOTTLOB;

Professor of theology, philosophy, and Oriental literature, at Heidelberg, and one of the foremost leaders of the rationalist party in Germany; born at Leonberg, near Stuttgart, in 1761. He studied theology at Tübingen, and devoted himself, with much zeal, to the Oriental languages, of which, in 1789, he was made professor at Jena. Here he wrote his Commentar des Neuen Testaments, first published in 1800. In 1794, he accepted a professorship of theology at Jena, and, in 1804, the same professorship at Würzburg. He was next counsellor of public instruction at Bamberg, and was at length appointed professor of exegesis and ecclesiastical history at Heidelberg, where he began, successively, several periodicals, none of them of long continuance. Perhaps none of the German rationalists have done more to spread the infection of neological opinions and modes of thinking than Paulus. Under the imposing pretence of superior deference to the reasoning power in man, he, with others, has had great success in weakening the hold of salutary divine truth on the educated mind of Germany, and has bred great skepticism, not only as to the doctrines, but the authority of revelation. Besides the commentary on the New Testament, already mentioned, Paulus has also contributed to the spread of neological opinions by his Philological Clavis to Isaiah and the Psalms, and other critical works. His services to Oriental literature are numerous and important. While at Jena, he edited the Repertory of Biblical and Oriental Literature, the Arabic version of Isaiah by Saadias, and Abdollatif's Compendium Memorabil. Ægypti, &c. *Encyc. Am.; Winer.*

PAUSANIAS;

A celebrated Greek orator and historian, who settled at Rome in the 3d century. Of his account of Greece, the best edition is that of Khunius, 1696, fol. *Lempriere.*

PAXTON, GEORGE;

A minister of the Secession church in Scotland; author of Illustrations of the Holy Scriptures, Lond. 1819, 2 vols. 8vo.; a valuable supplement to Harmer, containing a large amount of various and useful knowledge on subjects relating to Eastern geography, natural history, and manners and customs. *Orme.*

PEARCE, ZACHARY, D.D.

Bishop of Rochester, a prelate of distinguished learning and piety, was born in Holborn, London, 1690. He received his education at Westminster Grammar School, after which he was sent to Trinity College, Cambridge, where he obtained a fellowship, through the interest of the lord chief justice Parker, afterwards earl of Macclesfield. The same

patronage also procured him a living in Essex, and the vicarage of St. Martin's-in-the-Fields, London. In 1739, he was promoted to the vacant deanery of Winchester. Nine years after, the bishopric of Bangor was bestowed on him, not only without solicitation, but contrary to his wishes, which pointed entirely to a private life. Though translated to Rochester, with the deanery of Westminster annexed, in 1756, his anxiety to retire from the high station to which he was thus involuntarily raised, was so sincere, as well as strong, that, at length, in 1768, the government yielded to his repeated request, and allowed him to resign the more valuable appointment, his deanery, in favor of Dr. Thomas; retaining, however, the bishopric, to the retiring from which there existed some objections of an ecclesiastical nature. He died in 1774.

Bishop Pearce was as distinguished for his charity and munificence as for his learning. He enriched the Widows' College, in the immediate neighborhood of his palace at Bromley, by a donation of £5000, while his tracts on theological subjects are numerous and valuable. Of these the principal are, 'A Commentary on the Gospels and Acts of the Apostles,' in 2 vols. 4to.; 'Letters to Dr. Conyers Middleton, in Defence of Dr. Waterland;' 'A Reply to Woolston on the Miracles;' 'A Review of the Text of Milton;' an edition of 'Longinus on the Sublime,' with a Latin translation annexed; and another of Cicero's Offices; also, four volumes of sermons, &c. *Life prefixed to his Commentary; Jones's Chris. Biog.*

PEARSON, JOHN, D.D.,

Bishop of Chester, a learned and pious prelate of the 17th century, was the son of an English divine, rector of Snoring, Norfolk, where he was born in 1612. He was educated at Eton, from whence he proceeded to King's College, Cambridge, and was ordained, in 1639, in Salisbury Cathedral. He now became chaplain to Lord Keeper Finch, who presented him to the living of Torrington, Suffolk; but, on the success of the parliamentary party, he was one of the ministers ejected on account of their monarchical principles. In 1650, however, he was appointed to St. Clement's, Eastcheap, in the city of London, and, after the restoration, became, in succession, Lady Margaret professor of divinity, and master of Jesus College, in the university of Cambridge, with the rectory of St. Christopher's, London, and a stall in the cathedral of Ely. In 1662, he was removed to the mastership of Trinity College, and, in the course of the same year, assisted in the revision of the liturgy—a task for which his previous publications had announced him to be peculiarly well qualified. In 1763, he was raised to the vacant see of Chester, over which diocese he continued to preside till his death, in 1686.

The work by which he is principally known, is his celebrated 'Exposition of the Apostles' Creed,' originally delivered by him, in a series of sermons or lectures, from the pulpit of St. Clement's. This elaborate and learned work first appeared in 1659, and was republished in folio, 1676, since which time it has gone through at least a dozen editions, and still sustains its reputation. It is used as a textbook at the universities, and is regarded as one of the principal standards of appeal on doctrinal matters in the Church of England. *Hend. Buck; Jones's Chris. Biog.*

PEIRCE, JAMES,

A very learned divine, and eminent minister among the Protestant Dissenters, was born in London, 1673. Losing his parents early, he was placed under the care of Mr. Matthew Mead, of Stepney, who had him educated, along with his own sons, under his own roof; after which, he went to Utrecht, where he had his first academical instruction. He afterwards removed to Leyden, where he studied for some time; and, having passed at these two celebrated universities between five and six years, attending the lectures of Witsius, Leydecker, Grævius, Spanheim, and other learned men, he returned to England. On his return, he took up his abode, for some time, in London, and set up a Sabbath evening lecture at Miles's Lane, which he continued for two years, when he accepted an invitation from a congregation of Dissenters at Cambridge to become their pastor. In 1713, he was unanimously invited by the three dissenting congregations in Exeter to succeed one of their ministers, lately deceased, the surviving ministers joining the people in the invitation. He accepted the invitation, and accordingly settled in that city, where his residence, for the first three years, proved exceedingly agreeable to him; and during this period he published his 'Vindication of the Protestant Dissenters;' but, a dispute arising in consequence of his refusing, in conjunction with Mr. Hallett, to subscribe

certain articles of belief respecting the doctrine of the Trinity, they were both ejected, and driven to the necessity of building a chapel for themselves. A controversy ensued, in which Mr. Peirce greatly distinguished himself; but he continued his ministry at Exeter to the period of his death, in 1726.

His publications are numerous, amounting, in all, to about 24; but that by which he is best known, is his *Continuation of Mr. Hallett's Paraphrase and Notes on the Epistle to the Hebrews*, 4to. He also gave to the public a volume containing fifteen Sermons on various Occasions, and an Essay on the ancient Practice of giving the Eucharist to Children. *Jones's Chris. Biog.*

PELAGIUS;

A celebrated heresiarch in the 5th century, a native of Wales, and supposed to have been a monk of Bangor. He went to Rome, where he dropped his name of Morgan for the classical one of Pelagius. His opinions, which he published in his book against St. Jerome, drew on him the censures and condemnation of the synod of Carthage, and of several other councils. He left Rome with Celestius, the ablest of his followers, and retired to Jerusalem; but where or when he died is not known. He wrote, besides Letters, Commentaries on Paul's Epistles, &c. The history of the Pelagian schism has been ably written by Cardinal Norris; also by Patouillet, 12mo. 1751. *Mosheim.*

PEMBLE, Rev. WILLIAM;

A Puritan minister, and fellow of Magdalen College, Oxford; born 1591; died, at an early age, in 1623. His works were published in 1 vol. fol., 1635, and consist of theological treatises, explanations of obscure passages of Scripture, and thorough expositions of the first nine chapters of Zechariah, and the book of Ecclesiastes. He was a man of high repute for learning and ability. *Orme; Lempriere.*

PERIZONIUS, JAMES;

A learned German; born at Dam, in Holland, 1651. He studied at Deventer, and afterwards at Utrecht, under the learned Grævius, and was successively made master of the Latin school at Delft, and professor of eloquence and history at Franeker. In 1693, he was appointed professor of eloquence, history, and Greek, at Leyden, where he died, 1707. He was a man of extensive erudition, great application, and sound judgment. He edited *Æliani Varia Historia*, 2 vols. 8vo., and *Quintus Curtius*; published *Notes on Sanctius's Minerva*, *Historical Commentaries on Livy*, and *Origines Babylonicæ et Ægyptiacæ*. *Lempriere.*

PERKINS, WILLIAM,

An eminent divine of the Church of England, was born at Maton, in Warwickshire, England, 1558, and educated at Christ College, Cambridge. At the age of twenty-four, he was chosen fellow of Christ College, and entered into holy orders. He was soon after chosen rector of St. Andrew's parish, in Cambridge, where, in all his efforts, he displayed a mind admirably adapted to his station. While his discourses were suited to the capacity of the common people, the pious scholar could not but admire them. They were said to be 'all law and all gospel;' so well did he unite the characters of a Boanerges and a Barnabas. He was an able casuist; and was resorted to by afflicted consciences far and near. Mr. Perkins died in 1602, in the forty-fourth year of his age. His works, which were numerous, were published in two volumes folio. Many of them were translated into a variety of foreign languages. *Middleton.*

PETERS, CHARLES, A. M.;

A clergyman of the Church of England, who lived in the last century, and was successively rector of Boconnuc and St. Mabyn, in Cornwall, at which last place he died in 1777. He wrote a *Critical Dissertation on the book of Job*, in which he maintains that Job himself wrote the book; undertakes, in opposition to Warburton, to show that a future state was the common belief of the Hebrews; and, with a large portion of critical learning, addresses himself to the illustration and explanation of the entire poem. 'It is altogether a valuable book.' *Orme.*

PETRONIUS ARBITER, TITUS;

A Latin poet, who enjoyed the favor of Nero. He was accused of a conspiracy against the tyrant, and destroyed himself by opening his veins, A. D. 65. His poems are very elegant, but licentious. *Lempriere.*

PEYRER, ISAAC;

A French Protestant writer, born at Bordeaux, 1592. He undertook, in a book published in 1656, to prove that Adam was not the first man, for which he was imprisoned, but, on recantation, released; whereupon he published the reasons of his recantation. He also wrote a work on Greenland; one on Iceland; on the Restoration of the Jews, &c. *Koenig; Lempriere.*

PFEIFFER, AUGUSTUS FREDERIC;

Professor of Oriental literature at Erlangen; born 1748; died 1817. He was the author of a *Hebrew Grammar*; edited the *Oriental Library*; and wrote a treatise on the Music of the ancient Hebrews, translated by O. A. Taylor, with additions, in the *Bibl. Repos.* VI. IX.

PHILO;

A learned Jew of Alexandria, who flourished in the first century, under Claudius and Caligula; called by the Jews JEDIDIAH. He was sent by the Jews to complain to Caligula of the treatment they received from the Greeks. He was so far a disciple of Plato that, while it was said, *Plato Philonizes*, it was also commonly said, *Philo Platonizes*. He wrote many different tracts, in which much that is important in the illustration and interpretation of the New Testament has been found. He was exceedingly given to allegorizing, as all learned Jews since the time of Christ must be, unless they receive Him as the Messiah. Paul is supposed by some to have been acquainted with Philo's writings; he was, undoubtedly, acquainted with the Platonic way of thinking, so prevalent in his time. Editions of all Philo's works have been published by Turnebus, Paris, 1552, and by Mangey, fol., London, 1742. *A. Clarke.*

PHILOSTRATUS, FLAVIUS;

A Greek sophist at the court of Julia, the wife of the emperor Severus. He is the author of the *Life of Apollonius Tyaneus*, and other works. *Lempriere.*

PHOTIUS;

Patriarch of Constantinople for ten years, but at last deposed; infamous for hypocrisy and ambition, and renowned for genius and ecclesiastical learning. He died in a monastery, 891. His works are, a *Commentary on Ancient Writers*, fol.; a *Collection of the Canons of the Church*, fol.; and *Letters*, fol. *Lempriere.*

PICHERELLE, PETER;

A French writer, who flourished about 1590, and wrote various theological treatises. *Koenig.*

PIGNORIUS, LAURENCE;

A learned Italian antiquary, canon of Treviso; born at Padua, 1571; died at Treviso, of the plague, 1631. He collected a cabinet of medals and other curiosities of rare extent and value. His principal work is an attempt to explain the famous Isiac Table, a relic of Egyptian antiquity, covered with figures of divinities, symbols, and hieroglyphs. The Table is supposed by Warburton to belong to the latest period of ancient Egypt. Pignorius also wrote a treatise *De Servis et eorum apud veteres Ministeriis*, *Antiquities of Padua*, &c. *Koenig; Nouveau Dict. Hist.*

PILKINGTON, MATTHEW;

Prebendary of Lichfield; author of *Remarks upon several Passages of Scripture*, &c., Cambridge, 1759, 8vo., in the opinion of Orme, containing a considerable portion of valuable matter. He also wrote a work on the Gospels, by the title of the *Evangelical History and Harmony*. *Orme.*

PINDAR;

Prince of lyric poets; born at Thebes, in Bœotia. He was particularly happy in celebrating the conquerors at the public games of Greece, and so highly honored that, when Alexander sacked Thebes, he spared the house where the poet was born. He died about B. C. 440. *Lempriere.*

PIRIE, ALEXANDER;

A Scotch dissenting minister; died at Newburgh, in Fife, in 1804. His ecclesiastical connection was first with the Antiburghers, then with the Relief Synod, and finally he joined the Independents. His works, collected and published after his death, in 6 vols. 12mo., Edinb., 1805-6, contain various treatises, relating to the Jews, to the primitive condition of man, on difficult passages of Scripture, on baptism and the covenant of Sinai, and a dissertation on Hebrew roots. On

all these topics, he has many fanciful and visionary speculations. *Orme.*

PISCATOR, JOHN;

Or, in German, *Fischer*; professor of theology at Strasburg, but was obliged to fly to Herborn, on embracing the tenets of the Calvinists. He was the author of valuable Commentaries on the O. and N. Tests.; *Amica Collatio de Religione cum C. Vorsitio*, 4to., and died 1546. *Lempriere.*

PLATO;

A celebrated Greek philosopher, and disciple of Socrates; born about 429 before Christ. His creative genius first tried poetry, but ere long attached itself to the instructions of Socrates; and on his death by the hemlock, Plato travelled to satisfy his eager thirst for knowledge. He studied with Euclid at Megara, acquainted himself with the philosophy of the Pythagoreans, in Magna Græcia, visited Egypt, and laid the science and skill of her priests under contribution, sojourned for a time in Sicily, and at length returned to Athens, one of the most accomplished men for genius and learning the world before or since has ever seen. He now became the founder of the Academy, of which there arose three divisions, the old, the middle, and the new. To his numerous pupils, from all quarters, he now taught his philosophy, with unrivalled celebrity, for forty years, and expired on his eighty-second birth-day, 348 B. C. His numerous dialogues, remarkable, almost beyond any other philosophical writings, for beauty and elegance of style, for both sublimity and accuracy of thought, have been fortunate in finding of late such commentators and translators as Schleiermacher and Cousin, and such a critical editor as Bekker. Perhaps no man has exerted a wider influence by his genius than Plato. Not slight was the influence of his philosophy on the theological opinions of the Christian fathers of the early centuries; and in modern times, his philosophy, in parts, has been reproduced, and recommended by the genius and eloquence of English, German, and French philosophers. *Encyc. Am.*

PLATT, THOMAS PELL, B. A.;

Fellow of Trinity College, Cambridge, has edited the Gospels in Ethiopic, Lond., 1826; published a Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and that of the British and Foreign Bible Society, &c., Lond., 1823, 4to.; and the Literal Interpretation of Scripture exposed, Lond., 1831, 8vo. *Horne.*

PLAUTUS, MARCUS ACCIUS;

A Roman comic poet. Only 19 of his plays are extant: they abound in humor and interest, but are often coarse in expression. He died about 184 B. C. *Lempriere.*

PLINY,

The younger, or *CAIUS CÆC. P. SECUNDUS*, the nephew and adopted son of the elder Pliny, was born, in A. D. 61 or 62, at Como; was a pupil of Quintilian; and pleaded successfully as an advocate in his 19th year. He was, successively, tribune of the people, prefect of the treasury, consul, proconsul in Pontus and Bithynia, and augur; and died, universally esteemed, in 115. Of his writings, his Letters, and Panegyric on Trajan, only remain. *Davenport.*

PLOTINUS;

A Platonic philosopher, born at Nicopolis, in Egypt; he settled at Rome, and died in Campania, 270, aged 66. Porphyry, his pupil, collected his works. *Lempriere.*

PLÜCHE, NOEL ANTONY LE;

Abbot of Valence de St. Maur; born 1688; died 1761. He wrote *Spectacle de la Nature*, translated into most of the European languages; *Histoire du Ciel*, also translated into English; and a *Harmony of the Psalms and the Gospels*, 12mo.

PLUTARCH;

A celebrated philosopher and historian of Cheronæa, in Bœotia. He travelled much to improve himself, and was honorably received by Trajan, who made him consul. He died in his native town, A. D. 140. The best known and most valuable of his works is his *Lives of Illustrious Men* — a work of great merit and singular interest. *Lempriere.*

POCOCKE, EDWARD, D. D.,

An eminent Orientalist, born, in 1604, at Oxford, was educated at Thame School, and at Magdalen Hall and Corpus Christi College, Oxford; twice visited the Levant, on one of which occasions he was chaplain to the British

factory at Aleppo; was Hebrew professor at Oxford, rector of Childrey, and canon of Christ Church; and died in 1691. Among his works are, *Specimen Historiæ Arabum*; *Abulfaragius Hist. Dynastiarum*; *Porta Mosis*; *Eutyechius's Annals*; and *Commentaries on the Minor Prophets*. *Dav.*

POCOCKE, Bp. RICHARD,

A clergyman and Oriental traveller, distantly related to the foregoing, was born at Southampton, in 1704, where his father was master of a free school. He received his education at Corpus Christi College, Oxford, and took the degree of doctor of laws in 1733. He undertook a voyage to the Levant in 1737; and after visiting Egypt, Arabia, Palestine, and other countries, he returned home through Italy and Germany, in 1742. He published, in 1743-5, 'A Description of the East,' 2 vols. fol., containing much curious information. He obtained preferment in Ireland, being promoted to the see of Ossory in 1756, whence, in 1765, he was translated to Elphin and Meath. He died of apoplexy the same year. *Aikin; Jones.*

POLLUX, JULIUS;

A native of Ancre, in Egypt, and rhetorician at Athens. He flourished in the latter part of the second century, and compiled *Onomasticon*, a Greek and Latin Vocabulary, edited, cum *Notis Variorum*, by Lederlin and Hemsterhuis, fol., Amst., 1706.

POLYÆNUS;

A Macedonian, author of *Stratagems in War*. He lived in the age of Antoninus and Verus, to whom the work is inscribed. *Lemp.*

POLYBIUS;

A Greek historian of Megalopolis, the friend of the great Philopœmen, and a distinguished soldier against the Romans in the Macedonian war, but after the ruin of Macedonia, their friend. He wrote a valuable *Universal History*, of which a part only remains. He died B. C. 121. *Lempriere.*

POOLE, MATTHEW,

An eminent Nonconformist minister, was born in York, Eng., 1624. He received his education, and took his degree at Emanuel College, Cambridge. Having attached himself to the Presbyterians, he entered into the ministry, and about the year 1648, became rector of St. Michael le Querne, in London. In 1657, when Richard Cromwell succeeded his father in the chancellorship at Oxford, Mr. Poole was incorporated master of arts in that university. In 1660, after the restoration of Charles II., he published a sermon upon *Jn. 4:23, 24*, preached before the mayor of London, against reestablishing the liturgy of the Church of England; and refusing to comply with the act of uniformity, in 1662, he was ejected from his rectory. He now devoted himself to a laborious and useful work, entitled 'Synopsis Criticorum Biblicorum,' which was published in 1669, and the following years. In the midst of this employment, he testified his zeal against Popery in a number of works. His name was in the list among those that were to be cut off, printed in the depositions of Titus Oates, concerning the Popish plot; and an incident having happened, which gave him great apprehension of danger, he retired into Holland, where he died in 1679. He is spoken of as profound in learning, strict in piety, and universal in his charity. *Middleton.*

POPE, ALEXANDER,

An illustrious English poet, born 8th June, 1688, in the Strand, where his father was a hatter. He died May 30, 1744. His works are various. *Lempriere.*

PORPHYRY,

Or *PORPHYRIUS*, a philosopher, whose original name was *MALCHUS*, was born, A. D. 233, at Tyre; studied under Origen and Longinus; became a disciple of Plotinus; and died, in 304, at Rome. His works against the Christians, to the number of 15, are lost. Among his extant productions are, a *Life of Pythagoras*; a *Treatise on Abstinence from Animal Food*; and *Questions on Homer*. *Dav.*

PORTEUS, BEILBY,

An eminent and beloved prelate of the Church of England, was born, in 1731, at York, and entered as a sizer at Christ College, Cambridge, where he obtained a fellowship. After having been chaplain to Archbishop Secker, he was, successively, rector of Hunton, prebendary of Peterborough, rector of Lambeth, king's chaplain, and master of St. Cross Hospital, near Winchester. On the 20th of Dec.

1776, he was promoted to the see of Chester, a preferment, on his own part, perfectly unsolicited and unlooked for.

The high character he had long maintained; his zeal, his activity, his judgment, his powers of usefulness in every branch of his profession, and all these illustrated and adorned by a most unblemished life, and the most conciliating and attractive manners, naturally marked him out as the person best qualified to supply the vacancy in the see of London. Accordingly, the very next day after the death of Dr. Lowth, 3d Nov., 1787, the bishop, then at Hunton, received, by a king's messenger, a letter from Mr. Pitt, appointing him to that dignity. This appointment, like all he had before filled, was, on his own part, perfectly unsought for and unsolicited. In 1798, he prepared and delivered his admirable course of lectures on Matthew. He died in 1808. Among his works are, *Sermons*; a *Life of Secker*; and a *Seatonian prize poem on Death*. *Dav.*; *Jones*.

POTT, DAVID JULIUS, D. D.;

Ordinary professor of theology at Göttingen; born at Einbeckhausen, in Hanover, in 1760. In 1787, he was appointed professor of theology at Helmstadt, from which place he removed to occupy the same chair at Göttingen. While professor at the former place, he, with Ruperti, edited the *Sylloge Commentationum Theologicarum*, 8 vols., 1800-7, and afterwards, at Göttingen, undertook, as joint continuator with Heinrichs of Koppe's *Testamentum Novum*, a commentary on the Catholic Epistles, 1810-16.

POTTER, JOHN;

A learned prelate, born, about 1672, at Wakefield; educated at the free school there, and at University College, Oxford; made bishop of Oxford in 1715, and archbishop of Canterbury in 1737, and died in 1747. He wrote *Archæologia Græca*, and various theological works; and edited *Clemens Alexandrinus*, and *Lycophron's Alexandra*. *Dav.*

PRICEUS, JOHN;

Professor of Greek, Florence; born 1600; died 1676. He was an Englishman by birth, and a Protestant; but leaving England in 1646, in consequence of the civil wars, he settled in Florence, and became a Catholic. He wrote *Commentaries on the Psalms*, and on various books of the N. Testament, inserted in the fifth volume of the *Critici Sacri*, of which Dr. Harwood says, that they contain 'many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from the profane writers.' *Lempriere*; *Horne*.

PRICE, RICHARD, LL. D.,

A philosopher and divine, was born in Wales, February 22, 1723; the son of a Calvinistic minister. He was educated at an academy near London. In 1757, he became the pastor of a dissenting congregation at Newington Green, and in 1769, the pastor at Hackney. In his religious sentiments he was an Arian, having at an early age imbibed the views of Mr. Jones, his school-teacher. He died March 19, 1791, aged 67.

He published a *Review of the principal Questions in Morals*; *Four Dissertations*; *Observations on Annuities*, &c.; *Discussion concerning Materialism and Necessity*, in a correspondence with Dr. Priestley; and two volumes of *Sermons*, which contain much good sense. His 'Essays on Providence and Prayer' display great talents; and his 'Questions on Morals' are considered as the ablest defence of the system of Cudworth and Clarke. In the controversy with Dr. Priestley, on Materialism, he displayed great ability. His works, which procured for him great respect

in America, were, *Observations on Civil Liberty*, and the *Justice of the War with America*, 1776; *Additional Observations*, 1777; and the *Importance of the American Revolution*, &c., 1774. *Allen*; *Jones*.

PRIDEAUX, HUMPHREY, D. D.;

A learned divine and historian; born at Padstow, in Cornwall, in 1648. He was educated at Westminster school, and Christ Church, Oxford; and while at the university, published the *Ancient Inscriptions from the Arundelian Marbles*, under the title of '*Marmora Oxoniensia*,' which recommended him to the patronage of the lord-chancellor Finch, afterwards earl of Nottingham, who gave him a living near Oxford, and afterwards a prebend in Norwich cathedral. He was subsequently promoted to the archdeaconry of Suffolk; and in 1702, made dean of Norwich. He died Nov. 1, 1724.

Besides his great work, entitled '*The O. and N. T.*,' connected in the *History of the Jews and neighboring Nations*, of which there are many editions, he was the author of '*The Life of Mahomet, with a Letter to the Deists*, 8vo.' and '*Ecclesiastical Tracts*,' &c. *Biog. Brit.*; *Jones*.

PROCOPIUS,

Of Gaza; a very respectable Greek interpreter of the 6th century, and the first who suffered martyrdom in Palestine, under the reign of Diocletian. The precise time of his birth or death is not recorded. He wrote commentaries on the books of Kings, the Chronicles, Isaiah, &c. *Mosheim*.

PROUT, WILLIAM, M. D., F. R. S.,

Is a fellow of the Royal College of Physicians, London, and author of the *Bridgewater Treatise on Chemistry*, *Meteorology*, and the *Function of Digestion*.

PRUDENTIUS;

A bishop of Troyes, in the 9th century, who pleaded the cause of Godeschalus in vindication of the doctrine of predestination. *Mosheim*.

PURVER, ANTONY;

A poor, but learned Quaker; born at Up-Hursborn, Hants, 1702. Though he was bred to the business of a shoemaker, and pursued it for a livelihood, he found time and inclination to study the Bible in the original languages, and translated the whole of the Old and New Testaments into English, with strict fidelity to the original. His version, however, is now little used or known, on account of its being too literal, harsh, and stiff. *Orme*; *Lempriere*.

PYLE, THOMAS, M. A.;

An eminent divine; born at Stodey, near Holt, Norfolk, 1674. He distinguished himself as minister of King's Lynn, and was afterwards made prebendary of Salisbury, by Dr. Hoadley, for his services in the Bangorian controversy. His *Paraphrase on the Acts* and all the Epistles is an excellent work, often reprinted. He published, besides, three volumes of *Sermons*. He died at Lynn, 1757. *Lempriere*.

PYTHAGORAS;

A celebrated Greek philosopher, who flourished about five centuries before the Christian era. He visited Egypt and other countries, for the acquisition of knowledge, and settled at Crotona, in Italy, where he taught his philosophy to numerous disciples. He is supposed to have understood the true system of the universe, as since revived and taught by Copernicus. He also held the doctrine of the transmigration of souls, and forbade the eating of animal flesh.

R.

RAFFLES, Sir THOMAS STAMFORD;

Governor of the island of Java, under the English, from 1811 to 1816, when he returned to England with an extensive collection of the productions, costume, &c. of the Eastern Archipelago. The next year, he published the *History of Java*, and returned to the East, as resident at Bencoolen, in Sumatra, and was instrumental in founding a college for the promotion of Anglo-Chinese literature. He died in England, 1826, aged 45. *Encyc. Am.*

RANDOLPH, THOMAS, D. D.;

Archdeacon of Oxford, and Margaret professor of divinity; born 1701; died 1783. He published, at Oxford, 1782, 4to.,

a work on the Prophecies cited in the New Testament, compared with the Hebrew original and the Septuagint version; exceedingly valuable and scarce. It presents at one view the Heb. text, the Sept. version of it, and the quotation in the Greek New Test. The substance of the work is incorporated in Horne's Chapter on Quotations. *Orme*.

RAPHEL, GEORGE;

A German Protestant divine, and superintendent of Lunenburg; born in 1673; died in 1740. He was one of the foremost and best of those who have attempted to illustrate the Bible from classic authors. His *Annotations in Sacram Scripturam*, contains historical illustrations of

some passages in the Old Testament, and philological explanations of many in the New, chiefly taken from Xenophon, Polybius, Arrian, and Herodotus. He also edited the Greek homilies of Chrysostom, with a Latin translation and notes, annexed to the edition of the Annotations published at Leyden, 1747, 2 vols. 8vo. *Horne; Orme.*

RAU, JOHN EBERHARD;

Professor of theology at Herborn; died in 1770. He is known in sacred literature by his *Diatriba de Synagoge Magna*, and two other dissertations, in Latin, on the Cloud over the Ark of the Covenant, and on the Sprinkling of the Sacred Table.

RAUWOLF, LEONARD;

A celebrated botanist, a native of Augsburg, who travelled through many countries of the East, in search of plants, and returned with a numerous collection, still preserved in the library at Leyden. He became a medical practitioner after his return to Europe, and died in 1606. His *Travels* were published at Frankfort, 1582, 4to., and his catalogue of plants, at Leyden, 1755, by J. F. Gronovius, under the title of *Flora Orientalia*, 8vo. *Lempriere; Nouveau Dict. Hist.*

RAY, JOHN,

A celebrated naturalist, the son of a blacksmith, was born in 1625, at Black Notley, in Essex; was educated at Brain-tree School, and at Catharine Hall and Trinity College, Cambridge; lost his fellowship in the latter college, by refusing to comply with the act of uniformity; travelled on the continent for three years with Mr. Willoughby and other friends; became a fellow of the Royal Society; and died in 1705. His works are numerous and valuable. Among them are, *Historia Plantarum*; his *Travels*; the *Wisdom of God* manifested in the *Works of Creation*; *Physico-Theological Discourses*; and a *Collection of English Proverbs*. *Davenport.*

REISKE, JOHN JAMES;

A distinguished German philologist; born at Zöring, in Saxony, in 1716. He was poor, the son of a tanner, and in the midst of difficulties, educated himself, thoroughly mastered the Arabic, of which he was made nominal professor at Leipsic, and became one of the best editors of the classics that Germany has produced. Besides editions of Theocritus, Plutarch, Dionysius of Halicarnassus, and Maximus Tyrius, classical literature is indebted to him for his *Oratores Græci*, Leipsic, 1774-79, 12 vols., and his very valuable *Animadversiones in Græcos Auctores*. To sacred literature he contributed *Conjecturæ in Jobum et Proverbia Salomonis*, with an oration on the study of Arabic. *Encyc. Am.*

RELAND, ADRIAN;

A learned Orientalist; born in North Holland, 1676. He studied the Oriental languages with great success at Amsterdam, and polite literature there and at Utrecht, where, in 1701, he became professor in that department, and died of the small-pox, in 1718. His best known and most useful works are, *Palestine* illustrated by Ancient Monuments, 2 vols. 4to., and *Sacred Antiquities of the Hebrews*, long a text-book with professors. He also gave to sacred literature a *Dissertation on the Medals of the Ancient Hebrews*, and another on the *Inscriptions on the Arch of Titus at Rome*, &c. *Lempriere; Horne.*

REYHER, SAMUEL;

Professor of mathematics and jurisprudence at Kiel; born at Schleusingen, in Henneberg. He was also counsellor of state to the duke of Saxe-Gotha. He wrote a *Dissertation on the Inscription on the Cross of Christ*, and on the *Hour of his Crucifixion*; *Mathesis Biblica* and other works. *Lempriere.*

RHENFERD, JAMES;

A learned Dutch writer, and professor of Oriental languages and divinity at Franeker. He wrote some treatises of little merit, and edited a collection of very valuable tracts respecting the style of the New Testament, by Olearius Pfocher, Cocceius, Solanus, Hottinger, Leusden, Vorstius, and others. *Orme.*

RICE, JOHN H., D. D.;

Professor in the Union Theological Seminary, in Prince Edward county, Virginia, was for many years the most distinguished Presbyterian minister in that state. The theological seminary was established in 1824. He was for some years the editor of the *Evangelical and Literary Magazine*. He died September 3, 1831, aged fifty-two. He published *Memoirs of S. Davies*; and *Illustration of the Presbyterian*

Church in Virginia, 1816; on the *Qualifications for the Minister*, in the *American Quarterly Register*; a *Discourse* before the *Foreign Board of Missions*, 1828. See *Memoirs*, by Mr. Maxwell; *Allen.*

ROBERTS, JOSEPH;

A missionary to India, who went out to that country in 1818, under the patronage of the Wesleyan Missionary Society. After nearly fourteen years' residence among the Hindoos, he returned to England, and gave to the public *Oriental Illustrations of the Sacred Scriptures*, collected from the customs, manners, rites, superstitions, &c. of the Hindoos, and noted on the spot by himself. The work was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland, of which the author is a corresponding member. His 'Illustrations' are arranged in the order of the books, chapters, and verses of the Bible, and contain satisfactory explanations of many doubtful or obscure passages. *Horne.* See most of these in *Bush's 'Scripture Illus.'*

ROBINSON, EDWARD, D. D.;

Professor of sacred literature in the New York Theological Seminary, and well known as editor, for a time, of the *Bibl. Repos.*, author of a *Lexicon of the N. Test.*, and translator of Gesenius's *Hebrew and Latin Manual*. His services to sacred literature in this country have been invaluable.

ROQUE, JOHN DE LA,

Member of the academy of belles-lettres at Marseilles, wrote *Travels in Arabia Felix*, 12mo, in *Palestine*, and in *Syria and Mount Libanus*; and died 1745, aged 84. *Lempriere.*

ROSE, HUGH JAMES, B. D.;

Christian advocate to the university of Cambridge, and dean of Bocking. The Christian public is indebted to him for *Notices of the Mosaic Law*; a *Description of the State of Protestantism in Germany*; a series of *Discourses on the Commission and consequent Duties of the Clergy*; and an edition of *Parkhurst's Greek Lexicon*.

ROSELLINI, IPPOLITO;

An Italian antiquary, joined by the Tuscan government to the French commission, under Champollion, sent to Egypt to take drawings of the Egyptian monuments. They brought home 1500 drawings, from which Rosellini is publishing a splendid work on Egyptian antiquities, no copy of which has yet, it is believed, reached this country. He wrote also in defence of the Masoretic vowel-points.

ROSENMUELLER, JOHN GEORGE.

A celebrated German theologian, [born in 1736; died in 1815,] was professor of theology at Erlangen and Leipsic, and distinguished himself as a preacher, and by his activity in the cause of education. Of his numerous works, the most important is *Scholia in Novum Testamentum*, 5 vols. 8vo., parts of which have gone through many editions in Germany. It is a work belonging to the lower order of sacred criticism, and is occupied with the investigation of the meaning of words and phrases. Nor is it the inner, full, theological import of words and phrases, that Rosenmueller seeks; he is content with knowing how to translate the New Testament into Latin. He does not look at it as a store-house of divine truth, which, as truth, is to be profoundly studied, and has its close relations and dependencies, like all other truths. Such a commentator was Calvin; but very far from it the elder Rosenmueller. As far as lower criticism, from a man who had no relish for the sublime truths of the gospel, can go, so far his *Scholia* are, and will continue to be, valuable. They will guide to the vestibule of the temple; they will not show the glories within. Rosenmueller also wrote a *History of Sacred Interpretation* in the Christian church, and many other works pertaining to sacred literature and pastoral theology.

ROSENMUELLER, ERNEST FRED. CHARLES,

A distinguished Orientalist and theological critic, born in 1768, was educated at Leipsic, where he heard the lectures of Morus, Platner, Beck, &c. In 1795, he was extraordinary professor of Arabic, and in 1813, ordinary professor of Oriental literature. Among his works are his valuable *Scholia in Vet. Test.*, which cover nearly the whole of the Hebrew Scriptures; the *East in Ancient and Modern Times*, 6 vols., 1818-1820; *Manual of Biblical Antiquities*, and *Manual of Biblical Criticism and Exegesis*, 4 vols., in German. The *Scholia* of the younger Rosenmueller on the Old Testament belong to a higher range than those of his father on

the New. He has evidently studied with care the writings of other commentators, and shows a greater disposition to grapple with the real difficulties of the text, than is the case with the elder in his Scholia on the N. Test. If he cannot lay claim to the profoundest research that might be made, and the greatest originality of views, it may be said, on the other hand, that nothing of importance pertaining to his subject has entirely escaped him; that he has the merit of great judgment in selection and arrangement; an easy and perspicuous style; and that to him belongs the credit of collecting and presenting to the biblical scholar, in a form extremely convenient, a vast amount of useful matter, critical, exegetical, geographical, and historical. His Scholia, in their progress, exhibit a marked improvement in the author's orthodoxy. What was the lowest neology at first, has changed in later vols. of the Scholia, and especially in the Compend, executed mostly by J. C. S. Lechner, until it comes as near to orthodoxy as any of the learned men of Germany who do not rank decidedly with the orthodox. He often finds a Messiah in the Old Testament, yet not so willingly and joyfully as we would have him, but because the laws of criticism or public opinion in Germany require it. Still, his complacency in the truth seems evidently to have been on the increase; and, of course, he is privileged to know more of 'the doctrine.' The Compend, already alluded to, is extremely valuable for students, and may be consulted with benefit, by the more advanced in sacred criticism. The reader will find a less variety of opinions cited, and more prominence given to the most important. Every thing that is most essential in order to make up an enlightened opinion on the meaning of the sacred writers, is retained; what is rejected, would often prove to the American student but a cumbrous mass of vain, though learned trifling. On the whole, Rosenmueller's Scholia on the Old Testament are extremely valuable, particularly to the younger student, but will not supersede the study of the giants that were in ancient days, such as Calvin, Vitranga, Grotius, &c. Rosenmueller has also rendered important services to Oriental literature by his *Institutiones Linguae Arabicæ*, 1818; *Arabum Adagia*; *Analecta Arabica*, 1826, 2 vols., &c. *Encyc. Am.*

ROSEWELL, Rev. THOMAS;

An English dissenting minister; born at Rotherhithe, 1680, and educated partly in Scotland. He was for a time assistant to Mr. John Howe, at Silver Street, and then colleague with Mr. John Spademan at the same place, till towards the close of his life, when he removed to Mare Street, Hackney, where he died in 1722. He was the author of several published sermons of a sensible and judicious character, and had a share in the continuation of Henry's Exposition. The part assigned him was the Epistle to the Ephesians. *Wilson.*

SAADIAS;

Called HAGGAON, i. e. *the excellent*; a learned Jewish rabbin, who flourished in the beginning of the tenth century; presided over the famous school of the Jews at Sora, near Babylon; wrote a book on the Resurrection; another on the Belief of the Jews; Commentaries on Ezra and Daniel; and an Arabic translation of the Old Testament. Of this translation, only the Pentateuch has yet been published. *Koenig; A. Clarke.*

SALLUST, CAIUS CRISPUS;

A celebrated Roman, of patrician birth, great wealth, and corrupt morals. He was governor of Numidia, where his administration was arbitrary and oppressive. His Histories of the Catilinarian and Jugurthine wars rank among the first works of classical antiquity. *Lempriere.*

SALMASIUS, CLAUDIUS,

An eminent French scholar, was born in 1588, at Saumur. He was educated by his father, at Paris and at Heidelberg, translated Pindar, and composed Latin and Greek verses when he was only ten years old. His knowledge of languages was extensive; and such was his memory, that he retained whatever he once heard read. In 1632, he succeeded Scaliger at the university of Leyden. He twice visited Christiana of Sweden, at Stockholm, and was received in the most distinguished manner. In 1649, he

ROUSSEAU, JOHN JAMES,

One of the most eloquent, skeptical, and paradoxical of French writers, and the head of the school of sentimental infidelity, was the son of a watchmaker, and was born in 1712, at Geneva. In 1750, he gained the prize given by the academy of Dijon, for his celebrated Essay in answer to the question, 'whether the progress of the sciences and arts has contributed to corrupt or purify manners.' He maintained that the effect had been injurious. From this period his pen became fertile and popular. He produced, in succession, the words and music of the Village Conjuror; a Letter on French Music; the Origin of the Inequality of Ranks; the Social Contract; the New Eloise; and Emilius. The last of these, which appeared in 1762, was condemned by the parliament, and he was compelled to fly from France. He died July 3, 1778. Of his latest works, his Confessions are the most remarkable. His eloquent tribute to the character of our Savior is well known. Andrew Fuller has preserved it in his admirable work, the Gospel its own Witness. See *Fuller's Works*; *Douglas on Errors concerning Religion*; *Foster's Essays*; *Davenport.*

ROXBURGH, WILLIAM, M. D., F. R. S.;

Chief botanist to the East India Company, and superintendent of their garden at Calcutta; born in Ayrshire, in Scotland, in 1759. He went to India, as a physician; settled at Madras, became a member of the Asiatic Society, and contributed many valuable articles to their 'Researches.' He also made important discoveries, particularly in the coloring matter of the lacca insect, &c. He died in 1815. *Lempriere.*

ROZIERE, FRANCIS;

An eminent French chemist and agriculturist; born at Lyons, 1734. He composed a valuable course on agriculture, in 10 vols. 4to. *Lempriere.*

RUDINGER, ESROM;

Professor of natural and moral philosophy at Wittenberg; born 1525; died 1591. He was a man of rare erudition, but was obliged to abandon Saxony, on account of his Calvinism. He wrote a Latin paraphrase of the Psalms, with arguments to each chapter. *Winer; Koenig.*

RUSSELL, ALEXANDER,

Physician to the English factory at Aleppo, was born and educated at Edinburgh. After a residence of many years in the East, during which he made himself familiar with the Turkish language, and gained great celebrity by his practice, he returned to Europe, and published his History of Aleppo, a valuable performance, which has been translated into various languages. His brother, Patrick, who succeeded him at Aleppo, made additions to the History. *Lempriere.*

S.

wrote a Defence of Charles I., to which Milton bitterly and victoriously replied. Salmasius died in 1653. His printed works amount, in number, to eighty, and he left sixty in manuscript, and as many unfinished. *Davenport.*

SALT, HENRY;

Born in Lichfield, England, and there educated. He accompanied Lord Valentia in his overland journey to India, as draftsman; and when that nobleman, on his return, published his travels, Mr. Salt furnished the views from his own pencil, and the Account of Abyssinia. In 1814, he published an account of his second visit to that country, in one vol. 4to. He died in 1827, near Alexandria, where he was stationed as consul-general of Egypt. He was deeply engaged at the time in prosecuting his researches into the antiquities of the country. *Encyc. Am.*

SAMUEL, MAROCCANUS;

A Jew, who was converted to Christianity, and wrote, in Arabic, a book of 27 chapters, on the coming of the Messiah. His work was translated into Latin by Bonhomme, and into various other languages. *Koenig; De Rossi.*

SANCHONIATHO;

A Phœnician historian, and one of the most ancient writers of whom any fragments remain. He flourished in the time of the Trojan war, and wrote a History of Phœnicia, which

Philo, of Byblos, translated into Greek, and of which the only fragments that are preserved, may be found in Eusebius and Porphyry. According to Suidas, he also wrote a book on the theology of the Egyptians. *Koenig*.

SANDERSON, ROBERT;

An eminent English prelate, born in Yorkshire, 1587, and educated at Rotherham school and Oxford University. After being rector of Boothby Pagnel 40 years, he obtained a prebend at Southwell, was made chaplain to King Charles I., D. D. at Oxford, Regius professor of divinity, and canon of Christ Church. His fortunes suffered during the protectorate, on account of his attachment to the king; but after the restoration, he was reinstated in them all, and raised to the see of Lincoln. He died in 1662. As a divine and scholar, he was considered preëminent in ecclesiastical history, antiquities, and casuistry. He wrote *Logicæ Artis Compendium*; *Nine Cases of Conscience resolved*; *sermons*; *dissertations on points in moral philosophy*, &c. *Lempriere*.

SAURIN, JAMES,

A celebrated French pulpit orator and divine, was born at Nismes, in 1677. About 1695, he commenced the study of philosophy and divinity, at Geneva, under those great masters, Turretin, Tronchin, Pictet, Chouet, and others; and in 1696, he began to think of devoting himself to the ministry.

In 1700, Mr. Saurin visited Holland and England, in which last country he staid five years, and preached with very great acceptance among his fellow-exiles in London. Five years after, he returned to Holland, and accepted the situation of chaplain to some of the nobility at the Hague; but afterwards acceded to the call of a French church there, to become one of their pastors, in which office he continued till his death. He was constantly attended by a very crowded audience, was heard with the utmost attention and pleasure, and the happy effects of his preaching were exemplified in the conversion of great numbers of his people.

At the request of Queen Caroline of England, he drew up a Treatise on the Education of Princes. His most considerable work was entitled 'Discourses, historical, critical, and moral, on the most memorable Events of the Old and New Testament.' This work was undertaken by the desire of a Dutch merchant, who expended an immense sum in the engraving of copperplates, which adorn the work. It consists of six folio volumes. Mr. Saurin died before the third was finished; but Mr. Roques finished the third, and added a fourth on the Old Testament; and M. de Beausobre subjoined two on the New Testament. The whole is replete with very extensive learning, and well worth the careful perusal of students in divinity. The first of these was translated into English by Chamberlayne, soon after its first publication in French.

His 'Dissertation on the Expediency of sometimes disguising the Truth,' raised a great clamor against Saurin. At length, the synod decided the dispute in his favor. He also published a small but valuable piece 'On the State of Christianity in France.' There are twelve volumes of his sermons, in the original, of which the greater part have been translated into English by Mr. Robinson and others, and of which a handsome edition was published in 1824, in six volumes, octavo. They are distinguished for sound learning, evangelical sentiment, eloquence, sublimity, and pathos. Saurin died at the Hague, on the 30th of December, 1730, most sincerely regretted by all his acquaintances, as well as by his church. See *Life of Saurin*, by the Rev. Robert Robinson; *Jones's Chris. Biog.*

SAVARY, N.,

A French writer and traveller. In 1776, he visited Egypt, and studied the antiquities and manners of the country. On his return, he visited the Archipelago, and in 1780, published his translation of the Koran, which was succeeded by his *Travels in Egypt*, *Letters on Greece*, and a grammar of the modern Arabic. He died 1788. *Lemp.*

SCALIGER, JOSEPH JUSTUS,

Son of Julius Caesar Scaliger, a learned critic, and his rival in learning and arrogance, was born, in 1540, at Agen, and was educated at the college of Bordeaux, and, finally, by his father and Turnebus. Languages he acquired with wonderful ease, and is said to have been master of no less than thirteen. His friends denominated him 'an ocean of science,' and 'the masterpiece of nature.' He died in 1609, professor of belles-lettres at Leyden. His works, most of which are commentaries on the classics, are numerous.

Of his other productions, one of the most valuable is a treatise de Emendatione Temporum. *Ducunport.*

SCHAAF, CHARLES;

Professor of Oriental literature, Leyden; born 1646; died 1729. He was educated at Duisbourg, and was at first professor there, but removed to Leyden in 1679, where, fifty years after, he died of an apoplexy. His works are, *Opus Aramæum*; *Novum Testamentum Syriacum, cum Versione Latina*, on which, with the accompanying *Lexicon, Michaëlis* bestows high praise; an *Epitome of Hebrew Grammar*, &c. *Lempriere*; *Orme*.

SCHEID, EVERARD;

Professor of Oriental literature at Leyden; died 1794. He was the author of a *Dissertation, philological and exegetical, on the song of Hezekiah, in Isaiah*, with observations on particular passages of the Old Testament, Leyden, 1759, 8vo.; also, the book of Genesis, revised according to ancient manuscripts and versions, with philological and critical remarks. *Winer*.

SCHELLING, JOSEPH F.;

General superintendent at Maulbrunn, in Würtemberg; born 1737; died 1812. Among his contributions to biblical literature, are the writings of Solomon translated into Latin, and accompanied with notes, Stuttgart, 1806; and a *Dissertation on the Use of the Arabic to a thorough Knowledge of Hebrew*, Stuttgart, 1771.

SCHELLING, F. W. JOS.;

A highly-distinguished German philosopher; born at Leonberg, in Würtemberg, in 1775, and educated at Leipzig and Jena. At first he was professor of philosophy at Jena, then, in 1803, at Würzburg, and afterwards director of the Academy of Arts at Munich. Schelling is the originator of a scheme of philosophy which has caused a great sensation in Germany, as if it were in dead opposition to all the former masters of that science. It is not yet fully developed in all its parts. His works in illustration and defence of his system are already numerous.

SCHEUCHZER, JOHN JAMES;

Professor of mathematics and natural philosophy at Zürich, and a physician of high reputation. His most elaborate work is the *Natural History of the Bible*, published simultaneously in Latin and German, 4 vols., fol., with 750 engravings by the best artists. He also wrote many other works on natural history. *Lempriere*; *Orme*.

SCHINDLER, VALENTINE;

Professor of Oriental languages at Wittemberg and Helmstadt; died 1610. He gave to the public a *Lexicon in five languages, Hebrew, Syriac, Chaldaic, Talmudico-Rabbinic, and Arabic*, fol., Hanover, 1612. It was afterwards abridged and published at London, 1635.

SCHLEIERMACHER, FRED. DAN. ERNEST,

One of the most distinguished German theologians and philologists, was born at Breslau, in 1768, and received his education at the academy of the Moravian Brethren at Niesky. In 1787, he left Barby, where he had begun the study of theology, and went to Halle to continue it. In 1794, he was ordained a clergyman, and appointed assistant preacher at Landsberg, on the Warte. From 1796 to 1802, he translated Fawcett's *Sermons*, (two vols.) contributed to the *Athenæum*, conducted by the well-known Schlegels, and wrote the *Discourses on Religion*, the *Monologues*, and *Letters of a minister out of Berlin*. He soon undertook his translation of Plato. Five volumes of this work had appeared in 1828. Few men have ever entered so deeply into the spirit of Plato.

In 1802, he published his first collection of sermons, which has since been followed by two others. The same year, he removed to Stolpe, where he wrote his *Critical View of Ethics*. In 1802, also, he was appointed extraordinary professor of theology at Halle, and preached to the university. In 1807, when Halle was separated from Prussia, he went to Berlin, and lectured there, as well as preached, with the greatest boldness, on the existing state of things, although a hostile force under Davoust occupied the city. In 1809, he was appointed preacher at the Trinity Church in Berlin, and married. In 1810, when the new university was opened in that city, he was appointed ordinary professor, as he had been at Halle during the last part of his residence there. In 1811, he was elected a member of the academy of

sciences, and, in 1814, secretary of the philosophical class, when he was released from the duties which he had discharged in the department of public instruction in the ministry of the interior. At this period, he wrote his *View of the Study of Theology*. His last work is his *Doctrines of the Christian Faith*. He died in 1834, with the peace of Christ in his heart.

Few men have equalled Schleiermacher in activity. He delivered lectures in various departments of theology and philosophy. He preached every Sunday, always without notes, beside writing much, and having a large circle of official labor. He did much for the intellectual and religious advancement of his countrymen. *Encyc. Am.; Robinson's Bib. Repos.*, 1834.

SCHLEUSNER, JOHN FREDERIC, D. D.;

Professor of theology at Wittenberg; born 1759. He has written *Contributions to the Illustration of Isaiah and the Proverbs of Solomon*, *Exegetical and Critical Observations on the Lamentations of Jeremiah*, and various other works of minor importance. His Greek and Latin Lexicon of the New Testament was a great advance, in its time, in N. T. lexicography, but has been superseded by the more improved lexicons of Wahl and Bretschneider, who better understand the true sources of N. T. lexicography, and more justly discriminate between and arrange the different meanings of words and phrases. Prof. Schleusner also published a Lexicon of the Septuagint, of prime value.

SCHLICHTING, JONAS De BUCOWIC;

A native of Poland, and Socinian preacher there, until, in 1647, he was expelled from the country by the diet of Warsaw, on account of his principles. He was a long time prisoner in Spandau, and died at Zullikau, 1661, aged 65. His *Commentaries on the Holy Scriptures* were published at Amsterdam, 1666, folio. *Lempriere; Winer*.

SCHMIDT, C. F.;

Ordinary professor of theology at Wittenberg; born 1741; died 1778. He wrote the *Ancient History and Vindication of the Old and New Testaments*, Leipsic, 1775; *Observations on the Epistle to the Hebrews*, Leipsic, 1776; *Annotations on the Epistle to the Romans*, Leipsic, 1777; and on the question, whether the Revelation is of divine authority. *Winer*.

SCHMIDT, ERASMUS;

Professor of mathematics and Greek at Wittenberg; born in Misnia, 1560; died at Wittenberg, 1637. He published an edition of Pindar, with learned notes, and gave to sacred literature a Greek Concordance of the New Testament, the best that has ever been executed. It was republished, in an excellent style, in Glasgow, 1819, 2 vols. 8vo., and in London, 1830, under the care of the late Mr. W. Greenfield, 48mo. He also published a highly-improved edition of Beza's version of the New Testament.

SCHMIDT, SEBASTIAN;

Professor of theology and Oriental languages at Strasburg, and previously rector at Lindau; born at Lambertheim, in Alsace, 1617; died at Strasburg, 1696. He made a Latin version of the Old Testament, strictly literal, and of use to the scholar; and wrote voluminous commentaries on most of the books of the Old Testament.

SCHMUCKER, GEORGE;

Pastor of the Evangelical Lutheran church, Yorktown, Penn., and author of a *Brief Exposition of the Revelation*, vol. i., Baltimore, 1817; not yet completed.

SCHNURRER, CH. F.;

Chancellor and professor of Greek and Oriental literature at Strasburg, where he had previously been extraordinary and then ordinary professor of philosophy; born at Canstatt, 1742; died 1822. He published a *Bibliotheca Arabica*, containing an account of all the printed Arabic works, Halle, 1811, 8vo.; *Philological and Critical Dissertations*, Gotha, 1793, 8vo., which are highly valued on the continent, and display much sound and well-applied learning.

SCHÖETTGEM, CHRISTIAN;

Rector of the gymnasium at Dresden, and previously invested with the same office at Frankfurt on the Oder, then at Stargard; born at Wurzen, 1687; died 1751. His principal work is his *Horæ Hebraicæ et Talmudicæ in Novum Testamentum*, 1733, in which he follows the steps of Dr.

Lightfoot, and supplies what that indefatigable scholar had left wanting on the Epistles and Revelation. Walch pronounces the work one of great industry, erudition, and use. He also composed a Greek and Latin Lexicon of the New Testament, which was enlarged and corrected by Krebs, in 1765, and then, in 1790, by Spohn; after which it was soon displaced by Schleusner's. He continued Fabricius's *Bibliotheca Latina*, and illustrated the belief of the Jews concerning the Messiah, from the writings of the rabbins and the Talmud.

SCHOLEFIELD, JAMES;

Regius professor of Greek in the university of Cambridge, and author of *Hints for an Improved Version of the New Testament*, 1832. 'In every part of these notes, we discover a judicious treatment of the subjects brought under discussion.' *Horne*.

SCHOTT, ANDREW;

A learned German, who went to Spain; became professor of Greek at Toledo, and a Jesuit; edited several of the Latin classics; explained and illustrated the sacred Proverbs of the New Testament with learning and ability; and died at Antwerp, 1629.

SCHOTT, HENRY AUG., D. D.;

Professor of theology at Jena since 1812; formerly professor of theology at Leipsic and Wittenberg; born 1780. In connection with Winzer, he began a new Latin translation of the Old Testament, of which only the first volume has appeared, Altona and Leipsic, 1816; and a *Commentary on the Epistles and Revelation*, after the manner of Kuinöl; but of this only one volume has yet been issued. Schott has also published a *Historical and Critical Introduction to the New Testament*; a *Theory of Eloquence*, &c.

SCHROEDER, JOHN FREDERIC;

Rector of a gymnasium at Hildesheim; author of a *Hebrew and German Dictionary*, Leips., 1823, and a translation and explanation of the minor prophets, vol. 1st, Leips., 1829.

SCHULTENS, ALBERT,

Who has been called the restorer of Oriental literature in the 18th century, was born, in 1686, near Groningen; became professor of the Eastern languages at Franeker, and afterwards at Leyden; and died in 1750. Among his works are, *Origines Hebrææ*; a *Commentary on the Book of Job*; a *Version of the Proverbs*, with a *Commentary*; a *Guide to a thorough Knowledge of Hebrew*; *Observations on difficult Passages of the Old Testament*; and many very valuable works relating to the Arabic language and literature. JOHN JAMES, his son, and HENRY ALBERT, his grandson, were also eminent Orientalists. *Davenport*.

SCHULZ, J. CH. FR.,

Professor of theology and superintendent at Giessen, (born 1747; died 1806,) has attempted to illustrate Paul's Epistles to the Corinthians, Halle, 1784-5; and added to Kennicott's critical notes on the Psalms.

SCHULZ, DAVID, D. D.;

Professor of theology at Breslau; born 1779. In addition to a variety of miscellaneous dissertations and contributions to periodicals, Dr. Schulz has published a *Commentary on the Epistle to the Hebrews*, a volume on the Lord's Supper, and has undertaken a splendid edition of the New Testament, of which only the first volume has yet appeared.

SCLATER, WILLIAM, D. D.;

Author of a *Plain and Brief Commentary on Malachi*, originally delivered in the form of discourses. London, 1650. *Horne*.

SCOTT, JOHN, D. D.;

An English divine of the 17th century; born in Wiltshire, in 1638. He was admitted of New Inn, a commoner, in 1657, and made great progress in logic and philosophy; but left the university, and at last became minister of St. Thomas's, in Southwark. In 1677, he was made rector of St. Peter-le-Poer, in London, and was collated to a prebend in St. Paul's Cathedral, in 1684. In 1691, he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles's-in-the-Fields, and the same year was made canon of Windsor.

Dr. Scott was a faithful, zealous and pious preacher, much attached to the doctrines and discipline of the Church of

England, and very anxious to promote the welfare of his fellow-creatures. His learning and piety excited general attention and respect. He died in 1694, and was buried in St. Giles's Church. He wrote an excellent work, called 'The Christian Life,' which has been often printed, and attracted, as it deserves, attention and respect. He also published, at different times, 12 Sermons, preached upon public and particular occasions. *Jones's Chris. Biog.*

SCOTT, Rev. THOMAS, D. D.

The following life of Dr. Scott is an abridgment of that by his son, John Scott, A. M.,* who states that he has given in it the bulk of his father's written memoir of himself, down to 1812, and in his father's own words; continuing the history, and interweaving illustrative selections from the correspondence, and appropriate reflections.

I. INCLUDING THE FIRST SIXTEEN YEARS OF HIS LIFE. —Dr. Scott was born on the 4th (16th) Feb., 1747, at Braytoft, in Lincolnshire, (5 miles from Spilsby, 8 from Skegness.) 'My father,' he says, 'John Scott, was a grazier, a man of a small and feeble body, but of uncommon energy of mind and vigor of intellect; by which he surmounted, in no common degree, the almost total want of education. His circumstances were very narrow, and for many years he struggled with urgent difficulties. But he rose above them; and, though never affluent, his credit was supported, and he lived in more comfortable circumstances to the age of 76 years. He had 13 children, 10 of whom lived to maturity.'

'Concerning my father's family and ancestors, I know scarcely any thing. My mother's maiden name was Wayet, and she was descended of a family well known and respected, for a long time back, at Boston. From her method of ruling and teaching her large family, when very young, I derived many of my best maxims concerning the education of my own children.'

'Having principally by her been taught to read fluently, and to spell accurately, I learned the first elements of Latin at Burgh, two miles off. But at 8 years of age, I was sent to Bennington, a village about 4 miles N. of Boston, that I might attend a school in the parish, kept by a clergyman. Here I continued about two years; and, in addition to writing, and the first rudiments of arithmetic, I learned a little Latin.'

'My eldest brother, a surgeon's mate in the navy, having died, [in the midst of promising prospects,] my father felt it as, in every way, a most heavy affliction. Determining, if possible, to have a son in the medical profession, I was selected. From this time my attention was almost entirely directed to Latin; and, at different places, I got a superficial knowledge of several books generally read at schools; which gave the appearance of far greater proficiency than I had actually made.'

'At 10, I was sent to Scorton, where my brother had been before me; and there I remained 5 years without returning home, or seeing any relation or acquaintance. The effect of such long separations from parents, brothers and sisters, and other near relations, is far from favorable to the forming of the moral and social character, in future life.'

'When I arrived at Scorton, I was asked what Latin books I had read; and my answer induced the usher to overrate my proficiency, and to place me in a class much beyond my superficial attainments. This, however, stimulated me to close application; and it was not very long before I overtook my class-mates, and with ease accompanied them. Had I then been again pushed forward, I might have been excited to persevering diligence; but, as I could appear with tolerable credit without much application,—partly by actual proficiency, and partly by imposing on Mr. Noble, under whose care I now came,—my love of play, and my scarcity of money for self-indulgent expenses, induced me to divide a great proportion of my time between diversion and helping other boys in their exercises, for a very scanty remuneration, which I lost in gaming, or squandered in gratifying my appetite. But while I could translate Latin into English, or English into Latin, perhaps more readily and correctly than any other boy in the school, I never could compose themes. I absolutely seemed to have *no ideas*, when set to work of this kind, either then or for some years afterward; and was even greatly at a loss to write a common letter. As for verses, I never wrote any except *nonsense-verses*, of one kind or other; which has, perhaps, been the case also of many more prolific versifiers. God had not made me a

poet, and I am very thankful that I never attempted to make myself one.'

My father, in his early days, looked upon few things with so much surprise, as upon great books: he felt utterly at a loss to conceive how they had ever been produced. For the encouragement of industry and perseverance, I would venture to express an opinion, which facts, I think, have suggested to me,—that to find composition a difficult task is rather a promising symptom in young persons, than the contrary. Precocity in writing is very often no other than the art of writing 'without ideas;' while they who cannot write till they have thought, are more likely, in the event, to store their compositions with valuable matter.

'During these five years,' my father proceeds, 'I experienced several remarkable preservations in perilous circumstances, generally such as my violent and eager spirit pushed me into; and I also recovered from some very dangerous fevers. My own conduct, at this period, was as immoral as want of money, pride, and fear of temporal consequences, and a natural bashfulness, would admit it to be; except that in one thing I retained a sort of habit of my family, and never learned to swear or to take the name of God in vain, unless sometimes when provoked to violent passion.'

'On my return from Scorton, in 1762, I was bound apprentice to a surgeon and apothecary at Alford, about 8 miles N. of Braytoft. The person with whom I was placed, was considered as very skilful, and had extensive practice; and the situation was thought very advantageous; but he was in all respects *unprincipled*, and, I am of opinion, was an infidel.'

'In this place my habit of attending church, on the Lord's day, was first interrupted; for, on whatever other days I might have little to do, I was almost uniformly employed on Sundays, from morning till evening.'

'Here, however, I might have continued, and have acquired professional knowledge; and, I doubt not, should have met with adequate encouragement, in that respect, had I behaved well, and rendered myself useful. But my master was a widower, and was seldom at home except when business required it; so that my leisure time was spent with servants, and the most improper companions. As to the things which I was required to do, no fault was found; but, in other respects, I behaved very ill, and gave my master just cause of complaint, and, at least, a plausible reason for dismissing me. This he accordingly did; and at the end of two months, I returned home in deep disgrace. Thus my father's favorite plan was disappointed, through my misconduct; a family, respected for morality, was dishonored, and I was left to encounter a degree of displeasure, and mortifications resulting from it, which were hard enough in themselves to be endured, and to which my unhumiliated heart was by no means properly disposed to submit.'

'Yet I must, notwithstanding, regard this short season of my apprenticeship as among the choicest mercies of my life. Not that I learned any wisdom, or self-government, or submission, by my deep and lasting disgrace and anguish; but for two reasons. The first and most important was this: My master, though himself not only irreligious, but in many respects immoral, first excited in my mind a serious conviction of sin committed against God. Remonstrating with me on one instance of my misconduct, he observed, that I ought to recollect, it was not only displeasing to him, but wicked in the sight of God.—This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary cause of my subsequent conversion.—With this circumstance, therefore, my narrative in the "Force of Truth" commences.' This narrative is as follows:—

'Being, however, an utter stranger to the depravity and helplessness of fallen nature, (we quote from the "Force of Truth,") I had no doubt that I could amend my life whenever I pleased. Previously, therefore, to communicating, (at the Lord's table, as I was expected to do about this time,) I set about an unwilling reformation; and, procuring a form of prayer, I attempted to pay my secret addresses to the Majesty of heaven. Having in this manner silenced my conscience, I partook of the ordinance. I held my resolutions also, and continued my devotions, such as they were, for a short time; but they were a weariness and a task to me; and temptations soon returning, I relapsed; so that my prayer-book was thrown aside, and no more thought of, till my conscience was alarmed by the next warning given for the celebration of the Lord's supper. Then the same ground was gone over again, and with the same issue. *My goodness was like the morning dew, that passeth away*

* Vicar of Ferrilby, and rector of St. Mary's, Hull.

and, loving sin, and disrelishing religious duties as much as ever, I returned, as the sow that is washed to her wallowing in the mire.

'With little variation, this was my course of life for nine years; but in that time I had such experience of my own weakness, and of the superior force of temptation, that I secretly concluded reformation in my case to be impracticable. *Can the Ethiopian change his skin, or the leopard its spots?* I was experimentally convinced that I was equally unable, with the feeble barrier of resolutions and endeavors, to stem the torrent of my impetuous inclinations, when swelled by welcome, suitable, and powerful temptations. And, being ignorant that God had reserved this to Himself as his own work, and had engaged to do it for the poor sinner, who, feeling his own insufficiency, is heartily desirous to have it done by Him, I stifled my convictions as well as I could, and put off my repentance to a more convenient season.'

We now return to the autobiography.

'The other benefit derived from my short space of apprenticeship was this; that, being nominally this person's apprentice, I could not be placed out with another; and thus I was finally excluded from that profession for which I was designed, and in which, probably, I should have succeeded as to this world; but, in that case, the whole history of my life would have been changed.'

But while my father properly acknowledges, with gratitude, the good of which Providence made these events the occasion to him, it may still fairly be remarked, that the measure he met with from man appears to have been hard.

What follows, considered as describing that which probably laid the foundation of diseases under which he suffered to his dying day, illustrates the remark, often made, concerning the severity with which a righteous God frequently punishes sin, even where its eternal consequences are mercifully prevented.

'Immediately on my return home, I was set to do, as well as I could, the most laborious and dirty parts of the work belonging to a grazier. On this I entered at the beginning of winter; and as much of my father's farm consisted of low land, which was often flooded, I was introduced to scenes of hardship, and exposed to many dangers from wet and cold, for which my previous habits had not prepared me. In consequence, I was frequently ill, and at length suffered such repeated and obstinate maladies, (especially the ague, and effects following from it,) that my life was more than once despaired of. Yet a kind of indignant, proud self-revenge kept me from complaining of hardship; though of reproach, and even of reproof, I was impatient to the greatest degree of irascibility.

'I had now many serious thoughts of God, and of eternity, and every illness produced a sort of paroxysm of religion; in which having prayed for pardon in an earnest, but ignorant manner, I felt satisfied that I should be happy if I died; though as soon as I was restored to health, all my religion vanished as the morning cloud.'

Another paragraph from the 'Force of Truth' may further illustrate what is here briefly stated. — 'Being of a reflecting turn, and much alone, aware of the uncertainty of life, I was disquieted with continual apprehensions, that the more convenient season for repentance, to which I looked forward, would never arrive; especially as, through an unconfirmed state of health, I had many warnings, and near prospects of death and eternity. For a long time, I entertained no doubt that impenitent sinners would be miserable forever in hell; and, at some seasons, such amazing reflections upon this awful subject forced themselves into my mind, that I was overpowered by them, and my fears became intolerable. At such times, my extemporary cries for mercy were so earnest and persevering that I was scarcely able to give over; though at others, I lived without prayer of any sort. Yet, in my darkest hours, though my conscience was awakened to discover more and more sinfulness, there remained a hope that I should one day repent and turn unto God. If this hope were from myself, it was a horrid presumption; but the event makes me willing to acknowledge a persuasion that it was from the Lord; for, had it not been for this hope, I should probably have given way to temptations, which frequently assailed me, to put an end to my own life, in proud discontent with my lot in this world, and in mad despair about another.'

II. FROM HIS APPRENTICESHIP TO HIS ORDINATION. — 'After a few unsuccessful attempts, my father gave up all thoughts of placing me out in any other way; and for above 9 years I was nearly as entire a drudge as any ser-

vant or laborer in his employ, and almost as little known beyond the circle of immediate neighbors. My occupation was generally about the cattle and sheep; and in this service, I learned habits of hardiness in encountering all sorts of weather, which have since proved useful to me; and, though I was not kept from learning many vices, I was out of the way of acquiring habits of ease and indulgence, as I should otherwise probably have done.

'My situation, however, necessarily led me to associate with persons of the lowest station of life, and wholly destitute of religious principle — in all ranks the grand corrective, and in this rank almost the sole restraint on character and manners. These persons tried to please me with flatteries, and to inflame still more the indignancy of spirit with which I rebelled against the supposed degradation that I suffered. I was induced, also, not unfrequently, to accompany them in their low-lived riots; which further embittered the mind of my father respecting me. Yet still I not only had seasons of remorse, but, strange to say, continued to entertain thoughts of the university, and of the clerical profession. These, and various ideas and imaginations concerning study and learning, and even the distinctions of learning, formed no small part of my waking dreams in the tedious seasons of solitude which I was condemned frequently to pass. Hence, in the winter evenings, when not seduced from home, and at other times when I had any leisure, I read whatever books I could procure; and, I doubt not, should have made considerable proficiency, but for two impediments. First, my father, though himself remarkably fond of reading, and, for his station in life, studious, yet always considered my attachment to books, even when shown only in my leisure hours, as wholly inconsistent with diligence in my business; so that frowns and rebukes, and frequent declarations that he foresaw I should come to be a charge to the parish, were my only encouragement in these pursuits; which greatly strengthened the temptation to spend my leisure time from home, and often, unsuspected by him, in low and abandoned company. Perhaps I was sometimes engaged with a book, when I ought to have been otherwise employed; yet, after I had left him, he gave me full credit both for diligence and skill in my services. My other impediment was, that, having had books found for my use at school, which, of course, I did not bring away with me, I had now scarcely anything to study relative to the languages, and other subjects, on which my heart was set. A few torn Latin books I had, and a small, imperfect dictionary, but not one Greek book, except an Eton grammar.

'The discontent which corroded my mind during several of these years, surpasses description; and it soured my temper beyond its natural harshness; thus rendering me a great temptation, as well as trial, to my father, and those around me, to whom I generally behaved very disrespectfully, not to say insolently. After some time, however, I became rather more reconciled to my lot; and concluded that, though, for my misconduct at Alford, I was treated more harshly than others of the family, I should at length be provided for as a grazier; and, in consequence, waking dreams of other pursuits seemed to be less vivid in my mind.

'I had only one surviving brother, and he was well situated on a farm: my father was far advanced in life, and not of a strong constitution; and I supposed, as I believe most of the family did, that I should succeed to his farm. But at length I discovered (for it was not intended that I should know it) that the lease of this farm was left by will to my brother; and that I was merely to be under-tenant to him for some marsh grazing lands, which were without a house, and on which, I knew, a family could not be decently maintained. Indeed, it has since been rendered indisputably certain that, during the distresses of the American war, no person, so circumstanced, could possibly have stood his ground; and numbers, far better provided for than I should have been, became day-laborers to the end of life.

'On this discovery, I determined to make some effort, however desperate, to extricate myself; and I only waited for an opportunity to declare my determination. Without delay, my Greek grammar was studied through and through, and I made what use I could of my Latin books; my father, in the mean time, expressing his astonishment at my conduct.

'At length, in April, 1772, I avowed my intention in almost the worst manner possible. After a long, wet day of incessant fatigue, I deemed myself, and, perhaps, with justice, to be causelessly and severely blamed, and I gave full vent to my indignant passions, and, throwing aside my shepherd's frock, declared my purpose no more to resume

it. That night, I lodged at my brother's, at a little distance; but, in the morning, I considered that a large flock of ewes, in yeaning time, had no one to look after them who was competent to the task. I therefore returned, and did what was needful; and then set off for Boston, where a clergyman resided with whom I had contracted some acquaintance, by conversing with him on common matters, when he came to do duty in my brother's village, and took refreshment at his house.

'To this clergyman I opened my mind with hesitation and trepidation; and nothing could well exceed his astonishment when he heard my purpose of attempting to obtain orders. He knew me only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, 'Do you know any thing of Latin and Greek?' I told him I had received education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and, without difficulty, I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, 'Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town, I will mention you to him, and induce him, if I can, to send for you.' This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and was not accustomed to intrust to servants.'

It is certainly gratifying, amid the representations which my father has given of his own temper and conduct at this time, to meet with these proofs that, however irascible, he did not retain resentment, and quickly returned to some sense of filial duty.

'At the appointed time,' he says in his narrative, 'I returned to Boston, (where my family was well known,) and readily found access to the archdeacon, who was also examining chaplain to the bishop of Lincoln, Dr. Green. Before him I repeated, in another part of the Greek Testament, what I had done at the clergyman's house, and was asked many questions, which I answered without the least disguise. The archdeacon concluded the interview by assuring me that he would state my case to the bishop, and saying that he thought it probable his lordship would ordain me.'

'Thus encouraged, I expended all the little money which I could raise, on books; went to live at Boston; and applied diligently to study, especially to improve my knowledge of the Greek Testament, (the Gospels in particular,) and to recover, or rather to acquire, the ability of composing in Latin. In English, I had now for some years been ready in expressing my thoughts, and had even been, in some instances, a writer in newspapers and magazines. I daily, therefore, wrote in Latin, on texts of Scripture, a sort of short sermons, which my friend the clergyman revised; and, in return, I afforded him very seasonable and welcome assistance in a grammar-school, which he taught.'

'The religious, or, rather, irreligious state of my mind, at this period, has been shown in the "Force of Truth;" but regard to decorum, in many respects, rendered my outward conduct more correct than formerly, and I constantly attended at the church and the Lord's table.'

'Every circumstance concurred with my eagerness of spirit to render it desirable that matters should be brought to a crisis; and those whom alone I could consult were of opinion that it was as likely that I should obtain ordination on the ensuing Trinity-Sunday, (June 14,) as at a future period. This was not seven weeks from the time of my first leaving my father. Having, therefore, procured a title to a small curacy, (Martin, near Horncastle,) I, with great labor, walking above 50 miles for the purpose, got my testimonials signed, and other things in regular order. I had learned from the archdeacon that the ordination would be held in London; and, having sent my papers to the bishop, though I received no answer, I went thither at the appointed time. But, on my arrival, I was informed, that, as my papers had not come in time, and other circumstances were not satisfactory, I was not admitted a candidate. In fact, I was, most groundlessly, suspected of *Methodism*! On this, I earnestly entreated that his lordship would allow me to speak with him; and he very condescendingly complied with my request. He asked me many questions as to the manner and events of my past life; my family, my prospects, and my reasons for wishing to enter into orders; and I answered all with unreserved sincerity and frankness,

which, apart from religion, I then thought, and still think, the best prudence. He, however, still negatived my urgent request to be admitted as a candidate at that ordination; but he said that, if I would procure my father's consent, and a letter from any beneficed clergyman in the neighborhood whom he knew, probably he should admit me at the next ordination. This answer, however, induced a kind of despair. I was not personally known to half a dozen clergymen of the description required, and my attempt was utterly reprobated by every one of them as in a high degree presumptuous. I was now in the 26th year of my age, wholly without the prospect of a decent subsistence; yet my father most decidedly set himself against my design; and, if his consent were necessary, there could be, as I thought, no hope. Having, therefore, spent a short time in London, in viewing some of its curiosities, (for I had not been there before,) and in visiting some relations, in rather a superior station; and having received from them some inappropriate counsel, and, I think, undeserved rebukes, with a few small presents, I set out on my journey home. I travelled, by a circuitous route, a great part of the way on foot, and the rest in various vehicles. At length I reached Braytoft, after walking 20 miles in the forenoon; and, having dined, I put off my clerical clothes, resumed my shepherd's dress, and sheared 11 large sheep in the afternoon!'

The reader can scarcely fail to be struck with the energy of character displayed in this simple narrative, or to be amused with the exhibition of it which the finishing day's work afforded. Whatever the subject of this memoir did, he 'did it with his might.'

'This, however,' he observes, 'was my last labor of the kind. My attempt to obtain orders had been widely made known in the neighborhood, even much beyond the sphere of my personal acquaintance; and it had excited much attention and astonishment, with no small degree of ridicule. This raised the spirit of my relations; and the sentiment expressed by my brother was that of the other branches of the family. "I wish," said he, "my brother had not made the attempt; but I cannot bear to have it said, that one of our name undertook what he was unable to accomplish."'

'In consequence of this sensation, my brother and all my sisters met, by appointment, at my father's house, and, with my mother, urged it, in the most earnest manner, as his indispensable duty, either to consent to my ordination, or to fix me in a farm on my own account. I apprehend it was clearly foreseen what his concession would be, if he could be induced to concede at all; and, accordingly, after much debate, he gave his consent in writing to my entering into orders.'

'Thus the difficulty, which I regarded as insuperable, was, in a most unexpected manner, surmounted; and, my hopes reviving, I was prepared to struggle over other obstacles, if possible. Despairing of obtaining a letter to the bishop from any of the beneficed clergymen, to whom, as living within a few miles, I was in some degree known, I applied, without delay, to the vicar of Boston, Dr. Calthorp, who was well acquainted with my mother and her family, though he had seldom, if ever, seen me, till I met the archdeacon at his house. He behaved in the most candid manner; yet, as a truly conscientious man, which I believe he really was, he said justly, that he could not sign my testimonial, or state any thing concerning me from his own knowledge, except for the short time which had passed since I first came to his house; but that he could give a favorable account as to that time; and, if I could procure attestations from any respectable persons, though not clergymen, he would transmit them with his own letter to the bishop. Thus encouraged, I went again to reside at Boston, where I applied diligently to my studies; but I was greatly frowned on by many of my relations; and I frequently heard the laugh of the boys, as I walked about the streets in a brown coat and with lank hair, pointing me out as "the parson!" * If this were a species of persecution, it certainly was not for *Christ's sake*, or for *righteousness' sake*; for the account given in the "Force of Truth" sufficiently shows that I was estranged from both at this time.'

'At the ensuing Michaelmas ordination, I was admitted a candidate without objection, and was examined at Buckden by Dr. Gordon. After examination on other matters, he asked me numerous questions concerning the nature of miracles; how real miracles might be distinguished from counterfeit ones; and how they proved the truth of the doctrine in support of which they were wrought. This was, indeed, almost the only theological topic which I had studied

* 'All clergymen, at that time, either wore wigs or had their hair dressed.'

with any tolerable attention. He, however, perceived that I began to be alarmed, and kindly said, "You need not be uneasy: I only wished to try of what you were capable; and I perceive that Christianity has got an able advocate in you." — I could not find myself at liberty wholly to suppress this remarkable attestation, which, I believe, is expressed in exactly the words he used; but had he known either my creed, and the state of my heart at that time, or whither my subsequent inquiries would ultimately lead me, I am persuaded he would not have spoken as he did; though he was a far more reasonable and candid man, in respect of those who differed from him, even though vilified as Methodists and enthusiasts, than is commonly met with.

From two letters of my father's to his sisters, it may be collected, that he passed both his examinations with much credit.

'On the Saturday evening before the ordination, the secretary read to me part of a letter from Mr. (afterward Dr.) Dowbiggin, rector of Stoke Goldington and Gayhurst, near Newport Pagnell, Bucks, who had married the bishop's niece. He wanted a curate for Stoke, and for Weston-Underwood, a perpetual curacy held by another person; the whole salary £50 a year, with some trifling additions. This the secretary proposed to me; the bishop being disposed to favor my accepting it, if I had no particular attachment to the parish from which I had my title. As curacies in Lincolnshire were at that time easily obtained, and as several clergymen, by serving three or more, had a much larger income than the stipend thus offered, I had no pecuniary inducement to accede to the proposal. But the idea of appearing as a clergyman, in a neighborhood where I had not been known in any other character, induced me to listen to it. I went accordingly from Buckden to Stoke Goldington, and having agreed with the rector, I returned to my relations in Lincolnshire. And now congratulations from every quarter took place of censure and ridicule. Of so vast importance is success or failure in fixing credit or discredit on our undertakings! Had I not previously agreed with Mr. Dowbiggin, I should probably have now been induced to settle in Lincolnshire; but consequences of great importance were connected with my removal into Bucks.'

'The Force of Truth,' he now observes, 'sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying* subscriptions and declarations, and all the evil of my motives and actions, in the whole concern. — Yet a sermon preached by a young man, who was ordained priest at the time, but who never appeared among us, on the office and duty of a minister, attracted my attention; met my approbation; and I think, on reflection, was of some use to me. His name, as I recollect, was Symmonds: I have since heard of him; but know nothing particular of his subsequent history. However, I feel assured, that good sermons on such occasions, concerning the ministerial office and duty, especially if preached by seniors, would produce very important effects on young men, too often thoughtlessly assuming a sacred character, without having ever been seriously admonished of their duty and responsibility.'

Some passages from the 'Force of Truth' may here, again, be advantageously placed before the reader. — 'At this period,' says the author — referring to the time when he lived at home with his father, subsequently to his apprenticeship — 'though I was the slave of sin, yet my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me; but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins; and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable without contradicting his natural

propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time, the mysteries of the gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience; and if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven, the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no *eternal* torments; and it insinuated that there were *no* torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme, I silenced all my fears, and told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss.'

'In this awful state of mind, I attempted to obtain admission into holy orders! As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies which were more immediately requisite for reputably passing through the previous examination.

'Thus, with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be "inwardly moved by the Holy Ghost to take that office upon me," — not knowing or believing that there was any Holy Ghost, — on September the 20th, 1772, I was ordained a deacon.

'Forever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer; such an irreverent trifler with his Majesty; and such a presumptuous intruder into his sacred ministry! I never think of this daring wickedness, without being filled with amazement that I am out of hell; without adoring that gracious God, who permitted such an atrocious sinner to live, yea, to serve Him, and with acceptance, I trust, to call Him Father, and, as his minister, to speak in his name. *Bless the Lord, O my soul.* * * * May I fervently love, and very humbly and devotedly serve that God, who hath multiplied his mercies in *abundantly pardoning* my complicated provocations!'

Seldom, I believe, has a prayer been more strikingly answered, than that which my dear father here so humbly and fervently offers; as his subsequent life, during a period of 45 years, amply testified.

He proceeds (still in the Force of Truth) — 'I had considerable difficulties to surmount in obtaining admission into the ministry, arising from my peculiar circumstances; which likewise rendered my conduct the more inexcusable: and my views, as far as I can ascertain them, were these three — a desire of a less laborious and more comfortable way of procuring a maintenance than otherwise I had the prospect of; the expectation of more leisure to employ in reading, of which I was inordinately fond; and a proud conceit of my abilities, with a vain-glorious imagination, that I should some time distinguish and advance myself in the literary world. These were my ruling motives in taking this bold step; motives as opposite to those which should influence men to enter on the sacred office, as pride is opposite to humility, ambition to contentment in a low estate, and a willingness to be *the least of all, and the servant of all*; as opposite as love of self, of the world, of *filthy lucre* and slothful ease, is to the love of God, of souls, and of the laborious work of the ministry. To me, therefore, be the shame of this heinous sin, and to God be all the glory of overruling it for good, I trust, both to unworthy me, and to his dear people, *the church which He hath purchased with his own blood!*'

In bringing down the history of my father's life to the pe-

riod of his ordination, I am induced not to omit an incident, yet more minute, but still having its place to fill in bringing about the event under consideration. My father has recorded it as follows:—

‘One circumstance, very trivial in itself, was so important in its consequences, that I am not willing to pass it over.—At the sheep-shearing which followed my disgraceful return from Alford, in 1762, a small ewe-lamb, marked with a black spot on the side, in rather a peculiar manner, attracted my notice; and my father, being probably in high good-humor on the occasion, gave it me; and, though kept among his sheep, it was branded as mine. Though I was always nearly moneyless, and never possessed a guinea in my life, till I was above 20 years old, I never yielded to the temptation of selling any of the lambs which this ewe brought me; so that by management, in exchanging male lambs for young ewes, notwithstanding the loss of 9 of my little flock, in one year, by the rot, I possessed 68 sheep, besides lambs, when I attempted to obtain orders. These, after many objections, my father purchased for £68; and this constituted the whole of my fortune. I had not a friend in the world who offered to advance me five pounds in my exigency; and I verily believe, that if the success or failure of my application had depended upon it, no one would have been found able and willing to advance money sufficient for my expenses. When my father had granted his consent, I had no expectation, and perhaps, after all the vexation which my ill behavior had caused him, I had no fair reason to expect that he would give any thing further. But with this £68 I bought needful books; boarded myself for some time at Boston; procured suitable clothes; paid all travelling expenses, and those attending my ordination; and entered on my curacies possessed of 20 guineas—a sum which, at that time, was indeed to me considerable.—On such trivial incidents do the most important events depend without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed.’

III. FROM HIS ORDINATION TO HIS MARRIAGE.—We now proceed to contemplate the subject of our memoirs in his new and higher character of a minister of the established church.

‘After the ordination, I removed to Stoke Goldington, and entered on my new curacies; boarding with a parishioner for 20 guineas a year. My regular services were at Stoke and Weston Underwood; but my rector was sub-dean of Lincoln; and when he went thither into residence, he procured other supplies for Weston, and I officiated at Gayhurst, where George Wrighte, Esq. had a seat. This soon brought me acquainted with the family. They were wealthy and liberal, and lived in a most hospitable manner. Notwithstanding my rusticity, I received so many invitations from different quarters, that I was compelled to be almost rude, in order to secure time for those studies to which I now applied with indefatigable zeal.

‘After a time, Mr. W. employed me to put his large library in order, and to catalogue the books; for which labor I received a considerable number of duplicates, and contrived it without much intrenching on my hours of study.

‘Soon after my ordination, I learned, that clergymen not educated at the university, might enter at Cambridge, and, without residence, might, after nine years, take the degree of bachelor of divinity. This was represented to me as one step towards distinctions and advantages, to which I was sufficiently alive. Having therefore obtained from a relation a letter to Dr. Caryll, master of Jesus College, I went to Cambridge; and, on exhibiting in several circles my stock of Latin and Greek, now somewhat increased, I met with that kind and degree of applause which abundantly elated my inexperienced heart. I then entered at Clare Hall, where my name stood for several years; but though the expense did not much exceed four guineas a year, when I had a family, I found it more than I could conveniently spare; and, my expectations and desire of preferments and distinctions being superseded by earnestness in the grand concerns of vital religion, I took my name off the boards. In this I have for some years doubted whether I acted wisely.’

Some other topics may here properly receive illustration from his printed account and private letters.

As to his *studies*, at this time the object nearest his heart—‘No sooner,’ he tells us, in the ‘Force of Truth,’ ‘was I fixed in a curacy, than with close application I sat down to the study of the learned languages, and such other subjects as I considered most needful in order to lay the foundation of my future advancement. And O that I were now as diligent in serving God, as I was then in serving self

and ambition! I spared no pains; I shunned, as much as I well could, all acquaintance and diversions, and retrenched from my usual hours of sleep, that I might keep more closely to this business.’ From a letter to his sister it appears that he was engaged in Hebrew, Greek, and logic, besides sermons. As to the first, he says—‘Of the Hebrew some 20 weeks ago I knew not a letter; and I have now read through 119 of the psalms, and 23 chs. of Genesis; and commonly now read two chapters in [three hours], tracing every word to its original, unfolding every verbal difficulty.’

In another letter, about three months after, he says—‘The Giver of every good gift has made my interest, my pleasure, and my duty, as it were, all dependent on one another. My pursuits of the *advantages* of life and of credit, are thrown into such a channel, that, while they form my highest *gratification*, they best promote that more important *business* I am upon; and will succeed or fail in proportion as I do my duty, and contribute my share towards the good of mankind.’ From this it appears, that he was not so immersed in his literary pursuits, as altogether to forget ‘that more important business,’ which claimed his attention as a parochial minister. And repeated proofs occur, even from the first, of what many, at least, would esteem considerable professional diligence; though he was as yet very much a stranger to the right means of promoting the spiritual interests of men, and to the true spring of a Christian minister’s activity, (2 Co. 5:14,15;) and though, in his ‘Force of Truth,’ he will only give himself credit for having ‘attended just enough to the public duties of his station to support a decent character,’ which he deemed ‘subservient to his main design.’ From the first, the pains he took in his pulpit preparations appear to have been exemplary.

In a letter he laments, that, ‘after preaching two of the most forcible discourses in his power,’ he had been able to collect only ‘26 or 27 communicants.’ And in another letter, of rather earlier date, he says, ‘Whether I shall be able to make any reformation among my parishioners, I much doubt; but I tell them their duty pretty freely.’

As we proceed forward, I trust, we find the desire of doing good gradually gathering strength. * * *

Of Stoke (whither he returned, after lodging at Weston, a year from 1773, till his marriage) he says—

‘Stoke is an ignorant, and for that reason a wicked place. I would wish to do something to remove both the cause and the effect. They are also as poor as they are ignorant and bad. Now, assisting their bodily wants is the best means to prepare the way for assisting their other wants. But my station in life prevents my doing much in that, on my own account. But, by means of my intimacy at Mr. Wrighte’s, I am not totally destitute of opportunity. When any person is sick, I make it my business to visit him, both in my pastoral function, and as a friend, to inquire into his disorder and circumstances; which done, I represent the case to Mrs. W., who has not hitherto failed to consider one so represented. This prepares the way for good advice and instruction, (which I do not withhold,) and also renders others more willing to attend to me. A parcel of little books, on various plain, practical subjects, had lain at Mr. W.’s some time. I begged to have the disposal of them, and, having given some away, I told the receivers to send any other persons to me who wished for like tracts. I soon had customers enough, and distributed a considerable number about the parish. * * * At the present, I am entirely satisfied with my lot and my portion of enjoyment; and my religion bids me not be solicitous about futurity.’ * * *

‘In Jan., 1774, two of my parishioners, a man and his wife, lay at the point of death. I had heard of the circumstance; but, according to my general custom, not being sent for, I took no notice of it; till one evening, the woman being now dead, and the man dying, I heard that my neighbor, Mr. John Newton, then curate of Olney, (see Force of Truth,) had been several times to visit them. Immediately my conscience reproached me with being shamefully negligent, in sitting at home, within a few doors of dying persons, my general hearers, and never go to visit them. Directly it occurred to me, that, whatever contempt I might have for Mr. N.’s doctrines, I must acknowledge his practice to be more consistent with the ministerial character than my own. He must have more zeal and love for souls than I had, or he would not have walked so far to visit and supply my lack of care to those, who, as far as I was concerned, might have been left to perish in their sins. This reflection affected me so much, that, without delay, and very earnestly, yea, with tears, I besought the Lord to forgive my past neglect; and I resolved thenceforth to be more attentive to this duty; which

resolution, though at first formed in ignorant dependence on my own strength, I have, by divine grace, been enabled hitherto to keep. I went immediately to visit the survivor; and the affecting sight of one person already dead, and another expiring in the same chamber, served more deeply to impress my serious convictions; so that from that time, I have constantly visited the sick of my parishes, as far as I have had opportunity, and have endeavored, to the best of my knowledge, to perform that essential part of a parish minister's duty.*

The perusal by my father of that part of Burnett's history which relates to the clergy, was attended with important effects, which the 'Force of Truth' thus explains:—'I was considerably instructed and impressed by it: I was convinced that my entrance into the ministry had been the result of very wrong motives; was preceded by a very unsuitable preparation, and accompanied with very improper conduct. Some uneasiness was also excited in my mind concerning my neglect of the important duties of that high calling; and, though I was enslaved by sin, and too much engaged in other studies, and in love with this present world, to relinquish my flattering pursuit of reputation and preferment, and to change the course of my life, studies, and employments; yet by intervals I experienced desires and purposes at some future period to devote myself wholly to the work of the ministry, in the manner to which Burnett exhorts the clergy. At this time I lived without any secret religion. My convictions,' however, 'would no longer be silenced or appeased;' and 'I was enabled to enter upon a form of devotion. Formal enough, indeed, it was in some respects, for I neither knew that Mediator through whom, nor that Spirit by whom, prayers are offered up with acceptance unto the Father. Yet, though utterly in the dark as to the true and living way to the throne of grace, I am persuaded there were even then seasons when I was enabled to rise above a mere form, and to offer petitions so far *spiritual* as to be accepted and answered.'

'All my views of advancing myself in the world seemed to require, that I should, for some time, at least, live unmarried; but I had always resolved, and avowed my resolution, to marry as soon as I should have the prospect of maintaining a family; and no ambitious projects altered that purpose. After many merciful disappointments, as I have since known them to be, I became acquainted with Miss Jane Kell, whom I first met at a christening, and won her money at cards! She was of a family in reputable circumstances at Hexham, in Northumberland; but her father, having never profited by the wise man's admonition, *He that hateth suretyship is sure*, impoverished himself to pay other men's debts; and his daughter Jane, 'having acquired competent skill in various departments, entered, at an early age, into the service of Lady Anne Jekyll. She was now Mrs. Wrighte's housekeeper, and had continued so long in the family, with high approbation, that she was respected almost as a relative. On every conversation I had with her, she rose in my esteem; and, after rather more hesitation than was usual with me, I opened my mind to her by letter, which at first produced some rather singular incidents; but at length terminated in our marriage, Dec. 5, 1774.'

I shall here take the liberty of saying, that, though my dear mother was not found in an elevated station, she was, throughout life, and in all circumstances in which she ever was placed, a 'help meet' for him to whom she was united. She was one of those thoroughly prudent, disinterested, friendly, cheerful, and kind persons, who conciliate the esteem of all that converse with them, whether superiors, inferiors, or equals. After all the abatements which it may be thought requisite to make in the report of an *admirer*, I believe there was much justice in the account which my father gave of her to his sister, July 20, 1774:—'Whom nature has blessed with a variety of her choicest gifts; sense, prudence, sensibility; who has had many advantages of education, has read much, and is fit to appear with credit in any company; who has a heart fraught with the most virtuous and generous sentiments, and has given such proofs of it as are fully conclusive, and which, coming to my knowledge by such means as contain something of the marvellous, cannot be disputed. No woman in the world is better adapted for the management of a family.'

The next thing in my father's narrative is a statement of his finances and prospects at the time. 'What my wife had saved, (which might have been more than double what it was, had not her liberality, especially to her aged mother, deducted from it,) with the presents she received, purchased us sufficient furniture. My income, with Busby's Lec-

tures once in 3 years, amounted to nearly £60. I had also lately been engaged by Mr. Wrighte to teach his son the first rudiments of learning—going over to his house, at 3 miles' distance, every day, for the purpose; for which he paid me £30 a year; and I had, further, a good prospect of receiving a few pupils into my house, when settled. So that, taking into account the comparative cheapness of living at that time, I have seldom, in subsequent years, had a fairer prospect of adequate support; except as I have learned to trust in Him for temporal provision, as well as eternal salvation, who *clothes the lilies and feeds the birds of the air*, of which I at that time knew little.

'The union thus formed proved to me, in all respects, an *inexpressible* mercy. Even at the time, I had some confused sense of the goodness of God in it, and, in a poor, blind way, attempted both to thank Him for it, and to purpose devoting myself to his service in the work of the ministry; though I then scarcely knew any thing of that sacred service.

'So far was the step I had taken from losing me any favor with my former friends, as I had previously apprehended it might, that it seemed to raise me in their estimation, for having, as they expressed it, the good sense to discern and value what was highly estimable in one situated as my wife had been; and, had no material change taken place in my religious sentiments and conduct, I am persuaded I should have met with steady encouragement in my plans [through Mr. Wrighte's considerable influence.]

'Neither my wife nor myself had been much in the way of religious people, according to my present interpretation of that term; neither of us understood the grand outlines of the gospel; yet we were both impressed with a strong sense of the truth and importance of the Christian religion in a general view of it; but her impressions were the deeper, and had far less, from false principles and evil habits, to counteract them. Even before we were fixed in a settled habitation, the thought seemed to occur to us both, almost at the same time, that we ought to pray together; and accordingly I read some prayers from a book; and when, with a female servant, we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practised, nor even been present at such a service, except once, which was in the house of a dissenting minister.*

'At first, I only used a form of prayer from a manual belonging to my wife. After a little time, I read a chapter of the Bible before the prayer; and as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenks's Devotions. But had I duly considered the subject, the Common Prayer Book of our church, with a little arrangement, would have supplied me with far more suitable words than any book of the kind I had then seen, or have ever yet seen.

'I afterward wrote, on particular occasions, such prayers as I thought proper to be added to the form; and, at length, I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees, also, I proceeded to expound as well as read the Scriptures to my family.

'From this beginning, I do not know that, during more than 38 years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home; and, indeed, when that has been the case, some one of my household has generally supplied my place.

'On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general show symptoms of weariness and inattention. My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable. In numerous instances, I have had visitants

* 'The Rev. Mr. Bull, of Newport Pagnell.'

especially relatives, to whom I clearly perceived that my family worship was disagreeable, and some who would not so much as by a change of posture profess to join in our prayers; but I never once omitted the service, or altered the method of it on that account; and, in some cases, the parties have been softened into a more cordial concurrence with us.

My dear father's expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty here came successively under review, as he passed through the Scriptures, particularly the N. T., in order; and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in Christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be. And then the prayer, which followed, was certainly one of the finest specimens of 'supplication, intercession, thanksgiving,' for those present, and for 'all men,' that can be conceived. Such enlargements, both as to the subjects and the matter of the petitions, I have not elsewhere heard. The Scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion; and here he had by habit and meditation, and by entering at the time into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before 'the throne of the heavenly grace,' in a manner which showed at once the piety, the wisdom, and the benevolence of him who led the service, and often proved affecting, never, I think, painful to the parties concerned. From those present, and all the branches of the family, with their immediate connections and friends, he launched forth to his parishioners and people; to the various congregations and divisions of 'Christ's holy catholic church;' to all the 'ministers of God's holy word and sacraments,' and all 'seminaries of learning and religious education;' to his country and all orders of men in church and state, especially all those 'who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;' to the surrounding nations, with a particular reference to passing events; to the extension of Christ's kingdom in the world; to the state of Jews, heathens, and Mohammedans; to all the various exertions now making to instruct the ignorant, to reclaim the vicious, to relieve the oppressed, and to bring on those happy days when 'the knowledge of the Lord shall fill the earth as the waters cover the seas;' and so for 'the whole world of mankind.' His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking, — while he implored and pleaded for the raising up in all nations of 'kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as nursing fathers of the church;' for governors, in all the distant provinces of our own and other empires, disinterested, zealous, and unimpeachable, like Daniel and Nehemiah; for bishops, throughout the church, like Timothy and Titus.' Indeed, in very few instances has a servant or a young person, or any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations.

IV. THE GREAT CHANGE OF HIS RELIGIOUS VIEWS. — 'Within a few months after my marriage, I was led unexpectedly to exchange my curacy of Stoke for that of Ravenstone, the next village. This was done at the instance of the vicar of the latter place, the Rev. Mr. Chapman, an unmarried man, 70 years of age. He had hitherto

kept no curate, but had occasionally applied to me for assistance; and now, as he wished to engage one, and I was at this time reputable, and not suspected of "Methodism," he offered me his curacy, with a salary of £40 a year; £15 more than I received for Stoke.

'At this place,' he says, 'I resided about two years, from 1775; and it proved, as it were, a *Bethel** to me. Here I read the Scriptures, and prayed. Here I sought, and, I trust, found, in a considerable measure, the knowledge of *the truth as it is in Jesus*. I was not indeed brought to say with unwavering voice, as Thomas did of old, *My Lord and my God*; but I learned to *count all but loss for the excellency of the knowledge of Christ*. Here, first, I was made the instrument of bringing several persons earnestly to ask the all-important question, *What must I do to be saved?* and here I learned, in some degree, to give the scriptural answer, *Believe in the Lord Jesus Christ, and thou shalt be saved*.'

Alluding to this period, he observed, in a sermon, Aston, June 25, 1818: 'It is above 40 years since God, of his mercy, brought down my stubborn heart to true repentance. The first sermon I preached afterward was from Ga. 3:22 — *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*. This very discourse was the means of bringing some of my people to feel their danger, and to come to me, saying, *What shall I do to be saved?* when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Show the people that they are *concluded under sin*. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them *the promise by faith of Jesus Christ*; this will heal the broken heart.'

He proceeds: 'I did not, however, in my own case, enter so deeply into the practical use of the truths to which I acceded, as might have been expected; but, in many things which I have since considered as wholly indefensible, I conformed to the world, and, by so doing, was, in great measure, sheltered from scorn and reproach.' But in these matters the narrative in the 'Force of Truth,' from April, 1775, to about the same period of 1777, must be referred to.

'Here, likewise, my two eldest children were born — Anne, who died at the age of four years and a half, and of whom further notice will be hereafter taken; and John, still living.'

Ravenstone, it may be observed, was always the favorite scene of my father's ministerial services. This account, however, of his usefulness at Ravenstone, takes in not only the period of his residence there, but that also of his subsequent residence at Weston, till the year 1781, during which time he retained the curacy of Ravenstone.

The progress of his mind at the important period which has been mentioned, from the spring of the year 1775 to that of 1777, is amply and satisfactorily detailed in the 'Force of Truth,' [to which, from the want of room, to do the subject justice here, the Am. Ed. refers the reader. One extract is admitted.]

'At length, after a violent conflict between interest and conscience, I made known to my patron my scruples, and my determination not to subscribe. Thus my views of preferment were deliberately given up, and with an increasing family I was left, as far as mere human prudence could discern, with little other prospect than that of poverty and distress. My objections to the Articles were, as I now see, groundless; much self-sufficiency, undue warmth of temper, and obstinacy, were betrayed in the management of this affair, for which I ought to be humbled. But my adherence to the dictates of my conscience, and holding fast my integrity in such trying circumstances, I never did, and, I trust, never shall repent.'

Letters written in the crisis of such a conflict, which is known to have had such an issue, and laying open the whole soul of the writer, cannot fail to interest any one, who takes pleasure in studying the workings of the human mind, and the operations of divine grace upon the heart. [For these letters, see the Life. Ed.]

'I have found, (one letter to his sister says,) that those, who enter the ministry for the sake of the riches, and honors, and indulgences thereby to be obtained, are guilty of a most aggravated crime; and that a zeal for the propagation of the gospel and the salvation of souls; a willingness to undertake any labors, and an alacrity in undergoing them; a ready submission to inconvenience, and a constancy amidst difficulties; being capable even of bearing contempt and

* Ge. ch. 28.

censure, or poverty, when laid in the way of our duty ; a warm benevolence ; and that kind of humility, which can condescend to the meanest offices for the sake of doing good,— are the indispensable dispositions for a faithful minister of the gospel. We are *to live at the altar* ; but a *living*, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us. We are required to set an example of moderation, and trust in God and his promises ; of heavenly-mindedness ; laying up our treasures in heaven ; setting our affections on things above ; having food and raiment, being therewith content ; in order that, with the greater advantage, we may, as we are in duty bound, inculcate these things on our flocks ; — all this I have learned, or confirmed to myself, and have, by God's grace, fixed my resolution to endeavor to attain. And, being assured that, if I do so, He will never leave me destitute, I am perfectly contented, as far as relates to this affair, only desiring that I may be able to persevere in my duty, and with an entire dependence, leaving the further disposal of my concerns to God.'

My last extract is from a letter to Mrs. Webster, dated Ravenstone, Oct. 15, 1775. 'Were I in your condition, as a private Christian, the subjects of my scruples would give me no concern ; and I join in the whole liturgy of the church, some very few things excepted, with the highest satisfaction. As to my preaching, I neither preach for or against any human inventions. The word of God is my subject and my rule ; and my preaching, I may venture to say, is more calculated to satisfy than to raise doubts and scruples. Without preferment I may live, and live comfortably and happily ; but without a clear conscience I cannot. I am a minister of the Church of England, and hope to continue so, as I prefer her liturgy, her discipline, and her doctrine, to that of any other society of Christians in the universe ; and if, by subscribing her Articles, they will declare they mean no more than such a preference, I will subscribe ; but, if they mean, by subscription, an implicit belief of all their doctrines, it is a price I will not pay for preferment.'

All appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interest ; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, yet he had received that great principle of 'obedience to the faith,' which was sure, under the divine blessing, ultimately to bring him right ; to lead him to the reception of every truth, and to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or, indeed, in a stage of considerable development : — his decision and boldness — his inflexible integrity — his acknowledgment of God in all his ways — his firm faith in his word and his providence — his superiority to the world — his exalted views of the service which Christ requires of us, especially in the sacred ministry ; — views, be it observed, which, however familiar they may be to any of us, open upon him with all the air and impression of a new discovery.

The comparative poverty in which my father spent his days has been lamented ; and on some grounds it might justly be so ; but had his lot been materially different, is it not manifest that sentiments like the above, which pervade his after writings, would in his mouth have lost more than half their force ?

We now return to his narrative. 'During part of the time that I resided at Ravenstone, I daily attended Mr. Wright's son ; but, in proportion as I became more decidedly attentive to religion, my company was less agreeable ; and, some difference arising about the management of an indulged child, I was dismissed from this employment. For some time afterward, I lived on terms of civility with the family ; but, on my decidedly adopting and avowing my present religious sentiments, this connection was, as nearly as possible, dissolved. Thus all my flattering prospects from that quarter terminated. But it is better to trust in the Lord than to put any confidence in princes.'

He proceeds : 'Some part of that time, also, I had two young relations from London under my care. I succeeded

sufficiently well in bringing them forward in their studies, but I failed of gaining their attachment ; and I became convinced, that I did not possess that patience, meekness, and self-command, which the instruction of youth, especially of indulged children, requires ; and, having learned, probably better than I had any other good lesson, to trust in the providence of God for temporal subsistence, while I attended to the duties of my station ; and finding that I had, in my peculiar circumstances, quite sufficient employment, in *learning and teaching* religion, I deliberately gave up this part of my plan, resolving to undertake nothing more in the way of tuition, at least for the present. This being determined, I solemnly vowed before God never more to engage in any pursuit, study, or publication, which should not be evidently subservient to my ministerial usefulness, or, generally, to the propagation of genuine Christianity. In some respects, perhaps, my notions on these subjects were too contracted ; but I rejoice and am thankful that I have hitherto performed this vow.'

However, I would add, that, though 'for several years he scarcely opened a book which treated of any thing besides religion,' this by no means continued to be the case, when his mind was made up and well stored with information upon theological questions. On the contrary, his reading then became as various as he had the opportunity of making it. No book, which furnished knowledge that might be turned to account, was uninteresting to him. It was his sentiment, that every student should be as excursive in his researches, as his particular calling would permit him to be ; but that every one should have, so to speak, 'a hive,' to which to bring home his collected stores ; should make all his acquisitions bear upon some useful object. So far from undervaluing solid learning of any kind, he esteemed it more and more highly to the end of life ; and earnestly pressed young men to acquire it, that they might consecrate it to the service of God. He longed to see other branches of literature rendered subservient to religion ; and thought, that, while too much, perhaps, was published directly upon theological subjects, there was a lamentable deficiency of literary works conducted upon sound Christian principles.

'At this time,' my father proceeds in his memoir, 'I had not the most distant prospect of preferment ; my expectation of adding to my scanty income by pupils was terminated ; and, considering the character of my vicar, and the determined opposition of my former rector, I had but little prospect of retaining my curacy. Yet, with an increasing family, I seldom felt any anxiety about a provision ; and my wife, who had married with different prospects, fully concurred with me. She would say, 'Only act according to the dictates of your conscience ; we shall doubtless be provided for ;' yet, when she saw, as she frequently did, that my eager spirit and violent temper were hurrying me into wrong measures, she uniformly checked me ; and, though often not till after much opposition on my part, she always carried her point with me, to my unspeakable benefit.'

'After I had written my sermons for the Sunday, I, for a long time, constantly read them to her before they were preached ; at her instance, I altered many things, especially in exchanging words unintelligible to laborers and lace-makers for simpler language. This induced a habit of familiar speaking in the pulpit, which has since been censured, probably with justice, as too colloquial.'

It may here be added, that my father's practice of extemporary preaching commenced from these private rehearsals of his sermons before they were preached. Something had occurred in the parish to which he thought it right to allude in the pulpit ; but, on his reciting to my mother the sermon which he had prepared, she objected to it, and brought him over to her opinion. He, in consequence, laid aside the discourse, and was thus, on the Saturday evening, left without one for the next day. This induced him to address his congregation without written preparation ; and, succeeding in the attempt, he repeated it, and by degrees discontinued the use of written sermons. This change, however, was not made without severe effort. An old parishioner at Weston (lately deceased) mentioned, well remembering his sitting down in a kind of despair, and exclaiming, 'It does not signify ; it is impossible that I should ever be able to preach extempore.'

V. TO THE PERIOD OF THE PUBLICATION OF THE 'FORCE OF TRUTH.' — 'In the spring of 1777, I removed to Weston Underwood, to a house afterward well known, under the name of the Lodge, as the residence of the poet Cowper. The ground intended for the garden, when I came to it, more

resembled a stone-quarry; but by my personal labor it was brought into order, and several fine fruit-trees, now growing in it, were of my planting.

'In Aug. following, my father died. He seemed to be well satisfied at my becoming a clergyman; but my new views of the doctrines of Christianity did not meet his approbation. In answer to what I had written on this subject, I received a letter very hostile to my sentiments, and full of Socinian principles. This greatly affected me, and I wrote an answer with many tears and prayers; but he never saw it, as he was dying when it arrived. On receiving information of his sickness, I set off immediately to visit him; but I did not reach his house (distant more than 100 miles) till after his funeral.

Every circumstance, on this mournful occasion, concurred to depress my spirits; and I appeared so dejected and melancholy among my relations, and my former neighbors, who had always before been pleased with my cheerfulness, (though, alas! it was in a great measure assumed and affected,) that my religious principles bore the blame, and their prejudices against them were much increased.'

The death of his mother took place the 28th of October following. The event appears to have come upon him unexpectedly.

About the time of my father's removal to Weston, his intercourse with Mr. Newton, which had been almost wholly broken off since the termination of their correspondence in December, 1775, was renewed. 'Under discouraging circumstances,' he tells us in the 'Force of Truth,' he 'had occasion to call on Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to call him so.'

The narrative proceeds: 'About £170 eventually came to me by my father's death; which, by annual small deductions beyond the interest, was gradually exhausted. I had, indeed, at that time, to struggle with many difficulties; but I met with unexpected helps, and still kept up my credit, though not free from debt.

'I had frequent attacks of sickness; and, after one long and dangerous illness, which had occasioned heavy additional expenses, my wife, who was seldom disposed to distrust Providence, lamented to me the increase of our debts, as the medical charges amounted to above £10. It was my turn, on this occasion, to be the stronger in faith; and I answered confidently, 'Now, observe if the Lord do not, in some way, send us an additional supply to meet this expense, which it was not in our power to avoid.' I had, at the time, no idea of any source from which this additional supply was to be derived; but, in the afternoon of the same day, when I was visiting my people, Mr. Higgins, Jun. called at my house and left a paper, which he said, when I had filled up the blanks, would entitle me to £10, from a sum of money left for the relief of poor clergymen. This I never received at any other time, nor can I recollect the source from which it came.'

'About this time, I began, with great caution, to administer medical assistance to a few of my poor neighbors, and Mr. (now Dr.) Kerr, of Northampton, bestowed some pains in directing my proceedings; for he felt, as I have always done, that the poor in country villages are under great and pitiable disadvantages in this respect, which no humanity of their neighbors, without medical skill, can prevent. I had before paid some attention to the study of medicine; and now, having so eminently skilful an adviser ready to give me counsel and aid, I made progress; and, being always cautious not to act beyond my knowledge, I had great success at small expense.

'Concerning the progress of my mind at this time, in its religious inquiries, I need not add to what I have written in the "Force of Truth."

From that narrative we may observe, that this year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and, finally, on that of personal election. Now, also, he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the gospel,

to cherish their proper influence upon his own heart and life.

Further extracts from a letter to his elder sister, of the 15th of April in this year, bear both on the facts just related, and on those next to follow.

'It is an uncommon degree of fortitude to be able to set one's face against the world, and to act contrary to its received maxims and customs. Such a tyrant is Custom! Who dare oppose him? I will tell you who: the confirmed Christian. *Who is he that overcometh the world? Even he that believeth that Jesus is the Son of God. And this is the victory, even our faith.* Such are the only men who ever dare to obey God rather than man, where the two are in direct opposition. But it is not every Christian, no, nor every good and pious Christian, who can thus courageously act, and undauntedly follow the dictates of conscience, when friends, relations, and all those whom one has been used to reverence and love, are of a contrary opinion; especially if the case be dubious, and much may be said on both sides. This is the last victory the Christian gains.

But, thank God, the wound is no sooner given, than the remedy is applied: our self-dependence is no sooner undermined, than we are supplied with a more sure ground of dependence, even the merits and sufferings of our crucified Redeemer. — May you and I, and all ours, have, by true, lively, humble faith, an interest in Him!'

[Several extracts from the memoir are now given in course; see below.* Ed.]

* 'In the summer of this year, (1777,) Mr. Higgins, who was formerly mentioned, returned from London in a very bad state of health, and I soon found that his disorder was dropsy; the symptoms of which afforded no hopes of his recovery, or long continuance in life; yet no one gave him the least intimation of his danger. I could not consider him as in a decidedly prepared state; nay, I greatly doubted his experimental acquaintance with religion. He was my superior and benefactor. He was old, and I was young. I knew not how to act: but I could have no peace without attempting something. After much consideration and prayer, therefore, I wrote to him, in the kindest and most grateful manner I could; but plainly informing him what the physicians thought of his disease, and not obscurely intimating my fears in respect of his immortal soul. I was greatly afraid that some of the family would be offended at this proceeding, especially if he himself should not take it well. But he expressed great approbation and thankfulness; and I was requested to visit him daily as a minister; which I did, conversing very plainly with him, and always concluding with prayer. He heard me attentively; was at times affected; and always seemed pleased with my assiduity, though he spoke little. His end proved to be nearer than any one expected, and he expired suddenly in his chair, without saying any thing particular. I, however, had done my duty: I trust my endeavors were made useful to his widow; and certainly I lost no favor by my honesty — which is not, in such cases, by any means so perilous as we are often apt to suppose it. I was also desired to write an inscription for his monument, which was, to me, a very difficult task; but I was enabled to execute it to the satisfaction of the parties concerned.

'In the former part of my life, I had been exceedingly fond of cards. Indeed, I showed a propensity to gaming, from which many bad consequences had been foreboded: but ill success on one occasion, long before I attended to religion, had rescued me from this; and, at the time of which I am now writing, I had lost all my relish for the diversion of cards, and every other of a similar nature. I, however, occasionally joined in a game, from an idea that too great preciseness might prejudice my neighbors; and I was then of opinion, that there was no harm in the practice, though it seemed a frivolous way of spending time. I felt it also a very awkward transition to remove the card-table, and introduce the Bible and family worship; though I never omitted this service at home, and commonly proposed it in my visits. My fetters were, however, broken effectually, and at once, about January, 1778, in the following manner: — Being on a visit to one of my parishioners at Ravenstone, I walked out after dinner, as was my common practice on such occasions, to visit some of my poor people; when one of them (the first person, as far as I know, to whom my ministry had been made decidedly useful) said to me, "I have something which I wish to say to you, but I am afraid you may be offended." I answered, that I could not promise, but I hoped I should not. She then said, "You know A. B.: he has lately appeared attentive to religion, and has spoken to me concerning the sacrament; but last night, he, with C. D. and some others, met to keep Christmas; and they played at cards, drank too much, and in the end quarrelled, and raised a sort of riot. And when I remonstrated with him on his conduct, as inconsistent with his professed attention to religion, his answer was, There is no harm in cards: Mr. Scott plays at cards!" — This smote me to the heart. I saw that, if I played at cards, however soberly and quietly, the people would be encouraged by my example to go further; and, if St. Paul would cut no flesh while the world stood, rather than cause his weak brother to offend, it would be inexcusable in me to throw such a stumbling-block in the way of my parishioners, in a matter certainly neither needful nor expedient. So far from being offended at the hint thus given me, I felt very thankful to my faithful monitor, and promised her that she should never have occasion to repeat the admonition. That very evening, I related the whole matter to the company, and declared my fixed resolution never to play at cards again. I expected that I should be harassed with solicitations; but I was never asked to play afterward. Let me, therefore, from my own experience, as well as from the reason of the case, urge persons from their first entrance upon a religious course, when asked to do any thing which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those in whom there is no guilt, but it is also by far the most prudent proceeding. If they assign reasons drawn only from local and temporary circumstances, when those circum-

'In Weston, two sons were born to me, one of whom died an infant, and the other, of the same name, (Thomas,) is now minister of the Episcopal chapel of Gawcott, in the parish of Buckingham.

'Here, too, I wrote and published the "Force of Truth;" which was revised by Mr. Cowper, and, as to style and

stances are changed, they will be pressed again and again with redoubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration, and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger.

'Let me also observe, that the minister, who would not have his people give into such worldly conformity as he disapproves, must keep at a considerable distance from it himself. If he walk near the brink, others will fall down the precipice. — When I first attended seriously to religion, I used sometimes, when I had a journey to perform on the next day, to ride a stage in the evening, after the services of the Sabbath; and I trust my time on horseback was not spent unprofitably. But I soon found that this furnished an excuse to some of my parishioners for employing a considerable part of the Lord's day in journeys of business or convenience. I need scarcely add, that I immediately abandoned the practice, on the same ground on which I resolved never more to play at cards, even before I thought so unfavorably of them as I now do.

'In this connection I may take occasion to mention my estrangement from another favorite diversion, at a still earlier period. In the former part of my life, I had been extravagantly fond of seeing plays acted, even in the rude manner in which they are performed in country places. Hence I anticipated the highest pleasure from visiting a London theatre. But I never went more than once; for I witnessed so much folly and wickedness, and heard so much profaneness and ribaldry, both from the stage and in other parts of the theatre, that I resolved, on leaving the house, never to go to a play again. — Yet this was in April, 1773, before my mind was in any material degree turned towards religion, and nearly five years previously to my giving up cards.

'My unreserved, and often, no doubt, forward and rash avowal of the change which had taken place in my religious views and purposes, soon induced most of my former acquaintances to avoid me. Thus I escaped hearing the scoffs and reproaches which were uttered against me in abundance behind my back; and was also exempted from many temptations; but, perhaps, I at the same time lost some openings for usefulness, which might have been afforded me. One clergyman, however, who possessed more doctrinal knowledge than many, and with whom I had been somewhat intimate, would not thus give me up. This clergyman frequently visited at Mrs. Throckmorton's, (the Roman Catholic family resident in the village;) when he had nothing to engage him at the Hall, he used to call on me in the forenoons, and try to enter into dispute with me on the doctrines of the gospel, especially the high points usually denominated *Calvinistic*. Finding this very unprofitable, I one day said to him, "You are not, I presume, aware, sir, that we differ more in our sentiments on practical subjects, than even with respect to these doctrines." So far from allowing this, he maintained, that on such subjects we were perfectly agreed; while I, to support my position, read him a lecture on the duties of a clergyman, according to my views of them. I pointed out what the minister's motives and aim ought to be; and how his time ought to be divided, between his studies (especially the study of the Holy Scriptures) and private devotion; preparing his sermons; catechizing children; instructing the ignorant; visiting the sick; and conversing with his people. I hence inferred, that the consistent clergyman could have no time to spare for unprofitable visits and vain diversions; and but little for any visits, except in subserviency to religious edification and usefulness. "And now, sir," I said at the conclusion, "do we not differ on this practical subject, at least as much as respecting justification or election?" He had no answer to make; and he never more came to interrupt my studies. I am sorry to add, that no further good effect was produced.

'My vicar at Ravenstone, in proportion as I became more decided in my views, and especially more instant in preaching, increasing the length, as well as the frequency, of my sermons; both of his own instance, and as excited by others, showed more marked opposition to my proceedings. Sometimes his opposition assumed an angry and menacing form, and, alas! more than once produced in me reciprocal anger; yet my arguments from our Liturgy and Articles always proved to him unanswerable. At other times, his tone was more playful and jocose. One day, he remonstrated with me on the length of my sermons, (which fell not much short of an hour;) and he mentioned by name several clergymen who preached 20, 15, 12, or even 10 minutes. My answer was, that I feared they were in jest, but I was in earnest. — On another occasion, he objected to my writing so many new sermons; principally, I believe, because he had been used to be diverted by my company, and my time was now otherwise engaged. He observed that, for his own part, when he was ordained, he had written 54 or 55 sermons, and they had served him very well ever since, — though he had been above 50 years in orders. I remarked, that I hoped he had, during that long period, grown much wiser; but that he had effectually precluded his people from profiting by his improvement!

'In this way, sometimes by argument, and sometimes by replies half serious and half playful, I maintained my ground, till, at length, the old gentleman was so impressed by what he heard and saw, that he forbore, for a time, all opposition; vindicated me against censure; wept frequently under my sermons; and was found uniformly, when we called upon him, reading the Scriptures; so that the most sanguine hopes were entertained concerning him. But, alas! it was the *morning cloud and the early dew, which passeth away*. The whole gradually wore off, and terminated in a sort of skeptical, sneering apathy. He continued, however, much attached to me, and did not object to my views of Christianity; and I only speak what many thought and said, when I state, that it seemed probable, that, by a little politic management, I might have inherited his property. But by nature I was too proud for such an attempt; and, I hope, through grace I was become too conscientious to make the requisite concessions. I, however, retained the curacy, till, much against his wishes, I voluntarily resigned it.*

externals, but not otherwise, considerably improved by his advice.*

VI. FROM THE FIRST PROPOSAL OF THE CURACY OF OLNEY TO THE CLOSE OF HIS MINISTRY THERE. — 'In 1780, Mr. Newton removed to London. But, as soon as it was known that he meant me to be his successor, so general and violent an opposition was excited, that he said to me, by letter, "I believe Satan has so strong an objection to your coming to Olney, that it would probably be advisable to defer it for the present." This rejoiced me and many others; but our joy was not of long duration. Let this statement be kept in mind, when the censures on my ministry at Olney come under consideration.

'The person on whom the prevailing party at Olney had fixed as successor to Mr. N., was, in his opinion, as well as in that of all other competent judges, the most improper that could have been selected, being completely Antinomian in principle and practice. I never saw Mr. N. so much disconcerted as on this occasion. But opposition was like pouring oil into the fire. He, therefore, gave way, but with a kind of foreboding prediction of the consequences, at least of some of them.

'After Mr. Newton had left Olney about a year, his predictions concerning his successor were amply verified; for, having embroiled himself with the parishioners, and acted in such a manner as to incur public rebuke from the archdeacon at the visitation, the curate, at length, in a pettish letter to the earl of Dartmouth, patron of the living, threatened to relinquish his charge. He probably did not mean to be taken at his word; but, his lordship communicating with the vicar, his implied resignation of the curacy was admitted, and a deputation, including some of the persons who before opposed my succeeding Mr. Newton, was sent to me, earnestly requesting me to accept the vacant situation. I felt great reluctance to comply, hesitated for some time, and went to London to consult those ministers with whom I had any acquaintance. They all considered it as my duty to accede to the proposal; which I accordingly did. But, as soon as the late curate of Olney knew that I was appointed, and had in consequence resigned Ravenstone, he applied to the vicar, and was accepted as my successor there! Had I foreseen this, I should not have consented to remove to Olney; for I knew that he had still many admirers in that place, and I was at first full of sad apprehensions as to the effect of his smooth and soothing doctrines on my Ravenstone people. But I could now do no more than pray, *Lord, turn the counsel of Ahithophel into foolishness!* — for I considered a more sagacious opposer than the visible one, as the author of this measure. A temporary confusion and vexation, almost beyond description, ensued; but it was not long before all terminated creditably and comfortably.

'The curacy of Olney was only £30 a year and a house, with rather better surplice fees than at Ravenstone. For that curacy I had received £40 a year, and some assistance which I could not expect to retain; and I lived rent-free at Weston, in Mr. Higgins's house; so that the change which I now made was not, in the first instance, to my secular advantage. The people of Olney, however, had been accustomed to raise a subscription for Mr. Newton, without any solicitation; and the managing persons promised to do the same for me. But discontent soon arose: the leading characters did not act; others did not come forward; and I was decidedly averse to soliciting any party; so that for a year and a half I received less than my former income. I was often greatly straitened, and sometimes discouraged; but I persevered in every service at the church to which the people had been accustomed, and which was practicable, though it was much more than could be demanded. In particular, I continued the weekly lecture, though very poorly attended.

'And here I would mention, that, after I decidedly embraced my present views of the gospel, and of the Christian ministry, I constantly preached two weekly lectures, one in each of my parishes, without any remuneration. My congregations were small, but very select; at Ravenstone, on an average, not more than 40; afterward, at Olney, (though that town contained about 2500 inhabitants,) seldom above 50 or 60; and at Weston, often under 30. Yet I have reason to think that these services were peculiarly blessed to others, and they were specially comfortable to my own soul. Most of my few hearers I considered as my children; and I gave them, with much feeling and affection, many

* Letters belonging to the period of this chapter may be seen in the 'Life.' Ed.

very particular instructions, cautions, and admonitions which I could hardly have introduced into addresses, to more general congregations, and for which the one, or perhaps two sermons on the Lord's day, did not allow sufficient time. Were I now situate in a village or neighborhood, in which 20 or 30 people would probably attend, I certainly should preach a constant week-day lecture, even to so small a company.* In this respect, I think, many pious ministers, esteeming it hardly worth while to preach to a few, forget the *ekairōs. akairōs* of the apostle, (2 Ti. 4:2,) and lose a most important opportunity of *edifying* their little flock in *their most holy faith*. They *preach the gospel* on the Sunday, at large; but they do not attend to our Savior's words, *teaching them* (their converts) *to observe all things whatsoever I have commanded you*.

'After I had been at Olney about a year and a half, Lady Austen, having come to visit her sister, who was married to the Rev. Mr. Jones, curate of the adjacent village of Clifton, proposed to take my first floor, and some other accommodation which I could conveniently spare; and she accordingly became an inmate at the vicarage. This added £10 a year to my income, and saved me some expenses.'

It appears from Cowper's letters, as published by Mr. Hayley, that Lady Austen entered upon her lodgings at the vicarage in the autumn of 1782.

Soon after this event, my father visited his relations in Lincolnshire, and derived much satisfaction from his journey. 'I found my friends more cordial, and more disposed to give me a patient hearing than I expected, and some of them treading the ways of the Lord; others somewhat hopeful. I had a door of utterance opened unto me beyond expectation, and returned home full of sanguine hopes that some good would be done by my journey. This, it seems, was more than my poor foolish heart could bear; there needed some bitter to counteract all this sweet. Therefore, my wise and kind physician, (having in merey brought me home first,) immediately discerning the danger, applied the remedy; and I am very base if I do not heartily thank Him for it.' This remedy was a severe attack of his asthmatic complaint, 'with several relapses.'

He proceeds in his narrative: 'After Lady Austen had been with me for a short time, she learned the circumstances respecting the subscription promised, but not raised for me; and she found that several of the inhabitants were disposed cheerfully to contribute, if any one would collect their contributions. In consequence, she herself, together with her brother-in-law, Mr. Jones, without my solicitation or knowledge, undertook to set the business forward. And from this time a regular subscription was raised, small indeed in itself, and compared with what it had formerly been, but sufficient to be a great relief to me, and to lay me under obligations, which, I fear, I never was able to compensate in a manner most agreeable to my desires and prayers.'

'In the vicarage-house at Olney, during Lady Austen's residence there, most of those events which are recorded in the Life of Cowper, as pertaining to this period, occurred. Here "the Task" was imposed and undertaken. Here "John Gilpin" was told as a story, in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more distant spectator, or mere visitor. After some time, the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen, on the other, was interrupted; and my lodger suddenly left me, to my no small regret.'

During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies; and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden wall, towards the back of Mr. Cowper's premises.'

'When I published the "Force of Truth," I had never attended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the establishment, and as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concerning baptism, whether it should be administered to infants, or only to adults professing faith, fell in my way.' [The results may be seen in the note.] †

'The investigation of this controversy brought a variety

of other subjects under my consideration, of which I had not before at all thought. I met with many objections to the established church, which I was not competent to answer, except by reciprocal objections to many things in use among our opponents, which I thought at least equally unscripural. In this unsettled state of mind I was induced, by the following means, to preach irregularly.

'On becoming curate of Olney, I was asked to preach some annual sermons which Mr. Newton had been used to preach; and this brought me acquainted with several families, chiefly in Northampton and the neighborhood, in which he had expounded to private companies. When I had ventured on this rather irregular service, in which I had not before been engaged, I was drawn on further and further, till I was led to preach frequently, (always on the week days,) in houses and other private buildings; commonly to numerous congregations.‡ This service was in no degree advantageous to me, in a secular point of view, but the contrary; and the state of my health, oppressed with most distressing asthma, far beyond what I have now for many years experienced, rendered it extremely self-denying. I often rode 70 or 80 miles, and preached 4 or 5 sermons, between Monday morning and Thursday noon, (for I always returned to my week-day lectures,) while more than half the night I sat up in bed, in strange houses, unable to lie down, from oppression of breath, and longing for the morning; and, on my return home, and sometimes while from home, the remedies which I was obliged to employ were of the most unpleasant nature.'

One of the painful 'remedies,' to which my father's bilious and asthmatic complaints compelled him, at this period, and for many years after, to have very frequent recourse, was strong antimonial emetics. Another may be learned from the following passage of Mr. Cowper's letters:— 'Mr. S—— has been ill almost ever since you left us, and last Saturday, as on many foregoing Saturdays, was obliged to elap on a blister, by way of preparation for his Sunday labors. He cannot draw breath upon any other terms. If holy orders were always conferred upon such conditions, I question but even bishoprics themselves would want an occupant. But he is easy and cheerful.'§

At Olney, my father published a Thanksgiving Sermon

I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled; and deprecated following my publication with a further and needless change, which might bring discredit upon it. Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering baptism, or the Lord's supper. But I said to myself, "*He that believeth shall not make haste*;" I must retain my station till I have taken time to examine the subject fully; and I must, in the mean time, do what retaining that station requires." It is remarkable that, in this instance alone, my wife appeared greatly distressed, in the prospect of my changing my sentiments. At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the Scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion; but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it.

'This was my conclusion, especially from the identity of the covenant made with Abraham, and that still made with believers; and from circumcision being the sacrament of regeneration under the old dispensation, as baptism is under the new, and the seal of the righteousness of faith. Abraham received this seal long after he believed; Isaac, when an infant; Ishmael, when thirteen years of age. The men of Abraham's household, and Esau, though interested in the promises concerning Canaan, yet, as a part of Abraham's family, and of the visible church, were circumcised by the command of God Himself. The circumcision of infants was enjoined, with denunciations of wrath against those who neglected it. The apostles were Israelites, accustomed to this system. Adult Gentiles were admitted among the Jews by circumcision, and their male children were circumcised also. In Christ, there is neither male nor female. Had only adults been designed to be the subjects of Christian baptism, some prohibition of admitting infants would have been requisite; and we should never have read, as we do, of households being baptized, without any limitation or exception of this kind being intimated. In short, unless it can be proved that circumcision was not the sign, or sacrament, of regeneration, even as baptism now is, I cannot see how the argument can be answered; and all the common objections against infant baptism, as administered to subjects incapable of the professions required, and the benefits intended, bear with equal force against infant-circumcision.'

'The conclusion, thus drawn, rests on this one ground alone: collateral proof was not, and is not, overlooked; but my idea always was, that not the privilege of the infant, but the duty of the parent, is the grand thing to be ascertained; and this clears away much extraneous matter from the argument.'

'To the question of immersion, or sprinkling, or pouring, I never attached any great importance. Immersion is doubtless baptism; and so is sprinkling, or pouring, according to my unvaried judgment. If a few texts seem to allude to baptism by figures taken from immersion, how many speak of the baptism of the Holy Spirit, under the idea of pouring out upon us!'

† See, for the good effect of these, one instance in the Life. Ed.

§ Vol. iii. Letter 81, to the Rev. J. Newton, Sept. 8, 1783.

* In fact, my father did so at Aston, during a great part of the year.
† For some time, I was almost ready to conclude, that the Antipodabaptists were right. This gave me great uneasiness; not because

on the close of the American war, preached July 29, 1784; and, about 9 months afterward, his Discourse on Repentance. Of the latter he thus speaks in his narrative:—

‘The Discourse on Repentance was first preached as a sermon to a very small congregation at Olney, and afterward to a very large congregation (irregularly) at Paulersbury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle,* and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the “Force of Truth:” yet, having printed 750 copies, and given away at least 100, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the “Force of Truth,” ten years elapsed before the first edition, consisting of 1000 copies, was disposed of; though now nearly that number is usually sold in a year.† But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labors from the press!’‡

VII. FROM THE CLOSE OF HIS MINISTRY AT OLNEY TO THE COMMENCEMENT OF HIS COMMENTARY ON THE BIBLE. — Such was the nature of my father’s situation, and such the course he was pursuing, when events occurred, by which he was very unexpectedly called to occupy higher ground, and to enter upon a new field of service and of trial.

‘My outward circumstances were now in some measure improved at Olney; and my ministry, though unpopular, was in many instances evidently blessed; yet I never could make up my mind to continue there. The vicar, the Rev. Moses Browne, was very old, and there was no doubt, that, in the event of his death, I should be presented to the living, if I remained on the curacy. But this very circumstance tended to render me dissatisfied. I had not, however, the most distant prospect of any other situation; and my unpopularity at Olney was itself a powerful bar to my obtaining any. * * *

‘Mr. Cowper, in letters to Mr. Newton, which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same charge [of *scoffing* the hearers] against me, in strong terms, which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should be known, never heard me preach; neither did Mrs. Unwin; nor their more respectable friends. Mr. C.’s information concerning my preaching was derived from the very persons, whose doctrinal and practical antinomianism I steadily confronted. Notwithstanding these harsh censures, however, God blessed my ministry at Olney to the conversion of many, and to effectually repressing the antinomian spirit which had gone forth in the place; and thus it was made subservient to the usefulness of my successors, who were not bowed down with the same load of unpopularity that I was.’

In explanation of Mr. Cowper’s never hearing my father preach, it should be remembered, that one feature of the unhappy illusion, under which that admired character labored, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from *public* worship as from a blessing prohibited to *him*; and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it. Mrs. Unwin never quitted the object of her assiduous care.

‘While I was thus, in some respects, dissatisfied with my own prospect as to future life, on my return home from one of my irregular excursions, in September, 1785, I found a letter from the secretary of the Lock Hospital, written in the name of several governors, saying, that it had been resolved to appoint a person to the office of morning preacher in the chapel, and visiting chaplain to the patients; that, from what they had heard concerning me, they were of opinion that I should be a very suitable person for the situation; and that it was their request that I would come to London, and give them the opportunity of hearing me. Nothing could be more contrary to my own views of what my peculiar talent, whatever it was, qualified me for, than this proposal — except as the poor patients were concerned.

* Is this! what a writer in the Christian Examiner refers to, in saying, disparagingly, that Scott’s biography mentions his writing his *Commentary* while he “rocking the cradle, &c.”

† Six thousand copies of a cheap edition have been sold within the last six months.

‡ Extracts from his correspondence during the period of this chapter may be seen in the *Life*. Ep.

I therefore wrote a very plain answer, stating my views of the gospel, and my determination to speak my mind in the plainest language, wherever I might be called to preach; and my consciousness of being totally destitute of those attractions of manner and elocution which such a situation demanded.’ [He, however, preached, and was tendered the situation.] ‘I did not dare to give a direct refusal, without taking further advice upon the subject. It might be an opening to more enlarged usefulness; and my own personal feelings must not be allowed much weight in such a case. I am conscious that I wished to know and do my duty; and I went again to London, on purpose to consult such ministers as I thought most competent to advise me. But most of those whom I consulted, assuming, *groundlessly*, that I was bent on coming, did not think it worth while to waste counsel (as they supposed) on one who would not take it. Their objections were suppressed till the die was cast; and then I heard them in abundance.

‘Here I must observe, that it is a very great fault, and instances unfaithfulness, especially in senior ministers, when, from a supposition that a person who consults them has already made up his mind, they decline giving him their plain and honest opinion. This leads inexperienced persons to conclude that, as little or no objection is made, the proposed measure is approved by those who are consulted, and has their sanction.

‘For myself, I am conscious that I was fully disposed to give to the most faithful advice, about, or against, acceding to the proposal of the governors of the Lock, an attentive hearing and careful consideration; and the Lord knoweth, that every step in the business was taken, on my part, with many earnest and anxious prayers for direction.

‘Whatever others judged, my own people, who were most attached to me, and most grieved to part with me, were convinced that I was called by Providence to remove, and that I did my duty in complying with it. I am not, however, myself, to this day, satisfied on the subject.’

It may well be allowed that several circumstances at that time attending the situation of the Lock, could they, previously to experience, have been fully realized, might not only, with good reason, have produced great hesitation as to the acceptance of it, but even have appalled a mind firm and courageous as my father’s was. Still, however, contemplating the consequences of his removal to the Lock, only as far as we can now trace them; — that, without this step, we should never, humanly speaking, have had his *Commentary* on the Scriptures, (to name no others of his writings;) and that the great and effective stand, which he was enabled to make in London, against a very meagre, defective, and even corrupt representation of Christianity, would never have been made; when all this is considered, I trust we may say, that thousands have reason to pronounce it a happy inadvertence, by which he overlooked difficulties that might have led him to decline the call made upon him; and that impartial bystanders will be disposed to consider ‘the unspeakable mortifications and vexations’ which followed, as the necessary trials of his faith, the preparatives for the peculiar services he was to render, and the requisite counterpoise to prevent his being ‘exalted above measure,’ by the flattering celebrity and the great usefulness he was ultimately to attain, rather than, as he himself was ready to think them, the corrections of a great impropriety of which he had been guilty.

His narrative proceeds: ‘My salary at the Lock was no more than £80 a year, nearly £40 of which was necessary for rent and taxes. I had, however, golden promises; but I never greatly relied upon them; and I became more and more convinced, even before I left Olney, that they would not in any measure be realized. I discovered that *party* was much concerned in the whole business; and I said to my family, when coming to town, “Observe! many of those who now appear to be my friends will forsake me; but God will raise me up other friends.”

‘I had indeed imagined that I should, without much difficulty, procure a lectureship on the Sunday afternoon or evening, and perhaps one on the week-day; and I stood ready for any kind or degree of labor to which I might be called. But, whilst almost all my brethren readily obtained such appointments, I could never, during the 17 years of my residence in town, procure any lectureship, except that of St. Mildred’s, Bread Street, which, in a manner, came to me, because no other person thought it worth applying for. It produced me, on an average, about £30 a year. Some presents, however, which I received, added considerably to its value, during the last two or three years that I held it. For some years, also, I preached at St. Margaret’s, Loth-

bury, every alternate Sunday morning, at six o'clock, to a small company of people, and administered the sacrament. The stipend, however, for this service, was only 7s. 6d. a time; though I walked about 7 miles in going and returning.'

Says a highly respectable lady, at this time intimate in his family, 'At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose, for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about 3½ miles off—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from 200 to 300 auditors, and administered the sacrament each time. He used to observe that if, at any time in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen, equally alert, and for a very different object, changed his repinings into thanksgivings. From the city he returned home, and about ten o'clock assembled his family to prayers; immediately after which, he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney coach; but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than 14 miles in the day, frequently the whole of it on foot, besides the 3 services, and at times a fourth sermon at Longacre Chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatic habit, this was immense labor!'

It is implied in the above account, that my father's sermons were usually composed the same day they were delivered. This was literally the case. For more than 35 years, he never put pen to paper in preparing for the pulpit, except in the case of 3 or 4 sermons, preached on particular occasions, and expressly intended for publication. yet no one who heard him would complain of crudeness or want of thought in his discourses: they were rather faulty in being overcharged with matter, and too argumentative for the generality of hearers. Indeed, an eminent chancery lawyer used to say, that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which was found to be so rare an endowment.

His statement concerning his pecuniary resources in London (from which we digressed) he thus concludes: 'The Lord, however, provided for me very comfortably; though, even on the retrospect, I can hardly explain or conceive how it was done. A subscription was annually raised for me at the Lock, as had been promised; but it fell considerably short of what I had been taught to expect, and a great proportion of it came from persons who had no concern in bringing me thither.'

I conceive there may be sufficient reasons for not withholding these circumstances, as they present one part of those 'struggles through life' which make up his history. Dr. Franklin has remarked, that it is 'hard to make an empty bag stand upright;' but, however empty, my father always stood upright—not with the uprightness of integrity only, but of independence:—I do not mean the pride which refuses to receive or to acknowledge an obligation, but that firm rectitude which will not sacrifice judgment and principle to any consideration whatever.

'There was a weekly lecture at the Lock Chapel, on the Wednesday evening, which the evening preacher and I were to take alternately. All circumstances considered, I did not expect much usefulness from this service. I therefore entreated the acting governors to allow me, in addition to it, to preach a lecture on the Friday evenings; the service to be altogether my own. This, after some hesitation, was conceded. The congregation, which might be expected to attend, I was aware, was decidedly Calvinistic; but I was fully determined to bring forward, at this lecture, (which, indeed, I had desired almost exclusively for the purpose,) every thing in the most particular manner, relative to the Christian temper and conduct. With this view, I formed, as I foolishly thought, a very sagacious plan. I gave notice that I would lecture, in an expository manner, on the Epistle to the Ephesians, in order. At first I was very well

attended, my congregation generally consisting of more than 300 persons. This continued while I was going through the more doctrinal part of the Epistle.

But at length, when I preached from the fifth chapter, on the words *See that ye walk circumspectly, &c.*, the charge was every where circulated, that I had changed my principles, and was become an Arminian; and, at once, I *irrecoverably* lost much above half my audience.—The Sunday morning congregation also greatly decreased: dissatisfaction was manifested in the looks and language of all the acting governors, even such as had been most friendly; and I seemed to have no alternative, but that of either receding voluntarily from my situation, or being disgracefully dismissed.

'I had, however, no place to which to retire; every door seemed to be shut against me. On this emergency, amidst very many interruptions, and under inexpressible discouragement, I wrote, in the course of a week, and preached on the Sunday morning following, (Nov. 26, 1786,) my sermon on Election and Final Perseverance. By the next week, it was printed and ready for sale; and 1000 copies were sold in about 3 days. A second edition was printed; but few copies were disposed of.

'While I was preparing this sermon, I dined with rather a large party, many of the company governors of the Lock, and zealous, in their way, for Calvinism. In the evening, it was proposed, according to custom, to discuss some religious subject; and, being really desirous of information, I proposed a question concerning the precise boundaries between Calvinism and Arminianism, respecting which so much prejudice against my ministry had been excited. But *in conference they added nothing unto me*; and, two Dissenters excepted, no one offered any thing sufficient to show that he understood the subject. So that, when I concluded with my own remarks, it was allowed that I was more decidedly Calvinistic than the rest of the company!—This was suited in one way, to gratify me; but it was still more calculated to convince me that I was placed in a most unpromising situation.'

'I had at this time many instructors as to my style of preaching; and some at the Lock board assumed rather a high tone of authority; while others were disposed to counsel me, as the messengers of Ahab did Micaiah. 1 K. 22:13, 14. But I disposed of the dictating instruction very shortly. "Gentlemen," I said, "you possess authority sufficient to change me for another preacher, whenever you please; but you have no power to change me into another preacher. If you do not convince my understanding that I am in an error, you can never induce me to alter my method of preaching."

'Various plans were devised to counteract the declension of the congregation, consequent on my increasing unpopularity. Every thing, however, conducted to render me more and more unpopular, not only at the Lock, but in every part of London; and numbers, who never heard me preach, were fully possessed with the idea, that there was something very wrong both in my preaching and in my spirit. Much defect, especially as to manner, I am fully conscious of; but I am *equally conscious* that I did not give way to anger in my ministry; but that my most distinguishing reprehensions of those who perverted the doctrines of the gospel to Antinomian purposes, and my most awful warnings, were the language of compassionate love, and were accompanied by many tears and prayers. My most respectable and constant hearers, who often expressed dissatisfaction with my manner, and with my dwelling disproportionately on certain points in debate; or being too severely pointed in exposing the religious deficiencies of persons of fair moral character, never imputed to me a harsh and angry spirit in the pulpit: the charge of *scolding* was brought against me, precisely as had been the case at Olney, either by those who seldom or never heard me, or by those very practical Antinomians, whose awful and pernicious delusion I endeavored to expose.

'During this time, almost my whole comfort, as a minister, arose from my labors in the hospital, which, with all the disgusting circumstances of the service, were far more pleasing and encouraging to me, than preaching in the chapel. I constantly attended twice in the week; each time preaching first in the women's wards, and then in the men's. I took the plainest portions of Scripture, and spoke in a strain of close address to the conscience, and altogether in a manner which I could never equal in any other place; and so as always to fix the attention, and often greatly to affect the hearts, of my poor, profligate auditors. I concluded each address with an appropriate prayer. I was restricted

by no rules; indeed, I could not have acted to my own satisfaction, had any been prescribed; but I did the very best that I could.

'I soon perceived the plan, and indeed the institution itself, to be utterly incomplete, as far as the female patients were concerned. Amidst all my difficulties, therefore, I formed the plan of an asylum, into which such of these unhappy objects, as desired it, might be admitted, on their leaving the hospital. I wrote a pamphlet on the subject, and read it in manuscript to Lord Dartmouth, Sir Charles Middleton, (since Lord Barham,) and some others. Being encouraged by them, I printed it, proposing, at the same time, a meeting to be held for the purpose of taking the subject into consideration; and putting it under cover as a letter, I left it myself at the doors of most of the nobility and principal gentry in town. Being so left, it was generally read; and the result is known. A meeting was held, (April 17, 1787,) the duke of Manchester taking the chair; and, with much difficulty, an asylum was formed, on a very small scale. It often appeared to me that it must be given up, for want of money to defray the expenses. For a long time, the only return I met with for my assiduity was censure, even from quarters from which I least expected it; but I trust several immortal souls have been, and will be saved by means of the institution.'

The narrative proceeds: 'In the summer of 1787, I visited Olney and the vicinity, and there preached a sermon on Phil. 1:9-14, which I afterward printed, chiefly for the benefit of my late people there; but it has since been repeatedly published, in an extended form, under the title of "A Treatise on Growth in Grace."'

'Having added this discourse to the Force of Truth, the Treatise on Repentance, and the Sermon on Election and Final Perseverance, and finding nothing which I published sell, even so far as to pay the expenses, I concluded that I had mistaken my talent, and almost resolved to print no more. Yet I had much spare time, which I did not well know how to turn to good account; for I found little opening or encouragement in attempting to visit and converse with the poor; and I had neither the same views of preparing for future service, by study, that I have since had, nor the means of obtaining proper books for the purpose. Yet, in one way or another, I was always employed.'

The above observations lead to the account of my father's undertaking his Commentary on the Scriptures.* As the historian of the society remarks, 'The primary occasion of all those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles in the principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived.' Accordingly, his history commences with a correspondence, in the year 1787, between a clergyman in London, and a brother clergyman in Wales, which first brought the existing scarcity into notice in England. This London clergyman was my father. Mr. Owen's first extract is from a letter of his, dated May 15, 1787, which implies a prior communication from Wales.

VIII. HIS COMMENTARY ON THE SCRIPTURES — DEATH OF MRS. SCOTT. — 'As I had read over the whole Scripture repeatedly, I trust with constant prayer, and considering how almost every verse might be applied, as if I had been called to preach upon it, I had often thought that I should like to preach through the Bible; for instruction from every part crowded upon my mind, as I read and meditated from day to day. While I was in this frame of mind, a proposal was made to me to write notes on the Scriptures, to be published with the sacred text, in weekly numbers. On this proposal, I consulted some, who, as I understood, well knew the persons making it, and were themselves respectable characters. I also consulted my own friends, and certainly made it, for some time, a constant part of my prayers to be directed aright concerning it; but I am convinced that I did not deliberate, consult, and pray, so long as I should have done; that I was too hasty in determining; and that a great mixture of self-confidence, and presumption of competency for an undertaking, which, if not already executed, I should at present tremble to think of, combined with my desire of being usefully employed. I had hardly an idea of the arduousness of the work, and of the various kinds of talent and knowledge which it required; of most of which I was at that time destitute. My inclination biased my judgment. — I must also own, that

a guinea a week, with some collateral advantages, which I was to receive, promised to be no unacceptable addition to my scanty income; while 25 gratuitous copies of the work would prove a useful present to my different relations; to which purpose I actually applied them. — It was also a gratification to my active mind, and the proposed work would give me full employment; which I most of all desired.

'It never, I own, occurred to me at this time, that any man would undertake a publication, which must, at the lowest computation, cost £2000 or £3000; and which would require £35 to be paid down every week; relying entirely on the sale of an incipient work of an obscure author to carry him through it! This proved that I knew little of the world; for such presently appeared to be the situation of the projector. Yet none of my friends cautioned me on this ground.

'After having proceeded so far as to have, beyond expectation, the most encouraging prospects of public acceptance, and having become more and more enthusiastically fond of the employment, I learned, when 15 numbers had been printed, that, unless money could be procured from my friends, the design must be abandoned. The pretence, indeed, was, that I was likely to exceed the limits proposed, of 100, afterward extended to 120 numbers; but it was manifest, both from the early period of the complaint, and still more by the event, that the money and credit of the publishers were exhausted. — In these circumstances, I could not bear to think of dropping so promising a design; and I had not courage to venture on executing it on my own account; though liberal offers of pecuniary assistance were made me for that purpose. The best object of my undertaking has been answered far beyond my hopes; but I stumbled on the worst plan, as to secular matters, that could have been adopted; and my vexations, and distresses, and losses, have been a merciful, yet painful correction of my rashness, presumption, and folly.

'It is not worth while to detail the particulars of my perplexities, and temporary resources, and renewed difficulties, and new plans; or of the debts which I contracted, in order to support the sinking credit of the publisher, — for one person only now sustained that character, the other having speedily seceded. Suffice it to say, that, by the help of friends, and by sinking some legacies which came to me, I supported him to the close; though the expense far exceeded calculation, and, indeed, what would have been the amount in the hands of a prudent and solvent publisher.'

The cost of the first edition (amounting to 3000 copies!) was not less, I believe, than £6000, or £7000. The publisher reckoned it at £10,000, or £11,000.

'The work extended, indeed, much beyond its proposed limits, reaching to 174 numbers, instead of 140, to which it had been fixed; but all beyond the 140 numbers I printed at my own expense and risk; and all beyond 164 I actually gave away to all purchasers of the work who would accept them; though that portion cost me much above £200.

'At the close, I calculated, in the most favorable manner, my own pecuniary concern in the work; and the result was, that, as nearly as I could ascertain, I had neither gained nor lost, but had performed the whole for nothing. As far as I had hoped for some addition to my income, I was completely disappointed; but, as Providence otherwise supported my family, and upheld my credit, I felt well satisfied, and even rejoiced in having labored, often far beyond what my health and spirits could well endure, in a work which had been pleasant and profitable to me, and which I hoped would prove useful to others.

'But, alas! much beyond my expectation, my pecuniary difficulties were only commencing, instead of having come to a close. Besides printing, as has been already stated, all the latter part of the work, (from the beginning of St. Luke,) on my own account, I had advanced the publisher more than £800 — a sum which far exceeded all that I was worth. Still, as the copy-right (which is in such cases usually made the publisher's) had been mortgaged, or conditionally resold, to me for security of this money, I thought myself safe. — Moreover, as the work was now finished, and sold well, and the publisher had for some months been exempted from all outgoings on account of it, I had little fear of his being unable to stand his ground; and hence I increased my actual loss, which followed, by declining to receive some money that I might have had, because I thought a near relation of his ought to be relieved from the serious embarrassment in which, I was told, he had involved himself in order to serve him.

* The reader is here referred to opinions, and extracts of letters, at this period, given in the Life. These detail his exertions, particularly in circulating the Bible in Wales. — Eo.

‘Even my more sagacious friends, and those more conversant with transactions of this nature, were of opinion that the publisher’s credit was so low, that, even in case of failure, his debts could not amount to any large sum; but, in the event, on his executing a deed of assignment to his creditors, (within 5 months after the Bible was completed,) claims were made on his estate to the amount of above £10,000. Still, however, with the latter part of the work in my possession, and with the copy-right pledged to me, and vested in me, unless redeemed by the payment of all that was my due, it appeared to me, that I could have come in, even before a bill of sale, (which he had given,) and have secured my debt, by rendering all the former part of the work of little value without my concurrence. A statute of bankruptcy would certainly have left me the copy-right, and the concluding part of the work. But I feared that thus to secure payment in full to myself, while scarcely any thing was left to the other creditors, would appear a dishonorable transaction. I said, “I can go on with my ministry creditably, if I lose £200 or £300; but if I lose my character for integrity, or even bring it into suspicion, I cannot.” I consented, therefore, to come in as a creditor under a deed of trust, delivering up all the latter part of the work in my possession, only retaining the copy-right irredeemably. At first, some creditors were clamorous against my proposal; but, the solicitor employed soon showing them their mistake, my offer was acceded to unanimously; and, at the close of the business, I received from the whole company the unavailing compensation of thanks for my disinterestedness.

‘I at first supposed, as I believe the other trustees did, that a dividend of 7s. or 8s. in the pound would be obtained; but I never received more than 1s. 2d. in the pound on my £540, and that after long delays.

‘Thus all my little property, arising from a legacy of £150 from a relation, another of £100 from John Thornton, Esq., and some others of smaller amount, was sunk as in a vortex; and I was left at least £500 in debt. I lost full £500 by the publication, besides all my labor, and £200 given me by friends in consideration of what had occurred.

‘But what was still worse, I fell into discredit as to the management of secular affairs; of which I felt the effects in rather a mortifying manner a few years after, when the trustees determined to sell off all the residue of the edition. This I could have purchased for £420; and I was morally certain that it would produce me more than twice that sum, besides precluding all questions about the copy-right; but I could not raise the money. At least, being discouraged by those liberal friends who had before assisted me, I gave it up in despondency, — or rather, I trust, in resignation to the will of God; though aware of the consequences, and constantly affirming, that the loan of £420 at that period would serve me more than the gift of £500 a year afterward.

‘The whole residue, together with the copperplates, from which certain prints accompanying the work had been taken, was in consequence sold, in 1798, for £450, to a person who purchased it with permission from me to reprint as much as 41 numbers, to complete sets, on condition of paying me an acknowledgment of one guinea for each number reprinted. This condition, however, he disregarded; and, on the ground of possessing the copperplates, assumed a liberty of printing at his pleasure, — thus virtually advancing a claim to the copy-right. No bookseller, therefore, could be expected to engage in a new edition, unless the work were taken entirely out of this purchaser’s hands; which led me, about a year afterward, to inquire the terms on which he would part with what yet remained unsold; when he demanded £900 for it, though he acknowledged that he had already received double the purchase money, and had incurred comparatively little expense!

‘These circumstances, however unfavorable to my temporal interests at the time, have proved a most important benefit to the work. Had I sold it to the booksellers, as I should have done, could I have secured it against encroachment, without having recourse to chancery, I could hardly have failed of being cramped by them, as to the expensive improvements which I contemplated; but, retaining it in my own hands, I added, in a new edition, 50 sheets to the comment, at an expense of £700, besides the marginal references, which cost more than £1000 printing.

‘For a considerable time, all went on well with my new edition. The sale actually answered the expenditure, though that was little short of £1000 a year; and it appeared probable that a profit would accrue to me sufficient to reimburse

my former losses. But at length such an enormous rise took place in the price of paper, attended by a considerable advance in the charge of printing, as, together with the additions I made to the work, caused my estimates to turn out nearly £1000 too low; and the sale of the whole edition scarcely cleared more than prime cost. Indeed, every page I added increased my expense, without at all advancing the price of the book — which had been fixed from the first; and I actually paid at the rate of £13 for every additional sheet, for the privilege of improving my work.

‘To conclude this subject at once. I have been favored to live to superintend a third edition; and by that I have fared somewhat better: but, except the sum given for the copy-right since that edition was concluded, I certainly have not cleared so much as £1000 for the labors of above 21 years. I do not, however, regret this. God has provided for me and mine very graciously: by means of this publication, my grand design, of accomplishing from the press what I found myself little capable of effecting from the pulpit, has eventually succeeded beyond my expectations; and I needed my trials and difficulties, both to correct the many evils connected with the undertaking, and to counterbalance any flattering circumstances arising out of it.’

This great work of my father’s life was begun January 2, 1788; the first number was published March 22, following; and the last copy was finished for the press, June 2, 1792; during which period the whole was twice written over by his own hand. One great error committed was, beginning to publish so soon after entering upon the composition. This caused the author to be distressingly hurried throughout his whole progress. Sick or well, he was obliged to complete his weekly task; except, as in some few instances, he was compelled to plead for a short respite, by the suspension of the publication. I have actually known him, with great difficulty and suffering, prepare as much copy as he thought would complete the current number, and then, when he had retired to bed and taken an emetic, called up again to furnish more, what he had provided being insufficient for the purpose! It is needless to point out how injurious to a work, as well as distressing to an author, such a hurried execution must be; and the reader will agree with me in thinking it surprising, that a work, so composed, should have been found to possess such intrinsic merit, and gain such acceptance as it did, even in its most unimproved state. One effect was, perhaps, on the whole an advantage — especially as any disadvantages accompanying it have been removed by the author’s subsequent indefatigable labors — namely, that he was compelled, in the first instance, to be in so great a degree original; to give the result of his own reflections almost alone. There was little time to consult, much less to transcribe from other authors.

On the whole, we may venture to assert, that all the labor vexation, and distress which attended this work, were such as never will nor can be known. But it was to answer important ends; and great troubles generally precede great success.*

One letter, dated March 11, [1807?] gives the following notice of the progress which the work was making on the other side of the Atlantic, and of ‘a mark of esteem and regard’ there conferred upon the author, of which, though he would meet it with a return of respect and gratitude, he never thought it proper further to avail himself. ‘I had two letters from North America about three weeks since, in one of which I am informed by a bookseller, that he has 1200 subscribers for the Bible, and expects a great many more, and that it is read with approbation by the religious people of all descriptions. As a proof of this approbation, the packet contained a parchment by which I am constituted D. D. by the Dickensonian College, Carlisle, Pennsylvania, by persons whose names I never before heard. What use I may make of this honorary distinction, is a subsequent consideration; but the whole encourages me to hope that my labor is not in vain.’

At the close of 1810, my father contracted with the present proprietors for the sale of the copy-right, for which he eventually received £2000, and for the remaining copies of the third edition. The following year, they proceeded with a new edition; and near the close of 1812, an injunction against them was obtained, by representations which could not be substantiated. My father wrote concerning it as follows, Jan. 22, 1813.

‘Could it be established, the consequences would be, the sweeping away of all my little property; the locking up of £5000 expended by the purchasers of the copy-right;

* Here follow, in the *Life*, extracts from Dr. Scott’s letters at this time. Ep.

besides the money paid me,—which they would have a right to reclaim; and the perpetuating of the first edition, with all its imperfections on its head, to the exclusion of all subsequent improvements; unless some compromise could be submitted to.

It is wholly in the breast of one man (the chancellor) to decide; but that man's heart is *in the hand of the Lord!* . . . Pray that I may be enabled to act as it becomes a Christian, and an aged minister of Christ, in the business; and, as to the rest, *the will of the Lord be done.*'

The following extracts of a letter addressed to his daughter, further illustrate his state of mind at this anxious period.

'——— speaks as if a final settlement of ——'s business might soon be expected; but I am far from being so sanguine. The gross blunders of my former lawyers, and the clumsiness of the deeds, throw intricacy on what we might think so plain that the event was certain. What the partners are doing I cannot conceive. Eleven days have elapsed since I completed my answer, which I supposed would have been brought into court directly. However, I am not anxious. Let who will take property and credit, if the Lord Jesus does but receive my soul! But should it go wholly against me, I shall never more, as far as I can see, have money for *travelling* expenses, except unavoidable.'

The next letter (dated March 12th) brought intelligence that the injunction was dissolved. The partners handsomely defrayed all expenses of the suit; and here my father's embarrassments, though not his labors, respecting his Commentary, ended.

The first edition of this work, completed in 1792, consisted originally of 3000 copies; but after all that remained of it had been sold, in 1798, for £450, (the retail price of little more than 100 copies,) it continued to be reprinted, as different parts were wanted, by the purchaser, and afterward by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814; so that it is making a low calculation to say that it extended to 5000 copies. The 1st edition, *with references*, commenced in 1802, and completed in 1809, consisted of 2000; the 2d, begun in 1807, and finished in 1811, of the same number; the 3d, which was in the course of publication from 1812 to 1814, of 3000. The edition, on the revision of which the author labored from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype, and forms, I presume, the largest work ever yet submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Ti. 3:2; and for the remainder, he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

Besides these English editions, amounting to at least 12,000 copies, I have received, from an American bookseller of respectability, the particulars of 8 editions printed in the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to 25,250 copies; besides an edition of the sacred text only, with my father's references, contents of chapters, and introductions to the several books of Scripture.

The retail price of all the English copies, taking their number as above stated, (which I believe to be short of the truth,) would, I find, amount to the sum of £67,600; that of the American copies, to £132,300, making together £199,900, [or 887,556 dollars.] Probably no theological work can be pointed out, which produced, by its sale during the author's lifetime, an equal sum.

To his history of his Commentary my father subjoins the following paragraph:—

'In the same year that the Bible was begun, my youngest son (Benjamin) was born, and two years and a half afterward, in September, 1790, my wife died; while my hands were full of employment, and my heart of most overwhelming cares; so that my distress and anguish, at that period, were beyond whatever will be known or conceived by others, at least in this world. But the Lord, in unspeakable mercy, gave me my present wife, who has proved in every respect a blessing to me and my children; a very useful assistant in my various labors; and, I trust, an instrument of good to numbers.'

I shall add little to what my father has here said upon this

subject. Of the overwhelming distress which he felt on my mother's decease, I could bear striking testimony; and many could join me in declaring the tender affection with which he ever cherished her memory. If any one should be ready to think the fact of his marrying again, within much less time than is usual on such occasions, an evidence to the contrary, I confidently affirm that such a person is mistaken; and I fully believe that, if the whole case could be fairly laid before a wise and impartial judge, he would justify my father's conduct.

I annex a few letters connected with the changes which have thus been adverted to.*

IX. ADDITIONAL PARTICULARS FROM THE TIME OF FINISHING HIS COMMENTARY TO THE EVE OF HIS REMOVAL FROM LONDON.—In giving a connected view of the transactions relative to my father's Commentary on the Scriptures, we have unavoidably been carried forward beyond the regular series of events, even past the time of his removal from London. He himself, indeed, has recorded little in his narrative concerning this whole period, beyond what is already before the reader. Some particulars, however, may be collected, especially from his letters, which must not be omitted in the history of his life.

We may first advert to the several works which he published within the period assigned to this chapter, and which may be mentioned in two or three classes.

His '*Impartial Statement of the Scripture Doctrine in respect of Civil Government, and the Duties of Subjects*,' was published near the close of 1792; his '*Rights of God*,' (a title suggested by the eager discussions carried on concerning *the rights of man*;) in 1793; and his '*Vindication of the Divine Inspiration of the Holy Scriptures, and the Doctrines contained in them, in Answer to Mr. Paine's Age of Reason*,' in 1796. These publications were directed against the infidel and anarchical principles at that time so widely diffused in the nation. '*The Rights of God*' was undertaken, and the title adopted, at the suggestion of another person. Probably the title was not well chosen, and the work attracted less notice than, perhaps, any other production of its author. The two other pieces were repeatedly printed, (particularly the Answer to Paine, in America as well as at home,) and obtained a pretty wide circulation.

His sending the first-mentioned tract to his dissenting friend, now Dr. Ryland, of Bristol, gave occasion to the expression of some of his political sentiments, particularly as connected with the duties of Christians.

'Dec. 5, 1792. You will receive with this a few copies of a publication on a subject mentioned in your last; not on politics, but on the religious question connected with them. I have endeavored to be impartial; and I trust moderate men will approve most of it, as far as they regard the Bible. I am no great stickler for monarchy, or any of its appendages; and I trust I am a steady friend to real liberty, in all cases and places; yet, as human nature is constituted, I am apt to think a limited monarchy, or mixed government, where one branch oversees and checks the others, is best; and that an absolute republic must verge either to anarchy or to oligarchical tyranny. But I have nothing to do with such questions. I should obey under a republic even as under our constitution, if Providence placed me under it. I am so far from wishing that Dr. Priestley had been burned at Birmingham, that I am grieved that such weapons should have been at all used by those who pretended to be friends, either to the doctrines of Christ, or to the constitution. I am sorry, also, that the persons you mention are so vehement. *An enemy hath done it.* As far as I have influence, I would be a peacemaker: we have enemies enough, and should not quarrel with each other.'

To the same, Dec. 24, 1792. 'I entirely agree with you, that many things want mending among us; but I fear the governed are as much to blame as the governors. The nation indeed is a mass of corruption; and throwing it into a new form will not mend it. If North America prosper under her new government, the cause is principally to be found in the moral state of the inhabitants. I fear we are nearly ripe for vengeance; my views are gloomy; but I think that every violent change would accelerate our ruin.'

'I am rather a favorer of a limited monarchy, but would not be severe on a mere speculative republican; though I think silence, in that case, is a duty, while the providence of God continues us under a monarchy; and I can find nothing in history that should render any but the ambitious warrior, or the avaricious merchant, fond of a republic. I am

* See the Life. Ed.

sure that republican Greece, Rome, and Carthage,* shed human blood, and multiplied crimes, to increase wealth or extend conquest, even as much as absolute monarchs; and their intestine oppressions and divisions were equally calamitous.

'In respect of the test act,' he proceeds, 'I would certainly abolish it, let what would be the consequence; because I deem it the scandal of the church; but, if I were a Dissenter, I think I should care less about it; for, as a religious body, the Dissenters will be less led into temptation, when abridged of their right in this particular, than if freely admitted to places of trust and profit; and I may be deemed censorious, but I fear a loss of spirituality renders them more earnest in this matter than their forefathers were. However, I trust I speak as a Christian minister, when I say, that toleration and protection are all that God's servants can reasonably expect in the devil's world; and in fact this is all they should desire. But I fear one effect of these disputes will be, the widening of the breach between the servants of Christ in the establishment and out of it. I have now written a long letter, on what I often think of, but do not frequently discuss. Let us, my brother, leave worldly people to their disputes about worldly subjects; let us avoid all attachments to parties, and the extremes of all parties; let us endeavor to act as peacemakers, especially in the church, and deem ourselves far more nearly united in the bond of faith to all who love Christ, than we can be to those of our party, either religious or political, who do not. Let us pray for the peace of Jerusalem, and give up ourselves to the work of our ministry, and then we shall be useful and comfortable at all events. I am your sincerely affectionate friend and brother,

T. S.'

Of the Answer to Paine, my father thus writes, April 26, 1796: — 'I have interwoven all the grand proofs of revelation, and the nature and tendency of Christianity, with, I trust, a sufficient confutation of Mr. P.'s cavils. I have not treated him quite so genteelly as the bishop of Landaff has; who, by the way, has said many good things, though he seems to give up the point as to the entire inspiration of Scripture, and pretends not to answer objections to the doctrines; but, while I have endeavored strongly to expose Mr. P.'s disingenuousness, ignorance of his subject, &c., I hope I have been kept from a harsh spirit, and from retorting his revilings.'

On reprinting the work in 1798, the author made 'retrenchments,' as well as alterations, thinking it 'no longer necessary to squabble' with his antagonist, 'where he advances objections peculiar to himself; though he 'did not wish to have the answers to more general objections out of print.'

The last separate publication of my father's life was a new and abridged edition of this work, at the beginning of the year 1820, accommodated to the change of times which had taken place. As he had entirely re-written it, and 'while he greatly abridged it, added much new matter, and several striking quotations, especially from Bp. Watson,' he says, 'It may, indeed, very properly be considered as a new publication on the subject, at the close of his life and labors, than merely as an abridgment.'

The 'Essays on the most Important Subjects in Religion,' 25 in number, were published in the years 1793, 1794; 'Bunyan's Pilgrim's Progress, with Original Notes,' in 1794, 1795; the 21 'Sermons on Select Subjects,' with some prayers for families annexed to them, in 1796; 'The Warrant and Nature of Faith in Christ considered,' in 1797; and 'Four Sermons on Repentance unto Life — The Evil of Sin — The Love of Christ — and the Promise of the Holy Spirit,' in 1802. In all these works, the author's aim was to explain and illustrate the great truths of Christianity, and to point out their holy tendency. They have all been repeatedly printed; particularly the Essays, eight or nine times in England, besides American editions. This appears to have been, very justly, a favorite production, both with the author and the public.

In the year 1800 was formed 'The Society of Missions to Africa and the East, instituted by Members of the Established Church;' which designation has been since exchanged for that of 'The Church Missionary Society for Africa and the East.' The prosperity to which this institution has attained; the extent of its operations; and the divine blessing which has so evidently rested on its labors, — cause it now to draw the attention of the Christian world, and dispose us to inquire, with feelings of interest, into its origin. The honor of giving it birth belongs to my father in common with several dear friends, with whom he esteemed

it one of the chief blessings of his life to be associated. Among these, (to mention no surviving ones,) were the Rev. Messrs. Newton, Foster, Cecil, Venn, Goode, and that distinguished layman, Mr. Henry Thornton. Mr. Venn, indeed, has been pronounced the father of the Society; and, if to have taken a very active and zealous part in its first formation; to have had, perhaps, the principal share in organizing and moulding it into shape, and in conducting it through certain delicate and difficult intricacies which it had to encounter at its outset, entitles him to this appellation, it certainly belongs to him. But, if to have been one of the first and most urgent in pressing upon his brethren the duty and necessity of forming some such institution, as well as among the most active in carrying the design into effect, establishes a right to such a distinction, then must my father be allowed to share it with him. And, accordingly, he was thus commemorated in the Report of the Society, made at its last anniversary.* The fact, I believe, is this: the London Missionary Society, then recently formed, had attracted great public notice, and excited much discussion. Among other places, this was the case in a private society of clergymen, meeting once a fortnight for friendly discussions; and the ground which my father, whose mind had always been peculiarly alive to such subjects, there took, was this — that it was their bounden duty to attempt somewhat more than they had done, either by joining the Missionary Society just mentioned, or, which would be much to be preferred, if practicable, by forming a new one among members of the establishment; and from these discussions sprang the Church Missionary Society. My father says of it, in a letter dated Oct. 29, 1800 — 'I had a considerable share in setting this business in motion, and I should wish to try what can be done; but I am apt to fear, that, like most of my plans, it will come to little.' It is needless to say with what joy and gratitude he lived to see these fears dispersed, and all his expectations exceeded. So long as he continued in London, he acted as the secretary of the Society; and, in the country, at a subsequent period, (as we shall hereafter have occasion to relate,) he became the tutor of its missionaries. At the anniversary, Whit-Tuesday, 1801, he was called upon to preach the first sermon before the Society; which was published with the Report.

Within the period of which we are treating, my father also projected some works which he never accomplished. One was the prophecies, and the evidence furnished by them for the divine inspiration of the different parts of Scripture. It appears that he first conceived the idea of such a work in 1793. In 1796, he informed me that he had 'in good earnest set about it.' His plan was to make it, in some respects, more comprehensive than Bp. Newton's Dissertations, and throughout more adapted to unlearned readers. He intended to publish it in small numbers, after the manner of his Essays, and hoped by this means to obtain for it considerable circulation, and to render it conducive to counteract the skepticism and infidelity of the times. But other more pressing engagements coming on, the design was first suspended, and then dropped.

Another work, which I must much regret his not having executed, was of my own suggestion, on my entering into orders. It was to be a series of letters on the pastoral office and its various duties. He entered heartily into the design, and, being prevented from accomplishing it at that time, resumed it on his youngest son's ordination, but never found leisure to perform it.

In 1796, as also in some subsequent years, the health of his family requiring them to spend some time at the sea-side, he was led, with advantage to his own health, to make numerous voyages in the packets between London and Margate; and this circumstance gives us occasion to present him to the reader in a new situation. His conduct amid the motley group on board of these vessels was strikingly characteristic, and produced a variety of interesting or amusing occurrences, of which I can furnish but a slight account. He determined, if possible, to make the new scene, on which he was entering, an occasion of usefulness. Instead, therefore, of retiring within himself, in a sort of dignified silence, as a clergyman might feel inclined to do under such circumstances, he sought conversation. He observed and inquired into all that passed; made himself acquainted with all the parts of the vessel, and the process of managing it, the course steered, and the various objects to be noticed.

He held himself ready to take advantage of all that oc-

* The reader will perceive that Dr. S. confounds two very different things — ancient and modern republicanism. Ed.

* See the Life. Ed

curred. He rebuked immorality and encountered skepticism and infidelity (then, as at present, frequently avowed) wherever they presented themselves. Thus he aimed to gain attention, and to find an opening for the instruction which he desired to convey. In general he succeeded. Frequently he entered into arguments against the corrupt principles of the day, both religious and political; on which occasions, by uniting, as he could readily do, much vivacity with his accustomed force, and always maintaining good temper, (for he determined that nothing should affront him,) he generally drew a company around him, carried conviction to many bystanders, and often silenced his opponents. The discussion commonly terminated in a distribution of tracts, chiefly his own publications, which he always carried with him in travelling, for the purpose. His maxim was, that, if his books sold, he could afford such a dispersion; if they did not, he was only giving away waste paper. It may be added, that his conduct on board gained him much esteem among the sailors, who always welcomed him, and described him as the 'gentleman whom nothing could make angry.'

Though, however, he would never be offended himself, even by scurrility and abuse, yet he sometimes deeply offended others, by reproving their impiety, or exposing their attempts to defend what was contrary to good morals. One instance it may be amusing to mention, as furnishing a specimen of the coarseness with which he was sometimes assailed. A man, who, it appeared, was a brewer in London, having for some time endeavored, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such parsons, at his disposal—he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor.

Few of us, I presume, would feel ourselves competent to adopt such a line of conduct, in a similar situation; but let us not, therefore, censure what is above our reach. In one who could worthily sustain this part, and was induced to do so by zeal for God, and unfeigned love for the souls of men, I must pronounce it highly honorable. We may venture to say, also, that it is borne out by the highest examples. What other than this was the mode of teaching employed by the prince of the philosophers, by one of the chief of the apostles, and by Him who was greater, beyond comparison, than all sages, and even than all inspired apostles?*

X. FROM HIS ACCEPTING THE LIVING AT ASTON SANFORD TO THE FINAL DISPOSAL OF HIS COMMENTARY. — 'I shall now,' my father proceeds, 'draw this account to a conclusion, as most of the subsequent events of my life are nearly as well known to my family as to myself.'

'It would be of little use or interest to detail my trials and difficulties at the Lock. At length, however, the time arrived, when I was satisfied in my conscience that it was my duty to recede. I always questioned whether I acted properly in coming thither, which often added to my depression amidst my other distresses; but I never thought, till this time, that I was allowed to quit my post. Indeed, I had no opening, and used very often, most seriously and dolefully, to think, that, if compelled to leave it, I could not form the idea of any station, that I was likely to attain, for which I was at all suited, and in which I could conscientiously engage. Of a living I had no hope; the post of a curate could, in few situations, be compatible with my views and my unpopularity; a chapel would not clear expenses; and into an irregular engagement I was not disposed to enter.

'But the affairs at the Lock seemed at last to draw to a crisis. When the Rev. Martin Madan, who had alone borne the title of chaplain, died, Mr. De Coetlogon and myself were appointed chaplains, instead of evening and morning preachers; but without any other alteration than that of the name. But various things concurred in convincing me that I ought not to continue in this joint chaplainship with one whom I could not approve; and at length I avowed my determination to that purport. This produced various effects and plans; and it was for some

time doubtful, whether my removal, or my appointment as sole chaplain, would be the consequence. In this unsettled state of affairs, the living of Aston Sanford became vacant by the death of the rector, Mr. Brodbelt; and, as it was in the gift of John Barber, Esq., by virtue of his marriage with Miss Gines, who had been under my care at Olney, I applied for it. I never before had asked preferment of any one, and never in my life had any offered to me; but on this occasion I stated my circumstances and views to Mrs. Barber, and received an answer peculiarly gratifying to me. After some deliberation, I considered the business as settled; but a demur subsequently arose, under the idea that Mrs. B.'s mother had made a will, and bequeathed Aston to some other person. No will had before been noticed; but one was now found, which was not legally authenticated, but yet clearly showed that she desired the living to be given to the Rev. Richard Johnson, who had been for many years chaplain to the colony at New South Wales, and who had just returned to England, unprovided for. On this, I at once renounced all my pretensions in his favor; though not, I own, without feelings of regret. For two months I seldom thought about it, except when distressed with some vexation. But one morning Mr. Johnson called on me, and, when I congratulated him on his presentation to Aston, he, to my surprise, replied, that, as he had some ground of claim on government for a provision, he had been advised not to accept the living, and had come to say, that he wished me to have it.

'The rest was soon settled in due order, and I was instituted at Buckden, July 22, 1801. I had been led to think, that the income was little more than £100 a year, without a house; and that it could not easily be improved. But, on taking possession, I found that my predecessor had advanced the rent to £180, free of all parish taxes; and that the tenant was willing to confirm this agreement to me. This business, therefore, was already arranged to my hands, though Mr. Brodbelt had not lived to receive any benefit from the arrangement himself.† But there was no habitable parsonage; and the circumstances were such, that I could not avoid either building, or leave my family exposed to serious difficulties about dilapidations, when I should be removed. This left me, for some time after institution, in hesitation whether I should retain the living or not.

'In the mean time, it was determined at the Lock, that there should be only one chaplain; and, to preserve the appearance of impartiality, both chaplains were discharged, but with the allowance to become candidates for the vacant office. Such an arrangement was by no means pleasing to me; and I determined to accede to the dismission, and go to my living. But this was not what had been purposed by those who formed, or concurred in the plan; and it would have enabled the party, which they meant to exclude, completely to triumph. I was, therefore, earnestly entreated to become a candidate, and at length consented to do so; and, no other candidate appearing, was chosen sole chaplain, March 25, 1802, though not without many efforts and stratagems to prevent it. At this period I resigned my lectureship in Bread Street. I had now £170 a year from the chapel and the asylum; but without a house. I had also something coming in from my living.

'I now, however, became more doubtful than before, whether I should give up my living, or determine to go and reside upon it. I knew that the bishop would not long connive at non-residence; and that it would be impracticable to hold the Lock, if I resided any considerable part of my time in the country. In the event, I came to the resolution of retiring to my living. My determination, however, was not made absolute at once; and I purposed to wait till I could resign my situation into the hands of an approved successor, before I publicly avowed my intention. In the mean time, I set about building a parsonage at Aston.

'My resources for this purpose were, indeed, small, but they were aided, just at this time, by a very unexpected legacy, the circumstances attending which may deserve to be explained, as the whole formed a remarkable illustration of the text, "*He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will He pay him again.*"

'Some years before, I had become acquainted, as a minister, with a female servant, of whose character I entertained a high opinion, and who was reduced by disease, justly deemed incurable, to the painful necessity of going into a London workhouse, (where the society must be peculiarly distressing to pious persons,) unless some charitable provision

* See the Memorabilia of Socrates; the Acts of the Apostles, 17:16-18, and 27; and the Gospels, passim.

† For valuable letters belonging to this period, see the Life. Ed.]

† When the sum expended by my father in the erection of a parsonage-house at Aston is taken into the account, it will be found that the living could never be reckoned worth a clear hundred pounds a year to him.

could, in another way, be made for her. As I was intrusted, by affluent and liberal friends, with money for such purposes, I proposed to support her for a time, till further medical means could be tried. Her case, however, was soon given up as beyond the reach of medicine; and it was thought she could not long survive. Her situation became known to some families in which she had lived; and with the prospect of aid from them, I received her into my house, and undertook her support. From one family, in particular, in which she was greatly respected, I received at least £10 a year on her account. This, with some other helps, enabled me to maintain her, without any improper expense to myself. Thus things proceeded, till I was preparing to leave London, by building a house on my living; when one of the family just mentioned, to whom I was known chiefly by means of this poor woman, died, and left me a legacy of £200. I still received, for several years, the usual aid for her support, and, at the decease of another of the family, a further sum of £40. Thus I have had the privilege, and at little expense, for at least 17 or 18 years, of preserving from very great distress a poor, suffering, diseased person, whom, I doubt not, the Savior and Judge of the world will own at the great day of final retribution, as intimately related to Himself, and the heir of his kingdom. Mat. 25:34-40. Mk. 3:34,35.

This legacy enabled me to go on with my building; but, before it was finished, the circumstance of having found, as I ought, a proper successor, induced me immediately to resign the chaplainship of the Lock; and after a sharp struggle, (the only contested election in which I was ever engaged, and in which I only contended by writing letters to different governors,) he was chosen, Feb. 3, 1803.

As soon as it became known that I was about to leave the Lock, a number of individuals, governors, and others, without my interposition, and without my knowing, for some time, that it was in hand, raised me a voluntary subscription of about £300.

I thought myself, indeed, entitled, not as a donation, but as a remuneration, to something from the hospital. The whole stipend which I received, at first £80, then, as joint chaplain, £100, and then £150, as sole chaplain, was charged to the chapel account; and certainly was little enough for my services in the chapel; so that, for above 17 years that I continued at the Lock, I had attended the patients in the wards, as chaplain to the hospital, without any thing brought to account on that score, and, I must say, wholly without compensation from man.

During the whole time that I was at the Lock, and, indeed, for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, "A penny saved is a penny gained," be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This at least is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the "golden days," when the income of the chapel was three times as great.

When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow; but, by a concurrence of circumstances, the single year that I continued in that situation, was peculiarly productive both to the hospital and the asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and against much opposition, to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel—bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct, which I deemed incumbent on me; and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterward allowed, would have been highly detrimental.

Having made every requisite arrangement, I removed to Aston in the spring of 1803, and have here lived nearly 9 years in quiet and privacy; with the opportunity of pursuing my studies to far greater advantage than in town, and of reserving to myself time for recreation and exercise. The village is one of the smallest in the kingdom: two farm-houses, a few laborers' cottages, and the newly-erected parsonage, containing together about 70 inhabitants, young and old, form the whole of it; without ale-house, shop, or mechanic of any kind. Still, however, there is some opportunity of usefulness: the small church is generally well attended on the Lord's day; and exemption, to a considerable degree, from parochial duties, leaves me at leisure for other services.

Since I came to this place, I have completed the second edition of the Family Bible, with the addition of marginal references; have published a third edition; and am now preparing a fourth. I have collected and printed all my other previous works, (with the exception of Bunyan's Pilgrim, with notes,) in 5 volumes, 8vo.; have published several sermons; and, during the last year, (1811,) have written Remarks on the "Refutation of Calvinism."

Here I close, for the present at least, this narrative. I might add many things concerning my family—in respect of which, God has specially favored me; so that many have wished me to say, what methods I took, which were crowned with such success. To this I must answer, that few things are looked back on by me with less satisfaction, than *my own conduct* in respect to my children, except in one particular, which appears to have been the grand secret—namely, that I have always sought for them, as well as for myself, *IN THE FIRST PLACE, the kingdom of God, and his righteousness.*

Here then we take leave of the document which has thus far been our guide. My father never made any subsequent addition to it; and, for the remainder of his history, recourse must be had to what recollection must furnish, or the letters which passed between the various branches of the family may supply. Though his narrative was written in 1812, he has, in fact, given the story of his life only to the period of his removal to Aston, in 1803, except in what relates to his Commentary; the account of which has, in a former [section], partly from his own manuscript, and partly from other sources, been carried down to the decision of the Court of Chancery, in 1813.

Soon after his settlement at Aston, he was called to preach a funeral sermon for the Rev. Jeremiah Newell, vicar of Great Missenden, which he published, with a brief memoir annexed, for the benefit of Mr. N.'s family; and the attention thus called to their circumstances happily proved the means of a comfortable provision being made for them.—In May, 1804, he accepted the invitation of the London Missionary Society, to preach one of their anniversary sermons, which he did, at St. Savior's Church, Southwark, prefixing to the published sermon the motto, "Is there not a cause?" (1 S. 17:29,) and justifying his pleading for that society, as well as for the one with which he was more immediately connected.—In 1808, he was again called upon to bewail and commemorate a deceased brother and old friend, the Rev. Thomas Pentycross, A. M., 'more than 33 years vicar of St. Mary's, Wallingford.' The sermon is entitled 'The Duty and Advantage of remembering deceased Ministers.' In 1810, the death of a very pious missionary on the western coast of Africa, the Rev. J. C. Barneth, who had been for a considerable time under his instruction at Aston, led him to preach and publish a sermon, with reference to that event, on 'the Spirit and Principles of a genuine Missionary;' the text. Ac. 20:24—'None of these things move me,' &c. In June, 1810, he preached at the church of St. Lawrence Jewry, London, and afterward published a sermon in behalf of the Society for promoting Christianity among the Jews: the text. Zech. 8:23. In 1811, at the request of the Church Missionary Society, he delivered an address to two of their missionaries proceeding to Africa; which was published in the appendix to the Society's Twelfth Report. And, in the year following, he preached at St. Antholin's, Watling Street, before the governors of the London Female Penitentiary, on their fifth anniversary. The sermon was published at their request, and is entitled 'Joy in Heaven, being on the text Lu. 15:10.'

The only extensive work in which he engaged, during these years, in addition to the improvement and repeated publication of his Commentary, was that of which he himself has already made mention—Remarks on the Bishop of Lincoln's (now Winchester's) Refutation of Calvinism.

It appeared at first in two volumes, 8vo.; but was subsequently remodelled, and published, in 1817, in one large volume. — The collection of his Theological Works, in 5 volumes, 8vo., was published in numbers, between the years 1805 and 1808.

It has been already noticed, that at Aston my father became the tutor of the persons preparing to go out as missionaries under the Church Missionary Society. This service he continued about the space of 7 years, from 1807 to 1814.

The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority, Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publicly testified by them, as they successively took leave of the society to repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterward kept up with him.

The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, the Hebrew prophets, and the Koran, (Arabic,) all in the originals.

The subject of the study of Arabic may deserve a little more distinct notice, as it respects the tutor, not less than the pupils. In June, 1808, I received a letter in which it was observed — ‘Mr. Pratt (the Society’s secretary) begs that your father will begin to teach the missionaries Susoo and Arabic, of neither of which languages he has any knowledge! He felt very uncomfortable about this for a day or two. However, he has now begun to study these new languages with them.’ And in November following, he himself wrote to me as follows: —

‘With all my other engagements, I am actually, in addition to what I before taught the missionaries, reading Susoo and Arabic with them. The former we have mastered without difficulty as far as the printed books go; and hope soon to begin translating some chapters into the language. But, as to the latter, we make little progress; yet so far that I have no doubt of being able to read the Koran with them, should they continue here. It is in itself a most difficult language but my knowledge of the Hebrew gives me an advantage.’

To say nothing of the Susoo, an imperfect African dialect, lately reduced to writing, those who are acquainted with the feelings of men in general, when approaching their grand climacteric, and with their capacity for new acquisitions, will best appreciate the energy and resolution displayed in his thus calmly encountering and mastering, at this time of life, with all his other engagements and all his infirmities, the formidable difficulties of the Arabic language. The Hebrew, likewise, which was his auxiliary on this occasion, had been entirely resumed, and almost learned, since his 53d year.

In this connection, it is natural to mention the lively interest taken by my father in all the institutions, having for their object the diffusion of Christianity in the world. It was impossible that one, who had prayed so long and so earnestly for the extension of Christ’s kingdom among men, should witness the Christian world at length awakening from its slumbers, and beginning to put forth its powers in a manner more becoming the character of the religion which it professes, without heart-felt gratitude and joy; or without exerting himself, by every means in his power, to cherish the rising spirit.

The Bible Society shared his warmest attachment, and its success afforded him the most unfeigned joy. Several of his latest excursions were made to assist at the meetings of its auxiliary societies. The substance of two of his speeches on these occasions, one delivered at High Wycombe, in 1812, and the other at the meeting of the Vale of Aylesbury society, held at Haddenham in 1816, was, at the request of the respective committees, reduced to writing, and published with their reports. The former of the speeches referred to, was delivered just at the period of Dr. Marsh’s opposition to the society; and exhibits a specimen of terse and pointed argumentation.

Before bringing the present [section] to a close, we may advert to the general effect of my father’s residence and

labors at Aston. Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather, indeed, the state of the roads was such, that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighborhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were ‘converted from the error of their ways,’ and ‘brought forth fruits meet for repentance;’ and a considerable body of evidently pious and well-instructed Christians was formed around him; though he had to lament, and did deeply lament, over many even of his nearest neighbors, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighborhood; an interest was excited in behalf of religious institutions; schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians to ‘improve their talents,’ was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, ‘his labor was not,’ and could not be, ‘in vain in the Lord.’*

XI. FROM THE FINAL DISPOSAL OF HIS COMMENTARY TO HIS LAST ILLNESS. — When my father contracted with the present proprietors of his Commentary to sell them all the remaining copies, and to convey to them the copy-right of the work, it was in the full expectation that he should be enabled to pay off the debts which he had incurred, and to disencumber himself of the embarrassments under which he had so long labored on account of his publications. And, though some delays and disappointments took place, he continued to entertain this expectation, and even to hope that he should be found possessed of some moderate portion of property, till the latter end of the year 1813. But, at that period, on winding up his account with his bookseller and others, he found, to his utter astonishment, and with a greater degree of disquietude than he had, perhaps, ever before felt on such a subject, that he was still deficient more than £1200, which he had little else to defray than printed paper, which appeared to be almost unsalable. This was principally owing to great quantities of his books, especially the works in 5 volumes, being now discovered in the printer’s warehouses, and brought to account, which were before considered as sold. He mentions, in a letter, that 806 volumes were thus brought forward in one article. This was not only a grievous disappointment, as presenting him with apparently useless paper instead of ready money, but as it, in great measure, frustrated his hopes for the future. He had calculated that his minor works were selling to the amount of £250 or £300 annually; but it now appeared that the sale was not exceeding £100 a year, which made a material difference in the prospect before him.

This discovery exceedingly disconcerted and distressed him, especially as he charged himself with actual, though unconscious, injustice, in disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and, amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma on his character and profession.

Under these painful impressions, he wrote to the different branches of his family in Nov., 1813: — ‘I sit down to write to you on a painful subject, and, perhaps, with a heavier heart than I ever did before.’ ‘To my utter astonishment, and overwhelming almost, I find that I am above £350 *minus* with —,’ instead of having some hundred pounds to receive! ‘Under wrong ideas of being able to afford it, I have been disposing of money, which now, to my great distress, I find was not my own.’ ‘But the most distressing fact is this, that scarcely any thing of my printed paper sells; and, as my whole property, except my furniture, consists of it, I find myself precluded from paying my debts, unless some other methods can be adopted.’ And again, ‘My state of health, also, and the improbability of my teaching the missionaries much longer, or doing without a curate, compared with the scantiness of my income, apart from my

* For letters belonging to this period, see the Life. Ed.

debts, is trying to faith and patience; especially as, I believe, my friends in general think me well provided for, and therefore give me no help.' 'Except I can look to God, my prospect is dreary; my infirm health also concurs in depressing my spirits. But, though sometimes disheartened, I rise again above it.'

I have put the reader in possession of this whole case, though it is rather painful to detail it, because, taken in connection with its issue, I have thought it due to those who would endeavor to act upon my father's disinterested and devoted principles to do so — due, also, to the religious public, and to several zealous, though some of them unknown friends, who took the most lively interest in his circumstances, as soon as they became acquainted with them; and due, I must add, to the estimation in which, far beyond his own apprehensions, he appeared to be held, 'for his work's sake,' and for the manner in which he had unreservedly given himself to it.

In these letters, my father had observed that he thought he had 'some claim upon the religious public;' and the way in which he proposed to avail himself of it was, merely soliciting his friends, by a private circular, to find him purchasers for his 'Theological Works,' which he was willing, in this way, to dispose of at a reduced price. 'Could I turn 3 or 400 copies of the Works into money,' he says, 'it would set me at liberty.' This was, accordingly, the plan adopted. The printing of this collection of his works he considered as 'the most imprudent part of his whole concern in that line,' and as having 'involved him almost inextricably;' but it now proved the means of relieving him effectually, and beyond his most sanguine expectations.

The first person to whom his difficulties, and his proposed means of extricating himself, were made known, was the Rev. Charles Simeon, of King's College, Cambridge; and such were the prompt and vigorous exertions of that zealous friend and excellent man, that, had they been immediately known to my father, they might, probably, have prevented his issuing his circulars in any other quarter. On Monday, Dec. 20, at a time when his spirits were sunk unusually low, he received from Mr. S. a letter, of which I shall take the liberty of communicating such part as is in my possession.

'My dear Friend — Never was a more delightful office committed to me than that which I have to execute at this time. Your visit to Cambridge was a blessing to many, who are anxious to testify towards you their respect and love, and who earnestly request your acceptance of a few hundred pounds, which they have desired me to remit you in their name, and in the name of some others who have been benefited by your writings. The amount I have comprehended in a bill, &c., &c. Greatly rejoicing in an event so expressive of their love to Christ, and the veneration they feel for your character, I am most affectionately yours,

C. SIMEON.'

The remittance comprehended '£590, a present, besides a considerable sum for books!'

But it was not only at Cambridge that the intimation that my father stood in need of some assistance was met by so prompt a disposition to afford it; the same was the case in various other places, in some of which he was personally unknown. Bristol, York, and Dublin, deserve particularly to be specified; and, in the first of these cities, it is no more than is due to mention the name of Isaac Cooke, Esq. The munificent friend of Mr. Cecil showed himself no less the munificent friend of Mr. Scott, when the occasion called for it, though the latter had but the slightest acquaintance with him.

But what was done on this occasion, and in what manner it was received, will be best learned from a few extracts of my father's letters, written at the time.

To myself he wrote, Dec. 22, 1813: — 'When I received Mr. Simeon's letter and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us *both* and *all* out of distrust and unbelief. I have not been "too disinterested," &c.'

To his second son, Jan. 17, 1814: — 'I have received in all, from different quarters, and from those of whom I had never heard the name quite enough to pay all my debts; and, as I have reason to think that most, if not all, the copies of the works will be disposed of, I now have *all and abound*, except that I want more thankfulness to God and man. I have even declined some offers made me. I hope mine will be considered as an *adjudged case*, to encourage faith in God's providence, in those who are employed in his work.'

To myself again, Feb. 14, 1814: — 'I really expected, at first, little more than to dispose of 2 or 300 copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S.

Since then, money has been sent me, with the most cordial, respectful letters, from persons of whom I never heard; among the rest, £20 from a Quaker. Offers were made of raising more, if I desired it, which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand — what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters, while my need was not urgent, when it is, how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated, and, I verily believe, without, in any degree, deducting from my character. O that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve Him *by the day*, and trust Him *by the day*; never flinch a service because nothing is paid for it; and when you want it in reality, you or yours, He will pay it.'

'Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated that *I had all and abounded*, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received £115 as a present! I have had £350 from Bristol, where I thought my rudeness had given offence, besides orders for 100 copies of the works!'

Another letter to my brother, ten days afterward, states that Mr. Cooke had remitted £200 more from Bristol! and my father adds, in a postscript —

'Feb. 25, 1814. I have received, at least, £2000, as presents, in little more than 2 months, besides the sale of books. You see how easily God can provide. *Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed*. You cannot do a better service to the world than by bequeathing to it a *well-educated* family. Let this be *your* care; the rest will be the Lord's.'

We now proceed to detail the history of the remaining years of my father's labors. They will be found, perhaps, more bare of incident than those which preceded them. He was, during the whole time, a prisoner in the immediate neighborhood of his home, and almost entirely within his own village. The main point, in addition to giving an account of the productions of his pen, will be to display the temper of his mind, and the spirit by which he was actuated; which acquire an increasing interest as we approach his latter end, and see them still sustained, or, rather, raised yet higher, amidst daily accumulating infirmities.

In the early part of the year 1814, we find him turning his attention, and with all his wonted vigor, to a subject which was, in a great measure, new to him — the question between Jews and Christians. This was in consequence, as he tells us in the preface to the work which he afterward published upon it, of a copy of Rabbi Crooll's 'Restoration of Israel' being forwarded to him by the committee of the Society for promoting Christianity among the Jews, 'with a request that he would answer it.' He understood 'the same to have been done to a few other persons;' and, 'being fully engaged at the time,' he, after looking slightly into the book, laid it aside, feeling 'not at all inclined to undertake the service.' 'But, being somewhat less engaged at the beginning of the following year,' (1814,) he again took up the copy and read it more attentively, purposing, if not too late, to make some short remarks on particular passages, and communicate them to any one who, he should learn, was preparing an answer. In attempting this, however, the whole concern appeared to him in a new light; and he perceived that, by this work, an opening was given to the zealous friends of Christianity, and cordial friends of the Jews, to bring the whole subject in controversy between Christians and Jews before the public and the nation of Israel. The consequence was, the production, within the year, (though it was not published till the next year,) of an 8vo. volume, containing Crooll's work, and an answer to it, in which all the principal points at issue are discussed.

April 7, he writes, 'I think I know the general plan or idea of Limborch, respecting the Jews — that the more offensive peculiarities of Christianity are to be kept out of sight, and the grand question of Jesus being the Messiah first considered. I thought somewhat in the same way once; but the peculiarities of Christianity are evidently the grand

objections of modern Jews. Their *Socinianism*, so to speak, is prominent in all their objections; and it is vain to discuss previous questions; the whole must be proved from the O. T., or nothing is done. But they are so uninformed that every argument or statement will be new to them, if it be possible to get them to read, and consider, and try to answer. This I am attempting, with all the gentleness and benevolence I can; and I get new light myself on every topic.'

'June 27, 1814. I have completed, nearly ready for the press, my book respecting the Jews. It must be original to many readers, for a great part of it is so to me; and I have, in many things, almost new views of the doctrine of the Old Test. in these respects. The contrast between the triumphs of Jesus, and those of Mohammed, is, in my own view, very striking. I should hope the whole would be rather conciliatory to the Jews; as it ascribes to them a precedence of honor and love, at their restoration, beyond what has been hitherto brought forward.'

At this period, I find the following brief notice of his state in a letter from his daughter, then settled in his immediate neighborhood.

'June 3, 1814. It is, indeed, a source of unspeakable satisfaction to us, that we are situated so near my dear father, and can have, so frequently, the pleasure of seeing and hearing him. May we but derive all the advantage which his instructions and example are so calculated to afford! The calmness and cheerfulness, with which he supports the almost constant pain and weariness he suffers, are truly edifying; and the vigor and activity of his mind render his conversation as interesting as ever it was.'

The year 1816 was a year of many trials to him. At the commencement of it he suffered from fever; and again so severely, in the month of April, that he fully anticipated its fatal termination. The life, also, of his second son was brought into the most imminent peril by sudden and very distressing illness; while his youngest son was obliged to relinquish a situation, in which he had hoped for much usefulness, by the great profligacy, and even threatening behavior of a manufacturing population, which rendered it improper to retain a family among them. Certain calamitous events, also, in collateral branches of the family, greatly afflicted him; as did the painful intelligence of the deaths of missionaries in Africa, who had been trained by him, and from whose labors he looked for important results.

To myself he wrote at this period:—'As I am now in my 70th year, it might not be amiss to come with part of your family each year, as long as I shall be with you. My prayers might be quickened and encouraged at least, which is almost all in my power; and, as my staying at home saves expense, I might contribute to that of your journey.'

As my object is, to display fully the spirit of him concerning whom I write, I make no apology for such familiar extracts; and I apply the same remark to that which follows from a letter of my sister's.

Though my father had, for some time, been relieved from the care of the missionary students, he had not quite given up the labor of preparing young men for the church. On the subject of an additional pupil, who had lately come to Aston, he says—'My new pupil does not *tease* me; for I am competent to teach him. My old one teases me more, for I cannot keep before him. But I feel much comfort in the hope that great good may hereafter accrue from each of them being so unexpectedly brought under my roof.'

Soon after this, I visited Aston, as my father had desired, with part of my family; and the impression made upon my own mind by what I witnessed, I could not forbear thus expressing:—'How exciting is it to see him, amid infirmities and indisposition, so elevated in mind, rousing and animating all about him, in a manner quite sublime. How delightful is such a latter end!'

In the autumn of 1816, he speaks of having made arrangements for more vigorously prosecuting his *Index and Concordance*, at the request of the proprietors of his *Commentary*; and in March, 1817, he says, 'I have finished my new edition of the *Remarks*. You will, in the concluding sheets, see that I have undertaken to publish a translation of the *Articles of the Synod of Dort*, and all that respects them. I scarcely ever read more sound divinity; yet *too much* is aimed at. I shall annex a few notes and references; and point out what I judge to be right, and what wrong, in the whole business. By the way, the *Sylloge Confessionum*, printed at Oxford, is a book well worth reading throughout.'

Three months afterward, he says again: 'I hope to form a multifarious and useful pamphlet on the *Synod of Dort*. I mean to make it a vehicle of my sentiments on a variety of subjects, on which I should never otherwise have spoken

out.' The proposed work was completed in the spring of 1818, and published in a small 8vo. volume.

The month of Nov., 1817, will be long remembered, as having inflicted upon the heart of the whole nation a deeper pang of disappointment and regret, by the death of that illustrious princess in whom all our hopes had centred, than was perhaps ever felt on any like occasion. This event claims to be noticed here, not only as having drawn forth another publication from my father's pen,—a funeral sermon, entitled 'The voice of God to Britain,'—but for the fresh discovery which is made of the tenderness of his heart, and his lively interest in the public welfare. I shall transcribe two short extracts of letters on this subject.

'Dec. 1, 1817. Your father preached on the Sunday a very affecting sermon from 1 Pe. 1:22-25; and shed more tears in the pulpit than ever I saw him do before. . . . On the Wednesday, (the day of the funeral,) we had a very crowded congregation, and he preached again from Mi. 6:9, a sermon which is now in the press.'

Dec. 12, from my sister:—'I never saw my dear father so overwhelmed by any calamity, nor so ready to anticipate evil. His spirits are, however, now revived in some measure, and he seems gratified by the manner in which the nation at large has received the chastisement. His sermons on the Sunday after he received the news were the most affecting, (more so than the printed one, preached on the day of the funeral,) distressingly so, indeed. He was so overpowered by his feelings, that it was with the utmost difficulty he proceeded. They say age chills the affections, but this is not the case with him. He is all tenderness and sympathy—daily, indeed, becoming more like Christ. I sometimes feel alarmed at seeing him ripen so fast for glory. O that we might catch some portion of his spirit before he is taken from us!'

The commencement of the year 1818 introduces us to what furnished the principal employment of his remaining days—the preparation of a new edition of his Bible, to be printed in stereotype, and, therefore, to receive his last corrections and improvements. 'For an edition (to use his own words, March 3) which should be the standard of the work as long as it may exist, it was highly desirable, as far as life and mental powers were spared, [that he himself should] superintend the revision.'

He thus wrote to his Northumbrian correspondent, who was mourning the loss of a son.

'May 31, 1818. All our affections and passions ought to be subordinated to the love of God, and obedience to his will, and regulated accordingly; so that the *indulgence of sorrow* is as contrary to our duty, as the *indulgence of anger*, though more plausible, and deemed more amiable; and, therefore, less generally and strenuously resisted. We are no more warranted to say, 'I do well to be sorrowful,' (that is, to indulge sorrow,) than *I do well to be angry*. God appoints the event; He is wise, righteous, faithful, and merciful; and we deserve far worse from Him.'

About midsummer, I received the following from my sister:—'My father grows very infirm, but becomes more heavenly every day. It is a privilege to see and hear him. He has been lately attending a poor parishioner, who died of a liver complaint. It was a very painful death, as to bodily suffering; but I think the most blessed and encouraging scene I ever witnessed. Visiting him in his illness has been quite a cordial to my dear father; the greatest treat, he says, he has enjoyed for years.'

From himself:—'I shall never see many of my grandchildren; and my deafness and infirmity spoil all the comfort of their company, when I do see any of them; but my more than daily prayers, from my inmost soul, are presented to God for them, that they may be *blessed and a blessing*, in whatever place and family they may spend their future lives.' 'One advantage, however, arises from our occasional meetings; they certainly excite me to more particular and earnest prayers for you all, especially for your spiritual good.'

I would observe, that, much as he thought his company must be spoiled, especially to young persons, by his infirmities, I always found it otherwise; he seemed peculiarly attractive to my children, even to very young ones; and they would spend as much time with him as could be allowed.

Very soon after this, I paid him a visit, in the course of which, though I travelled alone myself, more of his family met under his roof, than had been collected together for many years. The occurrences of this visit will, I am persuaded, be thought interesting by the reader; though, in order to avoid too much interrupting the narrative, and for other reasons, a principal part of what passed must be post-

poned [or quite omitted]. A large party of clergymen, forming a private society, met at his house, for the last time that he was to be among them. He took an active and animated part in their communications together, and bade them farewell in that discourse, preached in his church, of which the Rev. D. Wilson has given the outline and principal passages to the public, first in the *Christian Observer*, for May, 1821, and subsequently annexed to the third edition of his funeral sermons preached on the death of my father. A Bible Distribution Meeting was shortly after held in a barn at Aston, and attended by about 400 country people, though it was in the midst of hay-time, and on the market-day of the neighboring town. Here, also, my father took his leave of such meetings by an address to the people.

So many of the family being now collected, it was proposed that we should spend some time together in conversing over our respective histories since we had been separated — reviewing ‘all the way which the Lord had led us’ — and in receiving from the revered head of our family such admonitions and instructions, particularly with regard to the training up of our children, as it should occur to him to address to us. There were present, my father and mother, three of his own children, a son-in-law, and a daughter-in-law, and two grandsons.

As an additional instance of probable usefulness, he had, about this time, the satisfaction of hearing that his ‘*Force of Truth*,’ translated into French, was widely circulating on the continent. It had been translated into Dutch many years before, and printed at Amsterdam, in 1786.

He writes, Dec. 10, 1818: ‘Preparing copy, five sheets, (forty quarto pages,) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. *I never studied each day more hours than I now do.*’

‘Feb. 18, 1819. Never was a manufactory more full of constant employment than our house; and, alas! Mr — seems to stand his part, as to health, worse than I do. What I have lately been finishing off, as to the Concordance, is fully approved; but I can do so little now, that I fear it will never be finished.

‘So I have lived to enter on my 73d year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy; but I am free from great and sharp suffering. Pray for me, that I may be patient and ready.’

April 23, 1819, to his youngest son. ‘... I would not have you yield to depression about your public labors. If discouragement lead you to more fervent prayer, and to devise, if you can, more decided means of coming at the heart and conscience; if you *take heed to yourself and doctrine, and continue in them*; your labor will not be in vain. You may *toil all night, and take nothing*, but, after a time, you shall have better success. It seems that Harborough is your present place; I should, indeed, rejoice, if a more permanent station were allotted you. Remember, however, how much better it is to do a *little* good, substantial good, than, by smooth and false doctrine, to obtain crowded congregations, and do them mischief. Proper means, indeed, should be used, to bring forth your parishioners; and perhaps a short printed address to them, solemn, faithful, affectionate, might be blessed. But our usefulness does by no means depend on crowded congregations; nor is it at all proportioned to them.’

Deaths, as I admonished the reader to expect, crowd upon us in the progress of this [section]. The events which I have now to record are all of that nature. The next was one in which the nation sympathized, though not with that pang of anguish and disappointment which it had felt for the loss of the princess. I find it thus adverted to in a letter dated Feb. 17, 1821: —

‘Your father was enabled yesterday (his birth-day) to preach a most suitable, and, I think, admirable sermon on the dear old king, from Ps. 39:5, which seemed to give much satisfaction, (except to ————).’

The death of my father’s aged, and, for very many years past, only brother, immediately followed. My sister, adverting to it, observes, (March 8th,) ‘The same letter which brought this account, seems to indicate that my aunt Webster can last but a very short time longer.* This breaking up of the family affects me deeply, as it seems to bring nearer to my view that dreadful stroke, which we cannot hope very long to escape, and for which my mind is, not-

withstanding, wholly unprepared. The last time I saw our beloved father, he said to me, with peculiar emphasis, ‘You *must* try to wean yourself from me; I shall not, I cannot be with you long; it is cruel to pray for my life.’

It had long been delightful to observe how every thing which might once have appeared harsh or rugged in his natural temper, had almost entirely melted away; and now, at this late period, it was deeply affecting to observe, how, if he had dropped a word that seemed to himself (others perhaps had not perceived it) impatient, or suited to wound the feelings of any one, though ever so slightly, he would presently, with tears stealing down his cheeks, give his hand to the party concerned, and ask forgiveness.

The following is an extract of a letter which I soon after received from him: —

‘Oct. 27, 1820. I have lately received several numbers of the “*Sailor’s Magazine*.” It is surprising to what extent the endeavors to excite a religious spirit among sailors are carried; and, though there are many things that might be deemed wrong, and blundering, so to speak, and a measure of enthusiasm, especially as to conversions, yet there seems nothing *Antinomian* or *sectarian*; and I cannot but think that God is blessing, and will bless, the endeavors; and I feel more excited to pray for this hitherto neglected description of our fellow-sinners, than formerly. — I have sent the committee a letter, and a small subscription.

It is observable that the latest letter I have seen of his writing, — and I have reason to believe it the last he ever wrote, for it is dated March 6th, after his last illness commenced, — relates to this subject. It is to his bookseller, Mr. Seeley, desiring that he would send him, among other things, the subsequent numbers of the ‘*Sailor’s Magazine*,’ in which he evidently still felt much interested.

Oct. 28th, he writes — ‘As to the Concordance, it is adjourned *sine die*. After years of labor, and considerable expense, I relinquished it, that I might attend to what appeared to me more directly the improvement of my talent, and the use of my few remaining days. A few months might have completed it; but I deliberately determined, in this respect, to take my labor for my pains, and to expect neither credit, nor profit, nor even usefulness for my labors.’

He wrote to me, Dec. 14th, in consequence of my putting the question, ‘Does not Cruden answer every practical purpose?’ as follows: — ‘The errors and deficiencies in Cruden are tenfold more than are generally suspected; and I believe several reasons induce even the proprietors to wish to substitute a new work, under a new name, in the place of it. Had I not been impeded by age and infirmity, and unexpectedly taken off from completing it, by the opportunity of superintending the new edition of the Bible, I am persuaded it would have been published. But the will of the Lord be done.

‘I grow more and more infirm. My *sickness* seems incurable; and I am often oppressed with asthma; yet I go on doing something.’

At the beginning of the ensuing year, he speaks of dejection, which he terms ‘unaccountable,’ at times oppressing him. To others, however, who consider his age, his circumstances, as being always confined to one spot, his constant indisposition, his extreme deafness, his frame worn down by incessant labors, it will rather appear wonderful that he should have been able to summon up resolution to write and speak, and act as he did, than unaccountable that his spirits should sometimes have failed him. Brighter gleams, however, from time to time, shone upon his mind, when he looked beyond the present scene. To his servant inquiring of him, at this period, how he did, he replied, ‘Very poorly: I shall soon be at home;’ and he added, ‘O how my heart leaps and exults within me, at the thought of so very soon joining the glorious company before the throne of God!’

Feb. 15, 1821, he wrote his last letter to his old friend, Dr. Ryland, of Bristol, as follows: — ‘My dear sir, — My infirmities and diseases grow upon me, and leave me little time or heart for many things which I should otherwise rejoice to do; especially as to correspondence. You must, then, excuse apparent neglect.’

His last letter to me was dated a few days after, Feb. 23. In reply to his complaints of dejection, I had reminded him of the remarkable sentence which he had uttered at the meeting of our family party two years and a half before, and had quoted it at length, as it has been given above. [See the *Life*, p. 238.] His answer is very striking

‘Dear John, — My deliberate judgment, on the whole, is the same as I expressed in conference with you and others

* She died in little more than a month after.

Goodness and mercy have followed me, &c. Perhaps, when warmed with the subject, I spake more strongly of my own personal confidence, than my habitual *feelings* warrant; but my dejected feelings are often perfectly unaccountable, and the least matter makes me subject to them. But I trust all will end well. Yet I apprehend, that to die of lingering disease and infirmity, shut out from ordinary resources of refreshing intercourse and employment, requires at least as much patience, and as strong supports, as the sufferings of a martyr in other circumstances; and the want of duly expecting this is one reason, I suppose, why many excellent worn-out old men have been dejected. It came upon them unexpectedly, and disconcerted them. Had I had those views of arduousness, importance, and awful responsibility, when I engaged in my Commentary, which I have at present, I should have shrunk from the service with trepidation. I have much to be humbled for, and have had many painful rebukes, — and still have; yet probably it was better that I engaged than if I had not. We do nothing from perfectly pure motives; yet we must *occupy* with our modicum of talent as we can.

'I can only add my love, and most endearing remembrances to dear Frances, (whom I especially think of in my prayers,) and Jane, and Fanny, Anne, Mary, John, &c. &c. May God bless you and all of them, and make all of them blessings to others long after I am gone. *Let the children of thy servants continue, and their seed be established before thee!* Ps. 102:28. I am, dear John, your affectionate father,

THOMAS SCOTT.'

'I have revised copy to the end of Thessalonians.'

Thus his correspondence with me closed: a more wise, more pious and holy, or more affectionate conclusion of it I could not have desired. My next letter from Aston brought the tidings of his fatal illness.

XII. HIS LAST ILLNESS AND DEATH. — Of the last solemn scenes of this [section], I proceed to lay before the reader the best account in my power, which I shall do chiefly in the words of letters written, and memorandums made, on the spot.

Sunday, March 4, terminated my father's public ministrations. Almost immediately afterward, he seems to have suffered a degree of indisposition, but not such as rendered it necessary to inform the absent branches of his family before Friday, March 16th. A letter of that date brought me this intelligence: — 'Your dear father has, for this last week, been seriously indisposed. The beginning of the preceding week, he caught a severe cold. He was better yesterday morning; but has since been so ill that I resolved to send for Dr. Slater. He has just left us this afternoon. He says the complaint is quite the same as on former occasions, advises to pursue the plan already adopted,' &c.

The day after this letter was written, my sister, quite providentially, and, as it seemed, notwithstanding many obstacles had opposed her journey, went over to Aston, little expecting what she was to meet with there. The next day, Sunday, my second brother arrived, who writes — 'He is perfectly calm and cheerful in the view of dissolution; and seems disappointed at the symptoms of recovery. He thought his trials were almost over; and said that, yesterday morning, he had hoped to end the sacred services of the day in heaven. Indeed, his wish is, decidedly, *to depart*, in the confidence that he shall *be with Christ, which is far better*. His dejection is manifestly nothing more than the feeling of a mind exhausted by its own exertions; for, owing to his deafness, he has none of that refreshment which others feel from conversation; so that the amusements of his mind are, in fact, equal to the mental exertions of most men.'

The day on which this letter was written, my youngest brother arrived at Aston. For myself, a still more urgent call detained me from the scene, and kept me at Hull more than a week longer. Almost daily, letters, however, informed me of the state of things at Aston.

That of March 20 reported that 'scarcely a hope of recovery remained,' and complained still of gloom oppressing the revered sufferer's mind. It added — 'No doubt this dejection is occasioned, in great part, by disease, as it always comes on with the (daily) paroxysm of fever. His hope of final victory, indeed, seldom wavers. — He may linger some time, and I do trust the Sun of Righteousness will yet shine upon him, and that we shall here witness his triumph; but, if not, faith will still behold him victorious over every enemy.'

'March 22, Thursday. Thanks be to God, the clouds which overspread his mind are breaking away, and he talks

with a placidity and cheerfulness greater than I have before seen since I came. — The symptoms have become more mild, and this morning he rose above his feelings of bodily uneasiness and mental depression, and seemed *to rejoice in hope of the glory of God*.

'Just as we had assembled for family worship, he sent to say, that he wished us to meet in his room, and join with him in the Lord's supper, as a means of grace, through which he might receive that consolation which he was seeking. It is utterly impossible to describe the deeply-interesting and affecting scene. The whole family (with one exception) and an old parishioner were present. The fervor displayed by my dear father, his poor, emaciated form, the tears and sobs of all present, were almost more than I could bear with that degree of composure which was requisite to enable me to read the service so as to make him hear. — But it was a delightful feeling, and has done more to cheer our downcast hearts than can well be conceived. It seems, moreover, to have been quite a cordial to my father's spirits, who adopted, on the occasion, the words of the venerable Simeon, in the prospect of dissolution. He is now quite calm, and like himself; and can clearly discern that much of his previous uncomfortable state of mind was merely the effect of fever.'

My sister's letter, of the next day, was as follows: —

'March 23. Our beloved father still lives, but cannot, we conceive, continue many hours. All yesterday, and through the night, he remained in so blessed a state of mind, that our joy and gratitude almost swallowed up every other feeling.' Some sentences of great joy and confidence are then reported, which will afterward occur among the memorandums* taken of what fell from him; and it is added: — 'Ere long, however, a slight flush on his cheek made us fear that the fever was returning; and our fears were soon realized. The paroxysm came on with great violence, and with it that confusion and gloom which are so distressing to himself and to us. He is more calm now, though in a state of extreme suffering. He longs for his release, and says, "All will be well at last." Great submission to God is displayed throughout, and *Thou art righteous*, is his language. We are greatly agitated between painful and pleasant feelings; but I trust God is with us. The scene is instructive beyond expression; and I have felt my faith so confirmed, that I can hardly help imagining it will never more be shaken. We try to note down what we can; but who can describe *the look, the manner?*'

On Saturday, March 24, my sister wrote — 'Our beloved father still lives, in great suffering; but in a state of mind, which, though varying, is highly delightful to all who witness it. I am so grieved that you are deprived of this consolation, which at times seems to raise us above every painful feeling, that I am determined to attempt copying some things which we have noted down, during the last few days, though aware that they will give you little idea indeed of what has passed.'

Monday's letter only reports him 'much weaker in body, but more calm in mind; anxious for departure, but yet willing to stay, if he might do any spiritual good to any one.'

On Tuesday, March 27, my brother wrote as follows: — 'Our dear father appeared all yesterday evening in a very tranquil state, and slept much; but expecting that he should not live through the night. His desires after spiritual enjoyments appear unbounded; and he cannot be fully satisfied, because he cannot enjoy on earth what belongs only to heaven.'

Having been released by a change of circumstances at home, I, the next day, set out for Aston, where I arrived the next evening. Still, however, communications were continued to the absent members of the family, and to some friends, which will furnish me with further extracts. My sister's letter of March 28 contained the following sentences: —

'Our beloved father is still with us; and, did not his pulse indicate approaching dissolution, we should scarcely think it possible that a dying man could speak and think with the energy and clearness he does. O that you were here! How would it rejoice your heart to witness his calm and heavenly spirit; his humility, faith, tenderness, and love! He seems the most like his Savior of any mortal I ever beheld; yet still longing for more holiness. Never, indeed, will he be satisfied till he enters the realms of eternal bliss. He rather triumphed in the birth of our little girl, and implored blessings on "his 21 grand-children."'

I continue extracts [from my minutes.]

'In every thing but comfort, his state may be said to be even

* See these, at length, in the Life. Ed.

sublimely Christian. Such an awful sense of eternal things, of the evil of sin, and of the holiness of God — such profound self-abasement — such cleaving unto Christ alone — such patience, resignation, and unlimited submission to the will of God — such a constant spirit of fervent prayer — such pouring forth of blessings on all around him — with such minute and tender attention to all their feelings, it is truly admirable to behold. . . A great part of his time he has prayed and thought aloud, as insensible of the presence of any fellow-creature; and the train of his thoughts, thus discovered, has been striking, and often highly elevated. Thus: — ‘Posthumous reputation! the veriest bubble with which the devil ever deluded a wretched mortal. But posthumous *usefulness*, — in that there is indeed something. That was what Moses desired, and Joshua, and David, and the prophets; the apostles also, Peter, and Paul, and John; and most of all, the Lord Jesus Christ.’ Again, ‘O Lord, abhor me not — though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue *filthy still*; but rather say, *I will, be thou clean*.’

At 7 o'clock in the evening of Monday, April 16, I wrote to my daughter, at Hull, as follows: —

‘Half an hour ago, your dear blessed grandpapa *ceased to breathe*. It was literally this, and no more. Thus has he eventually been spared even the *least* object of his fear. His mind had been peaceful and happy of late. O how peaceful does he now look! Not a groan, not a sigh escaped him at the end.’

The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others, who ‘esteemed him highly in love for his work’s sake,’ — some of them coming from a very considerable distance, — began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by 16 clergymen; while 30 or 40 respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room.

Mr. Wilson’s funeral sermon was preached on the Friday following, at the neighboring church of Haddenham, as that of Aston was not large enough.*

XII. HIS WORKS — HIS THEOLOGY. — ‘The characteristic excellency of his writings,’ Mr. Wilson says, ‘is a calm, argumentative, determined tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of a sound, comprehensive, adequate view of Christianity; such as goes to form the really solid divine. His motto may be conceived to have been, *Knowing that I am set for the defence of the gospel*.’†

* For memoranda made during Dr. Scott’s illness, see the Life; as also for some account of his character, habits, and sentiments on education. Ed.

† 1. Of the Commentary, Mr. Wilson thus speaks: — ‘His widest and most important field of usefulness, and that which I have reserved for the last topic in the consideration of his public character, was as a commentator on the Holy Scriptures. In this, he may be truly said to have *fought his course*, as well as *fought a good fight, and kept the faith*. It is difficult to form a just estimate of a work on which such an author labored for 33 years. It entitles him, of itself, to rank at the head of the theologians of his own time, as at once the most laborious and important writer of the day. The capital excellency of this valuable and immense undertaking, perhaps consists in the following, more closely than any other — the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has, likewise, a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of credit; but the substance of the work is entirely his own. It is not a compilation; it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe, also, that the faults of method and style, which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself, whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every

Passing from this review of my father’s works to some observations on the general character of his theology, I should say, that its great and distinguishing excellency appears to be its *comprehensiveness*. It embraces, as far, perhaps, as the infirmity of human nature will permit, the whole compass of Scripture. Like the father of the faithful, he ‘walks through the land in the length thereof and in the breadth thereof.’ It would be difficult, I think, to name a writer, who more faithfully and unreservedly brings forward every part of scriptural instruction in its due place and proportion, and is content upon all of them ‘to speak as do the oracles of God.’ He sacrifices no one doctrine or principle, nor suffers himself to be restrained in fairly and fully pressing each upon attention, by jealousy for the security and honor of any other. Persuaded that Scripture is every where consistent with itself, whether it appears to us to be so or not, he has no ambition to preserve *apparent* consistency more exactly than the sacred writers have done. Hence he never scruples to unite together those truths of divine revelation which to many appear as if they must exclude one another. He teaches the total inability of fallen man, unrenewed by divine grace, to render any acceptable obedience to God; but he never, for a moment, suffers himself to be entangled in the reasonings of those who would, on this ground, call in question the obligations of the divine law, or forbear to press upon all men the commands and exhortations which the sacred Scriptures do certainly address to them. He believed that God knew whom He had chosen, and that none would eventually attain eternal life, but those whom the Father, by his own purpose and grace, had ‘given’ unto Christ; yet he unequivocally teaches that Christ died for all men, and that none fail of being saved by Him, except by their own fault. He asserts, with unwavering confidence and zeal, that our justification is altogether free, of grace, through faith, ‘for the merits of our Lord and Savior Jesus Christ alone,’ and in no degree ‘for our own works or deservings;’ yet he equally maintains that he only ‘who doeth righteousness is righteous;’ seeing all true faith must and will prove itself by its fruits; and insists that we are still under the law as a *rule*, though delivered from it as a *covenant*. He held that all true believers in Christ are ‘kept by the power of God through faith unto salvation,’ and will certainly persevere unto the end; and yet, that, ‘if any man draw back, God shall have no pleasure in him;’ and that, if we would ever come to heaven, we must ‘give diligence to make our calling and election sure.’

It is almost needless to observe to how many charges of error, on the right hand and the left, this resolute adherence to the whole of scriptural instruction would expose him, at different times and from different classes of men. He, however, preached and wrote ‘straight forward’ — according to an expression already quoted above; he constantly moved on in the course which he saw clearly marked out before him, heedless of conflicting charges, which appeared to him

part of the inspired records, a holy temper of heart, unparalleled diligence and perseverance; and these were the very characteristics of the man. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. Nor is the time distant, when the passing controversies of the day having been forgotten, this prodigious work will generally be confessed, in the Protestant Churches, to be one of the most sound and instructive commentaries produced in our own or any other age.

To this I would annex the opinion expressed by the late Rev. Andrew Fuller — ‘I believe it exhibits more of the *mind of the Spirit* in the Scriptures, than any other work of the kind extant;’ and the following testimony of Mr. Horne — ‘To the preceding just character of this elaborate Commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of justice to state, that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he, for his own satisfaction, *thought out* every answer (if he may be allowed the expression) for himself, referring only to commentaries in questions of more than ordinary difficulty; and, in every instance — especially on the Pentateuch — he found in Mr. Scott’s Commentary brief, but *solid refutations of alleged contradictions*, which he could find in no other similar work extant in the English language.’

The only observation which I shall myself make, relates to the leading principle of interpretation adopted in the work, which appears to be of this kind — that every passage of Scripture has its *real, literal, and distinct meaning*, which it is the first duty of a commentator, whether from the pulpit or the press, to trace out and explain; whatever *application* he may think fit subsequently to make of it; and that, speaking of the Scriptures generally, the *spiritual* meaning is no other than this *real meaning*, the actual *intention* of the passage, with its fair, legitimate application to ourselves. The author looked, therefore, with a very jealous eye upon the whole scheme of *accommodation*, so much in favor with many persons, which takes a passage often without even a reference to its connection and real purport, and applies it to somewhat to which it has no actual relation, and, perhaps, does not even bear any analogy.

2. Next to the ‘Force of Truth,’ one of his earliest publications was

evidently directed against the practice of Scripture, and not against any unauthorized peculiarity of his own.

What has been already stated includes almost every thing else that I can have to observe on his theology; still, there are one or two points which I would notice more distinctly.

I next, therefore, observe that his theology was distinguished by its highly *practical character*; under which term I include not only its sobriety, moderation, and freedom from refinement and speculation, but especially its holy strictness. The reader will, throughout this work, have observed him complaining of the degree of Antinomianism, both theoretical and practical, which was prevalent, and against which he accordingly very much directed his efforts, both from the pulpit and the press.

He found, when he entered upon his course, throughout a great part of the religious world, repentance little insisted upon—faith represented as very much consisting in personal assurance—religious professors in general, with little previous inquiry, encouraged, and even urged, to keep up

the 'Discourse on Repentance;' and this may be considered as the first of a series of theological treatises, including 'The Warrant and Nature of Faith,' the 'Treatise on Growth in Grace,' the 'Sermon on Election and Final Perseverance,' the 'Essays on the most important Subjects in Religion;' to which we may add the volume of 'Sermons on Select Subjects,' the 'Four Sermons,' and the 'Notes on the Pilgrim's Progress.'

The first of these works is a most serious, affectionate, and impressive address on a subject which appeared to the author, at the period of the publication, to be peculiarly neglected, and which he thought was seldom so much insisted on as it ought to be. The instances in which the work is known to have been productive of the happiest effects, are numerous.

The occasion of the 'Warrant and Nature of Faith' has already been in some measure explained. In that work, the author may be said to attempt to hold the balance between certain excellent men at home—Marshall, Hervey, Romaine—in whose sentiments concerning faith and assurance, and some other points, he could not concur; and the New England divines—particularly Edwards and Bellamy—whom he held in high estimation, but who, he thought, had raised a prejudice against their own writings by pushing some things too far, and thus 'throwing impediments in the sinner's path, when endeavoring, with trembling steps, to come to the gracious Savior,' and condemning many as self-deceivers, whom God would own as real, though weak believers.

The small 'Treatise on Growth in Grace' has been a favorite with some of its author's most distinguished friends. This tract, it will be remembered, was composed for the benefit of the beloved people whom the author had recently left at Ravenstone, and in the neighborhood of Olney.

Of it, perhaps, in particular, it may be remarked,—what appears to me true of his writings in general,—that, while they carefully avoid certain extremes which have been countenanced by some good men of a different school, they present the peculiar excellences of the New England divines, relieved from a certain forbidding aspect to which their writings were to the inexperienced reader.

The 'Sermon on Election and Final Perseverance' is of a very moderate and practical cast. Had these doctrines been always exhibited in the manner here exemplified, prejudice must have been much abated, and many arguments employed against them must have been felt to be irrelevant. The author expressly undertakes to show that 'they are consistent with exhortatory and practical preaching, and conducive to holiness of life.' Different opinions will be formed of his success in this undertaking: one thing, however, is most evident, that, in assenting to what he deemed to be one part of scriptural truth, it never entered into his plan to give up another part, or in the least degree to throw it into shade.

Before we quit this publication, I would observe that, firmly as the author held the doctrines of personal election and final perseverance, he continued to the end of life, as he had done in his 'Force of Truth,' to place these tenets in a very different rank from those of human depravity, justification by faith, and regeneration and sanctification by the Holy Spirit. The latter, and not the former, whatever any may choose to impute to him, constituted the substance of his divinity and of his teaching; as they do of those of the clergy with whom he is usually classed.

The volume of 'Essays' is too well known to need any extended remarks. The author himself speaks of it as containing 'a compendious system of the Christian religion, according to his views of it;' and Mr. Wilson describes it as 'incomparable for the plain exposition of truth.' One delightful instance of the usefulness of this work, in the case of a literary and philosophic character, who was by its means reclaimed from skeptical principles, and established in the practical and effectual faith of the gospel, has, since the author's death, been announced to the world in the brief memoir of Thomas Bateman, M. D.* But this is only one among many proofs of the happy effects of his writings.

In speaking of his volume of 'Sermons,' and of his 'Four Sermons,' which may be connected with them, I shall not presume to enter into any examination of his pulpit composition. He is allowed to have been defective in style and manner, and in some other qualities, which might have rendered his discourses more attractive, both to the hearer and the reader; but it would not be easy to point out a preacher whose sermons carried in them greater weight of matter, or who more excelled in 'rightly dividing the word of truth,' giving to every character 'his portion in due season.' I confess it always appeared to me, that, while he was the strictest and most practical preacher I could hear, he was also the most consolatory; because he not only pointed out where comfort was to be had, but what was the legitimate mode of appropriating it.

In commenting on 'The Pilgrim's Progress,' he has not only illustrated more fully and distinctly, than had ever before been done, the various scenes and characters of that ingenious and most instructive allegory, but has found ample scope for unfolding and enforcing those views of religion for which he always pleaded, and in which he appears to have entirely coincided with his author. In his preface, and in the

* Christian Observer for November, 1821

a good opinion of their own safe state, (as it must indeed be every man's duty to do, if such be the nature of faith;)—the evidence of holy fruits but dubiously required in order to warrant any man's confidence concerning himself—the love of God resolved into little more than *mere* gratitude for benefits assumed to have been received, (which is easily excited, under such a system, upon very fallacious grounds;)—particular duties not at all dwelt upon—invitations and exhortations very much neglected, even where their propriety was not called in question. It need not here be said how directly he opposed himself to the whole of this scheme, how he insisted on 'repentance, and fruits meet for repentance;' on the sanctifying effects of all true faith, by which alone its existence can be proved; on reconciliation to the divine holiness, law, and government, as well as gratitude for mercies received; and on all the detail of duty, fully and particularly laying open the divine law in its strictness and extent, both for the conviction of the sinner, and for the information of the Christian believer, 'how in all things he

Life of Bunyan, he thus speaks of the original work:—'The accurate observer of the church in his own days, and the learned student of ecclesiastical history, must be equally surprised to find, that hardly one remarkable character, good or bad, or mixed in any manner or proportion imaginable, or one fatal delusion, by-path, or injurious mistake, can be singled out, which may not be paralleled, as to the grand outlines, in the Pilgrim's Progress.'

3. Occasional sermons.

Of these, seven are funeral sermons, on Dr. Conyers, Mr. Thornton, the Rev. Messrs. Newell, Pentycross, and Burneth, Lady Mary Fitzgerald, and the Princess Charlotte. In most of these discourses, he speaks not much of the individuals, but notices the excellences of their characters only in a general way.

His sermons on national occasions are also seven in number; namely, Fast Sermons in 1793, 1794, and 1796; and Thanksgiving Sermons in 1784, 1798, 1802, and 1814; to which may be added his tract on the 'Signs and Duties of the Times,' in 1799.

Three principles pervade all his publications of this description—(1) That the proper business of national fast-days is humiliation before God for our sins as a people and as individuals; and that of national thanksgiving-days, the acknowledgment of God's unmerited mercies to us: (2) that the national guilt, which draws down divine judgments upon us, is the aggregate of individual transgression, to which we have all contributed our full share: (3) that whoever be the instruments or means, both calamities and deliverances are to be considered as coming from the hand of God; and that it is *his* part in them, with which alone we are concerned on these occasions. 'Humiliation for sin,' he observes, 'or gratitude for unmerited blessings, has nothing to do with approbation or disapprobation of men or measures.'

Sermons preached for benevolent institutions are the only ones which remain to be noticed.

That before the Church Missionary Society, in 1801, is a very copious discourse on the question of missions, in which, among other topics, the view which the Scriptures present of the state and prospects of the heathen is considered; and it is affirmed, that to think so well as many profess to do of their condition, is a virtual denial of Christianity; and that contrary sentiments concerning their state, so far from being the dictate of uncharitableness, have been the source of all the practical charity which has been exercised towards them. That before the London Missionary Society, in 1804, is a very animated and effective address on the command, 'Pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest.' In it the author observes of himself;—'An early acquaintance with the writings of President Edwards, Brainerd, and the New England divines, gave my mind a peculiar turn to this subject. The nations unacquainted with Christ have ever since been near my heart; and I never thought a prayer complete, in which they were wholly forgotten. This was the case several years before societies for missions (that is, new societies in England) were established; but I could do no more than offer my feeble prayers.'

His sermon before the London Society for promoting Christianity among the Jews, in 1810, is perhaps the most spirited of all his printed discourses. It contains a very interesting illustration of the remarkable prophecy, Zech. 8:23—'In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.' Nothing could be more unlikely, at the time this prophecy was delivered, than the fulfilment which it has received, in all the most enlightened nations of the earth becoming worshippers of the God of the despised Jews! Yet the preacher argues, from comparison of the passage with other Scriptures, that it has a still more astonishing, at least a much more extensive accomplishment yet to receive.

The last sermon of this description is that before the governors of the London Female Penitentiary, in 1812, which is on 'that one single event occurring on earth, that is declared to cause joy in heaven'—a sinner's coming to repentance.

4. Works directed against the infidelity and disaffection of the times. These are the Rights of God, the Answer to the Age of Reason, and the Tract on Government.

The first, it has already been said, gained but little attention; less, I think, than it deserves, as compared with the rest of the author's smaller works. It is, perhaps, the best written, in point of style, of all his publications. Besides meeting specific objections, the Answer to Paine treats more generally, in as many distinct chapters, of Revelation, Miracles, Prophecy, the Canon of Scripture, Mystery, Redemption, the Insufficiency of Deism, and the Nature and Tendency of Christianity.

The 'Impartial Statement of the Scripture Doctrine in Respect of Civil Government, and the Duties of Subjects,' must be allowed, I think, by all candid persons, to be very moderate, wise, and useful; and it is still *seasonable*.

5. Other controversial Works; namely, the Answer to Rabbi Crooll, on the Jewish Question, the Answer to Bishop Tomline's 'Refutation

ought to walk and to please God.' He spoke much of the necessity of *distinguishing* preaching, which should, as clearly as possible, discriminate not only truth from error in doctrine, but the genuine from the spurious in Christian experience, and the sound character from the unsound, among persons professing godliness. In this way he commenced, and he persevered to the end—'abounding more and more;' and he lived to see, under God's blessing, his exertions crowned with great and extensive success.

But, lastly, though highly practical, the whole of his theology was also strongly *evangelical*; which term I here use in no sense that any person of common fairness can call sectarian. I mean by it, that the great truths relating to our redemption, and the promises of mercy and grace made to us in Jesus Christ, were ever prominent in his own mind, and in the whole of his instructions. He never lost sight of them; he never threw them into shade; he *could not* do it; he had that constant and deep sense of their necessity, as the support of his own hopes, and the source of all his strength and vigor for every duty, which would have effectually prevented his keeping them back, or proposing them *timide gélidègue*, even if he had not been on principle so decidedly opposed as he was to such a line of conduct. He held, as Bp. Burnett also did, that not even a single sermon should fail of so far developing the principles of the gospel, as distinctly to point out the way of salvation to the awakened and inquiring conscience; and that this would easily be done, by a mind as fully imbued as it should be with Christian truths, without doing any violence to the particular subject under discussion, or even infringing the rules of good composition.

SCYLAX;

A geographer of Caria, who flourished in the time of Darius Codomanus and Alexander the Great, and was eminent of Calvinism,' and, as arising out of it, the History of the Synod of Dort.

The first of these publications has been repeatedly adverted to in letters written while it was in preparation, and inserted in a former part of this work. [For these letters, see the Life.]

The Christian Observer, for 1815, thus speaks of it—'Should it prove a *cycnea ex*, the dying note of this truly great man, (the author,) which we trust it may not, we shall say much for this publication, if we pronounce it worthy to be so; and state it to be inferior neither in matter nor temper to any of the truly Christian productions of his powerful mind.'

On the Answer to the 'Refutation of Calvinism,' I shall do little more than transcribe the opinion which Mr. Wilson has given in notes annexed to his funeral sermon. 'It appears to me,' he says, 'incomparable for the acute and masterly defence of truth.' And again: 'It is pregnant with valuable matter, not merely on the questions directly discussed, but on almost every topic of doctrinal and practical divinity.'

It is needless to say that it is not the mere peculiarities of Calvinism which are defended in this work: had such been the only points assailed, it would probably never have appeared: 'But in falling foul of Calvinism,' the volume which gave occasion to it, offended grievously against Bishop Horsley's caution, to beware of 'attacking something more sacred, and of a higher origin'—even what 'belongs to our common Christianity;' and hence the answer, of course, takes equally wide ground.

The little work on the Synod of Dort arose out of the preceding publication. The account of the synod commonly received in this country, is that furnished by the prejudiced Peter Heylin, who gives the abbreviation of the articles by Daniel Tillemus, instead of the articles themselves. His statements are taken upon trust, and repeated by one writer after another, in a manner little creditable either to their diligence or their candor. My father, finding these abbreviated articles in the Refutation of Calvinism, remarked upon them, in the first edition of his answer, as if they had been authentic, and thus, as he says, 'erroneously adopted and aided in circulating a gross misrepresentation of the synod.' The discovery of his mistake led him to a more full investigation of the subject, and thus to translate and give to the public, (1) 'The History of preceding Events' which led to the convocation of the synod; (2.) 'The Judgment of the Synod,' concerning the five controverted heads of doctrine; (3.) 'The Articles' of the synod; (4) 'The Approbation of the States General;' subjoining his own remarks on each part. The translation is made from the 'Acts' of the synod, published by authority, in a Latin quarto volume—a work which, it is worthy of remark, is never alluded to by either Mosheim or his translator MacLaine, though they refer to various other writings, on both sides, apparently of a less authentic character.

In the present class we may, perhaps, range the only separate publication which remains to be noticed,—the Letters to the Rev. Peter Roe, on Ecclesiastical Establishments, Adherence to the Church of England, &c., with a Tractate annexed, on the Religious Establishment of Israel. The last he esteemed to be novel; at least, he observed, it was quite new to himself. The principle which it chiefly goes to establish is, that the conduct of the pious kings and governors of Judah,—Joshaphat, Hezekiah, Josiah, Zerubbabel, Ezra, Nehemiah,—in their exertions for promoting religion among those under their command, which are sanctioned by the unqualified approbation of Scripture, 'was not adopted in obedience to any part of the ritual or political law of Moses,' but was nothing more than that improvement of their talents, which would be incumbent on any persons now occupying similar stations, and 'was intended as an example for kings and princes, professing Christianity, to imitate.'

Besides these works, my father was the author of many detached papers in various periodical publications, some of which are to be found in the 4th volume of his collected works.

employed in making observations in India, &c. The Periphus, ascribed to him by some, was edited by Gronovius, 1697. *Lempriere*.

SECKER, THOMAS,

An eminent and pious prelate, was born, in 1693, at Sibthorpe, in Nottinghamshire, and was educated at various seminaries, with the view of becoming a preacher among the Dissenters. In 1716, however, he went to Leyden, studied physic, and took his degree. In 1721, he entered at Exeter College, Oxford. Having conformed to the church, he took orders, and obtained preferment. After having filled various minor ministries, he was consecrated bishop of Bristol in 1734. He was translated to Oxford in 1737. On the death of Archbishop Hutton, in 1758, the duke of Newcastle, then at the head of the cabinet, placed Bishop Secker in the vacant primacy, without any solicitation on his part, or previous consciousness of the dignity about to be conferred on him. In this exalted situation, he conducted himself with great dignity. As a scholar, he was elegant rather than profound.

Archbishop Secker died at Lambeth Palace, on the 3d of August, 1768, highly esteemed and regretted. Moderation and discretion, without negligence or laxity, formed the basis of his ecclesiastical policy; and, although some difference of opinion has been entertained in respect to his general merit, perhaps few have filled the same station more usefully to the public, and reputationally to themselves. *Life, prefixed to his Sermons; Davenport; Jones's Chris. Biog.*

SEETZEN, ULRIC JASPER;

A German traveller; born in East Friesland, and educated at Göttingen, where he studied under Blumenbach. Encouraged by the dukes of Saxe-Gotha, he visited Syria, Palestine, and Arabia, and is supposed to have died by poison at Suez, in 1811, by order of the imam. Only portions of his letters to Baron von Zach, Blumenbach, and others, have ever been published. *Encyc. Am.*

SELDEN, JOHN,

An eminent lawyer and writer, was born, in 1564, at Salvington, in Sussex; was educated at Chichester, and at Hart Hall, Oxford; and studied the law at Clifford's Inn and the Inner Temple. Between 1607 and 1640, he produced several works, of which the chief are, Titles of Honor; a Treatise on the Syrian Deities; the History of Tithes; Mare Clausum; Uxor Hebraica, in which he treats of the Jewish laws of marriage and divorce; on the Jewish priesthood; on the Law of Nature and Nations, according to the Hebrew system; on the Sanhedrim; and on the civil year of the Jews. All these works are replete with the most profound and various learning. Selden died in 1654. His Table Talk was published after his death. He is reputed to have been a decided Christian. *Davenport; Orme.*

SELLIUS, GODFREY;

A learned German geographer and historian; born in Dantzic; died in France, 1767. He was a member of the Imperial Academy, and of the Royal Society in London. Besides other useful historical and geographical books, he wrote a valuable treatise on the ancient revolutions of the globe. *Lempriere.*

SEMLER, JOHN SOLOMON;

The leader of the German neological school; born at Saalfeld, 1725. His early religious history shows the cause of his abandonment of evangelical views. He was bred among Christians, became serious, wept and prayed; but, not devoting himself heartily to the service of God, a reaction took place; he fell among the sons of levity, at Halle, became an unbeliever in the great truths of religion, and increased unto more and more skepticism. Of his outward life, we may just say, that he was first appointed professor of history and poetry at Altdorf, and afterwards called to a professorship of theology at Halle, where he and Baumgarten were opposed to all the rest of the theological faculty. Their loose views, however, gained ground; and, in 1757, he was made head of the theological seminary—a post which he filled till his death, in 1791. Much as Semler's learning may have contributed to illustrate the text and meaning of the Old and New Testaments, it was infinitely more than counterbalanced by his deplorable success in lowering the reverence in which the Bible had been previously held in Germany. He labored to refer many important points of the existing creed to the fallibility of interpreters, or the ignorance of the sacred writers themselves, and reached a bad eminence in derogating from the divine

authority and inspiration of the sacred volume. He wrote a Paraphrase of John, and of the Epistle to the Romans; Apparatus for the Interpretation of the Old and New Testament, in which he broached his famous scheme of historical hermeneutics; and added notes to Wetstein's Prolegomena; besides other works. *Encyc. Am.*

SENECA, LUCIUS ANNEUS;

A celebrated Roman philosopher, born at Corduba, in Spain, in the first year of the Christian era. He early became a proficient in the Stoic philosophy, and was tutor to Nero; but, his virtuous precepts and himself being alike disagreeable to that wicked tyrant, he was suffocated in a warm stove, in the year 65. He left philosophical works and tragedies: the former have been well edited by the Elzevirs, Amst., 1632; the latter by Gronovius, Amst., 1682. *Encyc. Am.*

SERRARIUS, NICHOLAS;

A learned Jesuit, born in Lorraine, 1545. He taught philosophy at Würzburg and Mayence, and was called by Baronius the *light of the German church*. He wrote commentaries and prolegomena on many books of the Old Test., and three books concerning the sects of the Jews. *Koenig.*

SENTUS, EMPIRICUS;

A philosopher of the Pyrrhonic sect, preceptor to Antoninus Pius. He left three books on the hypotheses of the Pyrrhonists, and ten against the mathematicians. He was called *Empiricus*, because he adopted the dictates of experience, rather than those of science. *Lempriere.*

SHAFTESBURY, Earl of,

A celebrated writer and skeptic, was born in 1671, in London. His education was partly private, and partly received at Winchester. After having travelled, he became, in 1693, member of parliament for Pool, and, as a senator, he acted on enlightened and liberal principles. Subsequently, however, his delicate health deterred him from taking an active part in public affairs; and he devoted his leisure to literature. He died, in 1713, at Naples. His works, the style of which is polished with too laborious care, and the sentiments advanced with too little, were collected in three volumes, under the title of *Characteristics of Men, Manners, Opinions, and Times*. No one has exposed the unsoundness of his moral theories with more force than Dr. Dwight. *Davenport.*

SHARP, GRANVILLE,

A Christian philanthropist and writer, was born in 1734, at Durham, and was brought up to trade, but soon abandoned it. A place in the ordnance office he resigned, because he disapproved of the American war: the rest of his long life was spent in exertions of active benevolence. He, with very great difficulty and expense, established the right of Africans to freedom in England; instituted the Society for the Abolition of the Slave Trade; promoted the distribution of the Bible; and exerted himself in the cause of parliamentary reform. He died July 6, 1813. Among his works are various pamphlets on Slavery, Tracts on the Hebrew Language, and Remarks on the Definitive Article in the Greek Testament. *Davenport.*

SHAW, THOMAS,

A divine, and traveller, was born about 1692, at Kendal, in Westmoreland; was educated at Queen's College, Oxford; became chaplain to the factory at Algiers; and died, in 1751, principal of St. Edmund's Hall, Greek professor, and vicar of Bramley. He wrote *Travels in Barbary and the Levant*. *Davenport.*

SHERLOCK, WILLIAM, D. D.,

An English divine, was born about 1641, in Southwark; was educated at Eton, and at Peterhouse, Cambridge; obtained the mastership of the Temple, and other preferments; was suspended for refusing to take the oaths to William III., but subsequently complied, and was made dean of St. Paul's; and died in 1707. His Discourses on Death and Judgment are his only works which remain popular; the former has passed through more than 40 editions. *Jones's Chris. Biog.; Davenport.*

SHERLOCK, THOMAS,

A prelate, son of the foregoing, was born in 1673, in London, and was educated at Eton, and at Catharine Hall, Cambridge, of which last he became master. He also succeeded his father in the mastership of the Temple, and was,

successively, dean of Chichester, and bishop of Bangor, Salisbury, and London. He died in 1761. Sherlock was an antagonist of Hoadley in the Bangorian controversy, and likewise undertook the refutation of Anthony Collins, in his Discourses on Prophecy, which have been much admired. He is the author of Sermons; and of the Trial of the Witnesses of the Resurrection of Jesus. *Jones's Chris. Biog.; Dav.*

SHUCKFORD, SAMUEL;

A learned clergyman of the Church of England. He was rector of Shelton, Norfolk, canon of Canterbury, and chaplain to the king; and died 1754. His Sacred and Profane History of the World Connected, designed to complete Prideaux's celebrated and learned work, carries the narration from the beginning of the world to the dissolution of the Assyrian empire, and the declension of the kingdoms of Judah and Israel, and closes where Prideaux begins. It has long been a standard work in this department, but is not equal to Prideaux's. *Orme; Lempriere.*

SIMEON, BEN JOCHAI,

Or JOCHAIDES; called also RASHBI; a celebrated rabbi of Palestine, disciple, as the Jews affirm, of Akiba, and prince of the Cabbalists; flourished A. D. 120. To him is ascribed the Zohar, i. e. *light*, an obscure commentary on the Pentateuch, written in Chaldee, which treats of the most secret mysteries of the law, and of the cabbala, or traditions. It has been printed at Mantua, Lublin, Sulzbach, and Amsterdam. *De Rossi.*

SIMEON, Rev. CHARLES, M. A.;

Fellow of King's College, Cambridge; born 1759; died 1836. He published a work on the Excellency of the Liturgy; edited Claude's Essay on the Composition of a Sermon, with alterations and additions; also Jenks's Devotions; and published Horæ Homileticæ, or Discourses, in the form of Skeletons, on the whole Scriptures.

SIMON, RICHARD,

A learned French Hebraist and theologian, was born in 1638, at Dieppe; was professor of philosophy, for several years, at the college of Juilly; and died in 1712. His Critical History of the Old Test. was suppressed, because it denied Moses to be the author of the Pentateuch. He wrote various other theological and critical works. *Davenport.*

SKELTON, PHILIP;

An able divine of the English established church, born in Ireland; 1707. and educated at Dublin. In 1759, the bishop of Clogher presented him with the living of Deonish, in Fermanagh, and, in 1766, that of Fintona, in Tyrone. He wrote, besides tracts and fugitive pieces, *Deism Revealed*, 2 vols. 8vo. — an excellent performance. *Lempriere.*

SLADE, Rev. JAMES, M. A.,

Of the Church of England, has written on the Epistles, as continuator of Elsley's Annotations on the Gospels and Acts, Lond., 1816, also an Explanation of the Psalms, as read in the Liturgy of the Church, Lond., 1832.

SMALRIDGE, GEORGE;

An English prelate, born at Lichfield, 1666, and educated at Westminster. In 1682, he was elected to Christ Church, and published *Animadversions* on a treatise of Obadiah Walker on Church Government. He rose in the church, until, in 1714, he was made bishop of Bristol, and died five years after. He published 12 Sermons in 1 vol., and, after his death, they were followed by 60 others. *Lempriere.*

SMITH, ELIZABETH;

An accomplished English lady, who wrote a translation of the book of Job, of the Life of Klopstock, &c. She was born in Durham, 1776; and, under great disadvantages, made herself acquainted with several languages, among which were Hebrew, Arabic, and Persian. To these she added several branches of mathematics. Her translation of Job is highly commended by Magee. *Rel. Encyc.*

SMITH, Rev. JEREMIAH;

A dissenting Congregational minister of London; born about 1653. Before his settlement in the metropolis, he was pastor of a congregation at Andover, in Hampshire, from whence he removed to succeed Mr. Spademan, as co-pastor with Mr. Rosewell, at Silver Street. He entered into the famous Salter's Hall controversy, and sided with the subscribing ministers. In the continuation of Henry's *Exposi-*

tion, it was assigned to him to execute the Epistles to Titus and Philemon. He died in 1723. *Wilson*.

SMITH, J. P., D. D. ;

One of the instructors in the Dissenting Academy at Houterton, near London; favorably known as the author of *Scripture Testimony to the Messiah*, 3 vols., Lond. The 3d edition was published in 1837. It is a valuable work, as presenting the field of view, but does not excel in argument or originality.

SOCINUS, FAUSTUS,

From whom the Socinians derive their name, was born in 1539, at Sienna, and was, for a considerable period, in the service of the grand duke of Tuscany, after which he went to study theology at Basle. The result of his studies was the adoption of those anti-trinitarian doctrines, which his uncle, Lælius Socinus, is believed also to have professed. Faustus settled in Poland, gained many followers, endured much persecution, and died in 1694. *Davenport*.

SOCRATES,

One of the greatest of ancient philosophers, was born B. C. 470, at Athens; was the son of a sculptor, and followed the profession of his father for some years before he entered on the study of philosophy. His philosophical lessons were highly favorable to virtue, and his disciples were numerous and illustrious. Against the shafts of satire and calumny, however, his noble character afforded no shield. The infamous Melitus and Anytus accused him of being a contemner of the gods. Insanely giving credit to the charge, the Athenians condemned him to death by poison; and he met his fate, with admirable fortitude, in the 70th year of his age. *Davenport*.

SOLINUS, C. J. ;

A Roman grammarian, who flourished about the middle of the 3d century. His *Polyhistor* is a compilation of historical and geographical remarks. *Lempriere*.

SONNINI, C. S. ;

An Italian traveller, who made the tour of Upper and Lower Egypt, and published his *Travels*, in 3 vols., 8vo., Paris, 1799.

SOUTH, ROBERT, D. D. ;

An eminent English divine, was born in 1638, at Hackney; was educated at Westminster School, and Christ Church, Oxford; and, between 1660 and 1678, was, successively, public orator at Oxford, chaplain to the earl of Clarendon, prebendary of Westminster, chaplain to the duke of York, canon of Christ Church, chaplain to the English ambassador in Poland, and rector of Islip, in Oxfordshire. In 1693, he carried on a controversy with Sherlock on the doctrine of the Trinity. Dr. South was a man of great wit, and did not spare the display of it even on serious occasions. He is the author of *Sermons*, and *Latin and English Miscellaneous Works*. *Davenport*.

SPANHEIM, FREDERIC ;

Divinity professor at Geneva, and at Leyden; born in the Upper Palatinate, 1600; died at Leyden, 1649. He wrote *Exercitationes de Gratia Universalis*, and *Dubia Evangelica*, 2 vols. 4to. — an exegetical and polemical performance of distinguished ability. *Lempriere*; *Orme*.

SPANHEIM, FREDERIC,

Son of the preceding, was born at Geneva, 1632, and educated at Leyden. He distinguished himself as a preacher at Utrecht; and, after occupying the chair of divinity at Heidelberg 5 years, removed to Leyden, to fill the same department, where he died 1701. His numerous works, comprised in 3 vols. fol., contain a History of Job, an Introduction to Sacred Geography, and an Introduction to Sacred History and Antiquities, the substance of which has been published, in an English dress, by Rev. George Wright, under the title of *Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century*. *Lempriere*; *Horne*.

SPENCER, JOHN,

An erudite divine, was born in 1630, at Boughton, in Kent; was educated at Canterbury School, and at Corpus Christi College, Cambridge; became master of his college, archdeacon of Sudbury, and dean of Ely; and died in 1695. His chief works are, a *Treatise on the Laws*, &c. of the Jews; and a discourse concerning *Prodigies*. *Davenport*.

SPINOZA, BENEDICT, or BARUCH,

The head of the modern pantheists, was the son of a Portuguese Jew, and was born in 1632, at Amsterdam. He quitted the Hebrew faith, and, after having been an Arminian and a Mennonist, became an atheist. In private life, however, his character was unexceptionable. He died in 1677. His principal work, *Tractatus Theologico-Politicus*, appeared in 1670, and roused a host of adversaries. His system is still further unfolded in his posthumous pieces. *Davenport*.

STACKHOUSE, THOMAS,

A divine, was born in 1680; but the place of his birth is not known; became, in 1733, after many vicissitudes, vicar of Benham, in Berkshire, and died there in 1752. He wrote several works, of which the most important is a *History of the Bible*. It has been often reprinted. *Davenport*.

STÄUDLIN, C. F., D. D. ;

Professor of theology at Göttingen; born at 1761; died 1826. He published a general church history of Great Britain; a history of Rationalism and Supernaturalism, and of the Theological Sciences; *Contributions to the Philosophy and History of Religion and Morals*; a *Manual of Moral Philosophy*; a *History of the Moral Teaching of Christ*, &c.

STAHL, ERNEST HENRY;

Of Basbeek; born 1772; died 1795; author of an Attempt to explain the Doctrines of Philo of Alexandria, &c.

STANHOPE, GEORGE, D. D. ;

Dean of Canterbury; born 1660; died 1725. In 1701, he preached the Boyleian Lectures, on the Truth and Excellence of the Christian Religion, published in quarto. He translated Thomas a Kempis, the *Meditations of Antoninus*, *Epictetus*, &c.; and published a Paraphrase on the Epistles and Gospels, 4 vols. 8vo. — 'a work of devotion, rather than of learning and criticism.' *Orme*; *Lempriere*.

STARCK, JOHN AUGUSTUS, D. D. ;

Court preacher at Darmstadt, previously professor of theology at Königsberg, and of philosophy at Mittau; born 1741; died 1816. He wrote a History of the Christian Church in the first century, an Attempt at a History of Arianism, and published vol. 1st of a Commentary on the Psalms, which only gave the Introduction. He also published one volume of a Collection of Philological and Critical Dissertations and Observations.

STARLING, THOMAS;

Designer and engraver of a 'Map of Palestine in the time of our Savior,' twenty-seven inches in length, by twenty in width. Published in London, 1832. *Horne*.

STAUNTON, Sir G. L., LL. D. ;

Secretary of legation to Lord Macartney in his embassy to China. On his return, he presented to the world an account of that embassy, with notices of the state of that vast empire, 2 vols. 4to., and 3 vols. 8vo. He died in 1801. *Lempriere*.

STEUDEL, J. CH. FRED., D. D. ;

Professor of theology at Tübingen; born 1779. Besides contributions to other German periodicals, he has conducted the Tübingen Theological Journal, written Discourses on Religion and Christianity, for youth in high schools, a work on the Union of the Evangelical Churches, particularly in Würtemberg, and edited Flatt's Lectures on Christian Morals.

STEWECIUS, GODESCHALCUS ;

A celebrated philologist, who taught belles-lettres at Pont à Mousson. He flourished 1584, wrote on the Latin particles, and published an edition of Vegetius de Re Militari, with a commentary. *Koenig*.

STILLINGFLEET, EDWARD, D. D.,

Bishop of Worcester, a learned English prelate, was born in 1635, at Cranbourne, in Dorsetshire; was educated at St. John's College, Cambridge; obtained various preferments, among which were, in 1677 and 1678, the archdeaconry of London, and the deanery of St. Paul's; was promoted to the see of Worcester at the revolution; and died in 1699. His works form six volumes. folio; among them are *Origines Sacrae*, and *Origines Britannicae*. In 1659, he printed his 'Irenicum, a Weapon Salve for the Church's Wounds; or, the Divine Right of particular Forms of

Church Government, discussed and examined according to the Principles of the Law of Nature, &c. Bishop Burnet remarks of this work, that it was esteemed a masterpiece. Among his latest literary efforts was a controversy with Locke, on some points in the Essay on Human Understanding. *Davenport; Jones's Chris. Biog.*

STILLMAN, SAMUEL, D. D.;

A Baptist minister of Boston; born in Philadelphia, 1737, and settled first at James Island, opposite Charleston, S. C., from which place he removed to Bordentown, N. J., and thence to the First Baptist Church, Boston, of which he was an acceptable and highly useful pastor 42 years. He was a very eloquent and popular preacher. A volume of Sermons by him, on Doctrinal and Practical Subjects, has been published.

ST. MARTIN,

A distinguished French Orientalist, the friend and pupil of De Sacy. He is known by his numerous communications to the Oriental Journals of Paris, and especially by his researches into ancient Armenian and Persian history, on the latter of which he had been collecting materials for many years, and was preparing to publish, when the world was deprived of his literary services by his early death, in 1832. He wrote the best account ever published of Armenia and Armenian history, which have of late become so highly interesting and important, in connection with the cause of missions.

STOBÆUS, JOHN;

A Greek writer of Macedonia, who flourished in the fifth century, and made a valuable collection of moral and philosophical extracts from Greek prose and poetical writers, translated into Latin by Gessner.

STOCK, CHRISTIAN;

A German Orientalist; born at Canburg, 1672. He was professor at Jena, and wrote on the Capital Punishments of the Hebrews, also a Clavis to the Old and New Testaments.

STOCK, JOSEPH, D. D.,

Bishop of Killala, and author of a version of the book of Job, executed with great haste, and equal incorrectness; and an edition of the prophet Isaiah, in Hebrew and English, in which the Hebrew text is metrically arranged, and placed side by side with Lowth's version, altered by himself; an indifferent work. *Horne.*

STOLLEERG, BALTHASAR;

Professor of Greek at Wittemberg; born 1640; died 1684; author of several treatises in the Thesaurus Theologicophilologicus, a kind of supplement to the Critici Sacri. Some of the subjects of his treatises are, the Genealogy of Christ, the Magi, the Barbarisms and Solecisms falsely attributed to the diction of the N. Test. Stollberg was one of the leading writers on the question as to the character of the style of the N. T. *Walch.*

STORR, GOTTLÖB CHRISTIAN;

Doctor of theology, consistorial counsellor, and first minister to the court at Stuttgart; born at Stuttgart, 1746; died at the same place, 1805. The labors of Storr contributed more, perhaps, than those of almost any other man, to stem the tide of neology, which at one time threatened to deluge Germany. Vexed with the wild and baseless speculations of the Rationalists, he early determined to build his faith on the pure Word of God; and in his early youth devoted himself, for a long time, to its exclusive study. Thus he became mighty in the Scriptures, as the Elementary Course of Biblical Theology, by him and Flatt, translated in this country by Prof. Schmucker, abundantly shows. Other works of Storr, of great value, and eminently subsidiary to his great purpose of recalling the educated mind of Germany to the proper study and just estimate of revelation, are his Commentary on the Epistle to the Hebrews; his treatise on the True Object of Christ's Death; on the Object of the Evangelical History, and the Epistles of John; his New Defence of the Revelation of John; and his Opuscula Academica, several of which have been translated into English, and published in the Biblical Repository, the Princeton Repertory, &c. He also helped to advance Hebrew learning, by his Observations pertaining to Hebrew Analogy and Syntax. *Encyc. Am.*

STRABO;

A Greek geographer; born at Amasa, in Cappadocia, about 19 A. D. His Geography, in seventeen books, was drawn up from his own observations and inquiries, as well

as from the works of more ancient geographers; and containing, as it does, a full account of the manners and government of various nations, as well as a great variety of geographical information, is invaluable to us. He flourished in the reigns of Augustus and Tiberius. The best editions are those of Siebenkees and Tzschucke, 1796-1811, not yet completed, and that of Coray, Paris, 4 vols., 1819. *Encyc. Am.*

STRIGEL, VICTORINUS;

Professor of moral philosophy at Heidelberg, and one of Luther's earliest followers; born in Swabia, 1525. He at first taught logic and philosophy at Jena, but dissenting from some of Luther's doctrines, he became unpopular, was forced to leave, and was driven first to Leipsic, then to Hamburg, and finally to Heidelberg, where he was suffered to die. He left commentaries on almost the whole of the Bible, of which Harwood says, that 'his criticisms are neat, and his judgment excellent.' *Koenig.*

STUART, Rev. MOSES;

Professor of sacred literature, Theol. Sem. Andover, and author of a Hebrew Grammar and Chrestomathy, Elementary Principles of Sacred Interpretation, Letters to Drs. Channing and Miller, and Commentaries, of great value, on Romans and Hebrews. The labors of Prof. Stuart, in the cause of sacred literature, have been vast, indefatigable, successful, and highly honorable to himself. All his productions bear the marks of a mind teeming with learning, but there is too little method in his arrangement, and too little precision in his style. More complete commentaries on the Epistles to the Romans and the Hebrews, than those which he has produced, cannot be found in the English language, if in any other; and no man has contributed so much to the progress of sacred literature in this country.

SUETONIUS TRANQUILLUS, C.;

A celebrated Roman writer, who flourished about 100 years after the Christian era, and was secretary to the emperor Adrian. Of his works, only his Lives of the twelve Cæsars, and of celebrated grammarians and rhetoricians, are extant. It was he who furnished that remarkable testimony to the prevailing expectation, through the entire East, of a mighty prince that should conquer the whole world, 'Percrebuerat Oriente toto,' &c. *Encyc. Am.*

SUICER, JOHN CASPAR;

A learned professor of Greek and Hebrew at Zürich; born 1620; died 1705. His Lexicon, or Thesaurus Ecclesiasticus Græcorum Patrum, is an invaluable guide to the understanding of the Greek fathers, and incidentally of many passages of the Christian Scriptures; published first at Amsterdam, 1682, 2 vols. fol.

SUIDAS;

A Greek lexicographer. When and where he was born and died is unknown; but he is supposed to have lived in the latter end of the ninth and the beginning of the tenth century. His Lexicon, faulty as it is in many respects, is valuable for the fragments it contains of lost works, and the information which it affords respecting ancient writers. *Davenport.*

SUMNER, J. B., D. D.;

Bishop of Chester; author of the Evidence of Christianity derived from its Nature and Reception; Lectures on Apostolical Preaching, and a Practical Exposition of the Gospels of Matthew, Mark, and Luke, in Lectures, designed for family instruction and devotion, Lond., 1831-2. 2 vols. 8vo. *Horne.*

SURENHUSIUS, WILLIAM;

Professor of Hebrew and Greek, Amsterdam. His *BIBLOS KATAKATAKATA*, in which he undertakes to show the principles and modes of quotation from the Old Testament in the New, is a work of vast labor and learning. He also published the Mishna with notes, and the Commentaries of Maimonides and Bartenora. *Orme; Horne.*

SWAMMERDAM, JOHN;

An eminent Dutch naturalist; born at Amsterdam, in 1637. He made many discoveries in theoretical and practical anatomy, and published works of great value in that science, and on entomology.

SYKES, ARTHUR ASHLEY;

An Arian clergyman of the Church of England; born 1684; died 1756. He wrote an Essay on the Origin, Na-

ture, and Design, of Sacrifices, 1748, 8vo.; the Scripture Doctrine of the Redemption of Man by Jesus Christ; a Brief Discourse concerning the Credibility of Miracles, 1742, 8vo.; and a Paraphrase, with Notes, on the Epistle to the Hebrews, in which he assails the deity and atonement of Christ. *Orme.*

SYMMACHUS, QU. AUREL. AV.;

Consul of Rome, A. D. 391; banished by Theodosius, on account of his efforts to reëstablish paganism at Rome.

His Epistles are still extant, edited by Parcus. *Lempriere.*

SYNCELLUS

Flourished A. D. 780, and left a Chronicle.

SYNESIUS;

Bishop of Ptolemais, in the time of Theodosius the younger; a native of Cyrene. He wrote epistles, and edited discourses and hymns, translated into Latin by Dionysius Petavius.

T.

TACITUS, CAIUS CORNELIUS,

A Latin historian, was born about A. D. 56, and was of an equestrian family. He was successively quæstor, ædile, and prætor, and, in 97, attained the rank of consul. Pliny the younger was his bosom friend, and Agricola was his father-in-law. He is believed to have died about A. D. 135. Of his admirable History and Annals, a large portion is unfortunately lost. Tacitus also wrote the Life of Agricola; the Manners of the Germans; and a Dialogue on Eloquence: the last of these, however, is by some attributed to Quintilian. *Davenport*

TALLENTS, Rev. FRANCIS, M. A.,

Was born at Pelsley, near Chesterfield, in Derbyshire, in November, 1619. He was ordained at London, in 1648, by the third classical presbytery in that province. He was eminent as a divine and an author. His View of Universal History, or Chronological Tables, was one of the greatest works of the age. Another of his works was entitled, Sure and Large Foundations, designed to promote Catholic Christianity; and another, a Short History of Schism, for the promoting of Christian Moderation. He published several smaller works. *Middleton.*

TATIAN,

A rhetorician, and disciple of Justin Martyr, flourished about 170. After the death of his preceptor and guide, he became the founder of a new sect, called the Encratites. He wrote an Apology for Christianity, generally printed with the works of Justin Martyr. *Murdock's Mosheim.*

TAVERNIER, JOHN BAPTIST;

A celebrated French traveller; born at Paris, 1605; died at Moscow, 1689. He early cherished and indulged a passion for travelling, having, ere his 23d year, completed the tour of Europe. He afterwards visited Turkey, Persia, and the East Indies, not less than six times, by different routes. His travels, 6 vols. 12mo., were published in French, and subsequently translated into English. *Lempriere.*

TAYLOR, CHARLES,

Editor of Calmet's Dictionary of the Bible, with additions from other sources, under the title of Fragments, and accompanied with Wells's Sacred Geography. He was a follower of Masclef and Parkhurst, and was prone to adopt their fanciful etymologies, and mythological theories equally fanciful.

TAYLOR, JEREMY, D. D.;

An English prelate and eloquent writer; born in 1613, at Cambridge, and educated at the grammar-school of his native place, and at Caius College. He became chaplain to Abp. Laud, and to Charles I., rector of Uppingham, chaplain to Lord Carberry, and bishop of Down and Connor; along with which see he held that of Dromore, and the vice-chancellorship of Trinity College, Dublin. He died in 1677.

He was a man of great humility and piety. As a moral writer, he was eminent, and his English style of composition was superior to any that had preceded him. His works stand high among those of British theologians, and have been repeatedly reprinted. The most valuable are, his Liberty of Prophesying; Life of Christ; the Great Exemplar; Holy Living; Holy Dying; and Ductor Dubitantium; together with his Sermons. His Holy Living and Holy Dying are elaborated with peculiar care; they were his favorite works; and the latter, being occasioned by the sickness of his patroness, the countess of Carberry, came more from the heart. See his *Life*, prefixed to his *Works*; *Bp. Heber's Life of Jeremy Taylor.*

TAYLOR, JOHN;

The celebrated English Arian; born near Lancaster, settled, nearly twenty years, at Kirkstead, then at Norwich, and finally at Warrington, where he died in 1761. His greatest work is his Hebrew Concordance, adapted to the English Bible, in which every word in the Hebrew Bible, with all its forms and significations, is to be found. His Scripture Doctrine of Original Sin called forth the celebrated answer of Pres. Edwards, in his treatise on Original Sin, of which, whatever else may be said, it was not in the power of Taylor of Norwich to answer it. In his Paraphrase on the Romans, with Notes, he also found opportunity to broach freely his Arian sentiments, although the work also contains many valuable illustrations and comments on the Epistle.

TERTULLIAN, QU. SEPTIMIUS FLORENS;

One of the fathers of the Christian church; born at Carthage, about 160. He wrote treatises on Baptism, on Repentance, on Prayer, and Apologetica, or Defence of the Christians, which was produced during the persecution of Severus. It is an excellent work, and will not suffer by comparison with those of the moderns on the same subject. To these add his works on Theatrical Representations, and on Idolatry, the Address to the Martyrs, Prescriptions against the Heresies, five books against Marcion, the treatise against Praxeas, and that against Hermogenes, his works on the Soul, on the Resurrection, on Patience, against the Jews, and against the Valentinians, and the list will comprise his most important productions. Tertullian was a grave, caustic, vehement, though often obscure writer, not studious of ornament, but carried on by the impetuosity of his own feelings, and the weight of his theme. Parts of his works have been translated into English. Neander has written a book on the Spirit of Tertullian. The best editions are those of Basle, fol., 1521, and Württemberg, 2 vols. 8vo., 1780-1. *A. Clarke.*

THALEMANN, C. W.;

Ordinary professor of theology, and archdeacon in the Nicolai church, at Leipsic; born 1727; died 1778. He wrote a Latin version of the Gospels and Acts, to which Jaspis added the Epistles; also, a dissertation on the Cloud above the Ark; and edited the Apology of Irenæus. *Winer.*

THEOCRITUS;

A celebrated Greek poet of Syracuse, who flourished in the reign of Ptolemy Philadelphus, about 255 B. C. His Idyls are reputed quite inimitable in their kind. All other attempts at the same species of writing, since, have been little more than imitations of him. The best edition is that of Oxford, 1770, 2 vols. 4to.

THEODORE;

One of the Greek fathers; bishop of Mopsuestia, in Cilicia, A. D. 336. He was born at Antioch, in Syria, and educated under Libanius, the sophist, and Chrysostom. Notwithstanding his zeal against the heresies then rife, he was himself suspected of Nestorianism, and, together with his writings, was condemned at the fifth general council. He wrote Commentaries on the Scriptures, of which only fragments remain. His method was, to reject the allegorical, and seek the literal sense. *A. Clarke.*

THEODORET;

One of the most eminent of the Greek fathers and commentators; born at Antioch, in 326, of wealthy and pious parents, and educated, with John of Antioch, and Nestorius, under Theodore of Mopsuestia, and Chrysostom. The latter of whom taught him eloquence and sacred literature. He was made first lector, and then deacon, in the church

at Antioch, and, about 420, was raised to the bishopric of Cyrus, a city near the Euphrates, where he is said to have had the care of 800 churches. Here he spent his patrimony on the poor, and in erecting public works, and employed his talents and eloquence in converting heretics, of whom there were great numbers in his diocese. When, in 429, Nestorius made known his peculiar views, and was condemned by Cyril of Alexandria, he took the part of the former, and wrote against the 12 anathemas of Cyril. He joined in deposing Cyril, at the council of Ephesus, in 431, which involved him in a quarrel with the emperor Theodosius, as the result of which, he was himself deposed at the second synod of Ephesus. Theodosius dying the next year, his successor, Marcian, restored the worthy bishop to his see. In 451, he was brought to join in the condemnation of his friend Nestorius, at the council of Chalcedon. In 457, he died, aged 71. He was a man of genius and learning, remarkable for that period. His style is not harmonious, but strong and manly, though sometimes involved and obscure. His *Ecclesiastical History* begins where Eusebius ends, and continues to the year 429, and is rendered interesting by the vigor, elevation, and clearness of his style, and the introduction of many original documents. He wrote commentaries on the greater part of the Bible; upon the first eight books, in the form of question and answer, and on the Psalms, Solomon's Song, Jeremiah, Ezekiel, Daniel, the minor prophets, and Paul's Epistles, in the usual mode. These are principally compilations from the writings of others; but the selections are made with care. He also wrote the lives of 30 distinguished monks; five books against the Fables of the Heretics; ten books on Providence—an eloquent production; Sermons, Epistles, &c. The best edition is that of Sirmond, 4 vols., fol. 1642. They have also been published by Schulze, Halle, 1768-74, 5 vols. in 9, 8vo. *Murdock's Mosheim; Nouv. Dict. Hist.*

THEOPHRASTUS;

A Greek philosopher; born in Lesbos, 371 B. C., and educated at Athens, under Plato and Aristotle, of which last he was the favorite pupil and successor. He became the head of the Peripatetic school, where he is said to have had 2000 pupils. He composed no less than 200 works, of which a tithe only have survived the ravages of time. Of his extant productions, the most interesting is his *Characters, or Moral Portraits*. Among the editions of Theophrastus, we may mention those of Heinsius, Leyden, 1613, fol., and Schneider, Leipsic, 1818-21, 5 vols., 8vo. *Encyc. Am.*

THEOPHYLACT;

Archbishop of Aridia, in Bulgaria, A. D. 1007. He compiled Commentaries on the Gospels, Acts, Paul's Epistles, Jonah, Nahum, Habakkuk, and Hosea; Epistles, to the number of seventy-five; Arguments concerning the Procession of the Holy Spirit, &c. All his works were published at Basle, 1570, and at Paris, 1554. His commentary is chiefly abridged from Chrysostom. 'On the Gospels, Acts, and Paul's Epistles, he is particularly valuable.' *J. B. Clarke; Horne.*

THEVENOT, JOHN DE;

A distinguished French traveller; born at Paris, 1633, and educated at the college of Navarre. After making the tour of the most important countries of Europe, he visited those bordering on the Mediterranean, and returned to France, having been absent seven years. In 1663, he commenced a tour through Syria and Persia to the East Indies, and, on his return, died at Tauris, in Persia, in 1667. An account of his first expedition to the East appeared under the title of *Voyage de Levant*, in 1664. His *Voyage contenant la Relation de l'Indostan* was published in 1684. *Encyc. Am.*

THIESS, JOHN OTTO, D. D.;

Professor of theology at Bardesholm, near Kiel; previously professor of theology at Kiel, and at Itzehoe; born 1762; died 1810. He was the author of several works, a few only of whose titles will be mentioned.

1. Ueber den Tod und das Leben. Lpz. und Gera, 1799.
2. Andacht-buch für aufgeklärte Christen. Gera, 1797.
3. Ueber d. Bibl. und Kirchl. Lehrmeinung von d. Ewigkeit der Höllestrafen. Hamb., 1791.
4. Vorlesungen ueber d. Moral für gebild. Leser. Gera, 1809.
5. A new Critical Commentary on the New Testament. Halle, 1804-6. *Winer.*

THOLUCK, FRED. AUG. GOTT.;

Professor of theology in the Royal University of Halle, and formerly extraordinary professor in the same department at

Berlin. Tholuck is well known as one of the most able, zealous, learned, and pious defenders of evangelical views and principles in Germany, against a host of opposers. His example admirably seconded the influence of his works. The current was setting strongly in favor of rationalism at his removal to Halle, about 1826, and no small opposition was stirred up against him; but his mildness, joined to his unquestionable talents and learning, broke the force of the opposition, and piety again found tolerance in the institution where Spener and Francke had prayed and labored. It has been said that Tholuck leans to the doctrine of universal salvation; and it has been replied, with good show of evidence, that *his* doctrine of universal salvation is only the New England scheme of general atonement. The works of Tholuck are already somewhat numerous. His commentaries on Romans and John are thoroughly learned and pious; perhaps the best extant on those portions of the Bible. That on John has been translated into English by Kaufman; that on Romans by Rev. Robert Menzies, and inserted in the Edin. Bibl. Cabinet. Tholuck has expounded the Sermon on the Mount in a copious volume, with philological and theological comments. His work on Sin and the Savior is sometimes extravagantly pronounced the best he ever wrote. His valuable treatise on the Nature and Moral Influence of Heathenism has been translated, and inserted in the Bibl. Repos., vol. ii.

THUCYDIDES;

A highly-celebrated Greek historian, was a native of Athens. He wrote the history of the Peloponnesian war, in a style proverbial for its compactness, strength, and vividness. He executed his task likewise with great fidelity. The best edition is that of Duker. It has been translated by Smith.

THUNBERG, CHARLES PETER;

An Oriental Swedish naturalist, the pupil and friend of Linnæus; born 1743; died 1828. He was sent by the Dutch company to Japan, to make observations and discoveries in botany; and afterwards visited Ceylon. Returning to Europe, he was made professor of botany at Upsal, and, in 1784, published his *Flora Japonica*, 8vo., with 49 plates. He also published *Travels through a part of Europe, Asia, and Africa, particularly Japan.* *Lempriere.*

TILING, MATTHEW;

A native of Westphalia, who studied medicine, of which he became professor at Rinthelm. He wrote on Malignant Fever, a Description of the White Lily, on the Rhubarb, and other medical treatises. *Lempriere.*

TILLOCH, ALEXANDER, LL. D.;

Author of Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse, London, 1823; ingenious, but not marked with sober judgment.

TILLOTSON, JOHN, D. D.,

An eminent prelate, was born, in 1630, at Sowerby, in Yorkshire, and was educated at Clare Hall, Cambridge. Between 1662 and 1669, he was successively curate of Cheshunt, rector of Kedington, preacher in Lincoln's Inn, lecturer at St. Lawrence Jewry, and gained reputation both as a preacher and a controversialist. In 1670, he was made a prebendary, and, two years afterwards, dean of Canterbury. At the revolution, he was appointed clerk of the closet to his majesty, and in the following year, he exchanged his deanery for that of St. Paul's. In 1691, he accepted the see of Canterbury, and died in 1694.

In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful. His kindness towards the Dissenters reconciled many of them to the communion of the established church. His works form three folio volumes. See *Birch's Life of Tillotson; Dav.; Jones's Chris. Biog.*

TINDAL, or TYNDALE, WILLIAM;

A great English reformer of the sixteenth century. He went young to Oxford, and had part of his education there, and part at Cambridge. After leaving the university, he settled for a time in Gloucestershire, but was obliged to leave his country on account of persecution. On the continent, he translated the New Testament into English, and printed it in 1526. This edition was bought up by Sir Thomas More and Bishop Tonstall. With the money procured from this source, it was republished in 1530; but as this also contained some reflections on the English bishops

and clergy, they commanded that it should be purchased and burnt. In 1532, Tindal and his associates translated and printed the whole Bible; but while he was preparing a second edition, he was apprehended and burnt for heresy in Flanders. His last words were, 'Lord, open the eyes of the king of England!' *Middleton.*

TINDAL, MATTHEW,

A deistical writer, was born about 1657, at Beer Ferrers, in Devonshire; was educated at Lincoln College, Oxford, and obtained a fellowship in All Souls; and died in 1733. Among his works are, the Rights of the Christian Church asserted; and, Christianity as old as the Creation. *Davenport.*

TIRIN, JAMES;

A Jesuit of Antwerp; born 1580; died 1636. His Latin commentary on the whole Bible, more extensive than that of Menochio, but less esteemed, is nevertheless deemed useful to those who wish to understand merely the sense of the text, as explained by the fathers and other commentators. *Nouv. Dict. Hist.*

TITTMANN, CHARLES CHRIST., D. D.;

Professor of theology at Wittenberg, and superintendent at Dresden; born 1744; died 1820. He edited the N. T. in Greek, wrote a book on Christian Morals, and a treatise to show, that there are no traces of the Gnostics in the N. T. His principal work is his Meletemata Sacra, an exegetical, critical, and dogmatical commentary on John, and one of the most valuable works on that evangelist. An article on Historical Interpretation, extracted from it, has been translated for the Biblical Repertory. He is also the author of a collection of tracts, published under the title of Opuscula Theologica. Tittmann was a man of sober judgment, exact learning, orthodox views, and enlightened and sincere piety. *Orme; Horne.*

TOLET, FRANCIS;

A native of Corduba in Spain; born 1532; died 1596. He was the first Jesuit elected cardinal. There are extant commentaries of his on logic and natural philosophy; on Luke, John, and the epistle to the Romans; and, the Sum of Cases of Conscience. *Koenig.*

TOMLINE, (PRETYMAN,) Sir GEORGE, D. D.;

A prelate and writer; born about 1750, at Bury St. Edmund, where his father was a tradesman. He was educated at Bury School, and at Pembroke Hall, Cambridge, and was senior wrangler in 1772. Mr. Pitt, to whom he had been academical tutor, made him his private secretary, gave him the living of Sudbury, and a prebend of Westminster, and, in 1787, raised him to the see of Lincoln, whence, in 1820, Dr. Tomline was translated to that of Winchester. He died November 8, 1827. His principal works are, Elements of Christian Theology; Refutation of the Charge of Calvinism against the Church of England, to which a Reply was written by Dr. Thomas Scott, the commentator; and a Life of Mr. Pitt. *Davenport.*

TONG, WILLIAM;

Dissenting minister at Salters' Hall, London; born 1662; died 1727. He was, at first, intended for the law, but himself chose the ministry, and was educated at the seminary of Mr. Frankland, at Natland. After preaching in various places, during the stormy times at the commencement of the reign of James II., among which places was Chester, where Matthew Henry was afterwards settled, he accepted a call to Knutsford, and, two years after, to Coventry. On the death of Mr. Nathaniel Taylor, of Salters' Hall, he was invited thither; and a ministry of 24 years to that people brought him to the close of a most useful life. He was a man of great abilities, eminent in preaching, and possessed very considerable learning. In the continuation of Henry's commentary by ministers in and about London, the Epistle to the Hebrews and the Revelation were assigned to Mr. Tong. *Wilson.*

TOURNEFORT, JOS. PITTON DE;

A celebrated French botanist; born in Provence, 1656. Indulging an early passion for botany, he surveyed the mountains of Dauphiné and Savoy, in quest of plants, to which succeeded the Pyrenees, the mountains of Catalonia, and other portions of Europe. In 1683, he was appointed botanical professor in the royal gardens. In 1700, he was sent by the king to examine the plants of Greece, Asia, and Africa; and, after an absence of three years, brought home with him no less than 1356 species. He died three years after, having published Elements of Botany, 3 vols. 8vo.; Voyage to the Levant, 3 vols. 8vo., &c. *Lempriere.*

TOWNSEND, GEORGE, M. A.;

Prebendary of Durham, and vicar of Northallerton. The religious public owe to Mr. Townsend a useful work, in which, on the basis of Lightfoot's Chronicle, the whole of the Old and New Testaments is arranged in historical and chronological order, so that the whole may be read as one connected history, in the authorized version. The Old Testament history is divided into eight periods. The necessary indexes to such a work are given, and a well-written introduction, showing the plan of the whole, is prefixed. Valuable notes are also added, compressing a great amount of explanatory information into a small compass. The New Test. is arranged on the same plan with the Old. *Horne.*

TOWNSON, THOMAS, D. D.;

Archdeacon of Richmond, Yorkshire; born in Essex, 1715. He held, successively, the livings of Halfield Peverel, in Essex, Blithfield, in Staffordshire, and the lower moiety of Malpas, Cheshire, till he was promoted by Bishop Porteus to Richmond archdeaconry, Yorkshire. His Discourses on the four Gospels, three Tracts in answer to the Confessional, and a Discourse on the Evangelical History, were the literary fruits of his life. The last-mentioned Discourse is characterized by Horne as a very judicious work.

TREBELLIIUS, POLLIO;

A Latin historian, who wrote the lives of Claudius and the 30 tyrants, printed with the lives of Suetonius, at Basle, 1533. *Koenig.*

TREMELLIUS, EMANUEL;

Professor of Hebrew at Heidelberg and Sedan; born at Ferrara, in 1510, of Jewish parents. He was converted through the instrumentality of Peter Martyr. He published a Latin version of the Syriac Testament, and executed a Latin translation of the Old Testament from the original Hebrew, with singular accuracy, simplicity, and fidelity. It is to be found in the edition of the Bible which passes under the names of Junius and Tremellius.

TROGUS, POMPEIUS;

Author of a valuable history of the world to the time of Augustus, of which the original is lost, but an abridgment, by Justin, is extant. *Lempriere.*

TURNER, SHARON, Esq., F. S. A., &c.;

The distinguished and eloquent author of the History of England, and of the Anglo-Saxons, as also of a Vindication of the ancient Welsh Bards. He has, of late years, devoted his attention to the early accounts given in the Scriptures of the human race, and of the earth. This interesting work is entitled the Sacred History of the World, as displayed in the creation and subsequent events to the deluge, and afterward attempted to be philosophically considered, in letters to a son. It has been republished in this country by the Messrs. Harper, and forms vols. 32 and 72 of their Family Library. It is gratifying to observe the devotion of such talent, and spirit of research, as characterize Mr. Turner's works, to subjects connected with the Bible, and tending to promote the union of philosophy with religion. A third volume of the work has just appeared.

U.

UMBREIT, F. W. C.;

Ordinary professor of theology and Oriental languages at Heidelberg; previously private teacher at Göttingen. He has given to the public a translation and commentary on the book of Job, a Commentary on the Proverbs of Solomon, and edits the Theologische Studien und Kritiken.

USHER, JAMES, D. D.,

Archbishop of Armagh, and author of the common chronology of the Bible, was born at Dublin, Jan. 4, 1580. In 1593, and in the 13th year of his age, he was admitted into the college of Dublin; and between 15 and 16, he had made such proficiency in chronology, that he had drawn up,

in Latin, an exact chronicle of the Bible, as far as the book of Kings, not much differing from his Annals, which have since been published, and received with the highest esteem.

In 1600, Mr. Usher was appointed proctor, and chosen catechetical lecturer of the university. In 1601, he entered into holy orders, and was, soon after, appointed afternoon preacher, on Sundays, before the state, at Christ Church, Dublin. In the year 1607, he obtained the degree of bachelor of divinity, and was chosen professor of that faculty in his college; he was also promoted to the chancellorship of the cathedral of St. Patrick the same year. In 1613, at London, he published his first treatise, 'De Ecclesiarum Christianarum Successione et Statu.' It was presented by Archbishop Abbot to King James, as the eminent first-fruits of the Dublin university.

In 1615, Dr. Usher drew up articles of religion for the church of Ireland, which being entirely Calvinistic, an

effort was made to represent him as inclined to Puritanism; but the impotent malice turned greatly to his advantage. The bishopric of Meath being then vacant, King James, of his own accord, nominated him thereto, in 1620. In 1622, he published, at Dublin, his Treatise concerning the Religion of the ancient Irish and Britons. The death of Dr. Christopher Hampton, archbishop of Armagh, in January, 1624, made way for his advancement to that see.

In 1650, he published the first part of his 'Annals of the Old Testament.' In 1652 appeared his 'Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus,' at London, 4to. In 1655, he published his last piece, 'De Græca Septuaginta Interpretum Versione Syntagma.' He died March 20, 1655-6, in the 76th year of his age. His last words were, 'O Lord, forgive me, especially my sins of omission.' Thus humbly died one of the best of men. See *Life of Usher*; *Jones's Chris. Biog.*

V.

VALCKNAER, LOUIS CASPAR;

A celebrated Dutch philologist and critic; born at Leuwarden, in Friesland; educated at Franeker, where, in 1741, he was made professor of the Greek language, and from whence he removed to Leyden to fill the same post. He was distinguished by his valuable editions of Greek classics, among which those of Theocritus, and the Phœnissæ and Hippolytus of Euripides may be mentioned. He also wrote a discourse on the critical emendation of the New Test., Scholia on particular books of the N. T., and an Essay on the Forms of Swearing in use among the Greeks and Hebrews. *Encyc. Am.*

VALERIUS, MAXIMUS;

A Roman historian, who flourished in the reign of Tiberius, and wrote a collection of remarkable sayings and doings, under the title of Dicta et Facta Memorabilia, often published since the revival of letters, and accounted one of the Latin classics.

VALESIIUS, or DE VALOIS, HENRY;

A celebrated French critic and scholar; born 1603, at Paris, and educated under the Jesuits at Verdun, Paris, and Bourges. He early devoted himself, with singular zeal and application, to the study of history and antiquities, and recommended himself to the clergy of the diocese of Toulouse, as a suitable person to edit the ancient ecclesiastical historians, which he accordingly did. On the publication of Eusebius, he received from the king the appointment of historiographer of France. He also published an edition of Ammianus Marcellinus, with valuable notes. *Lempriere.*

VALLA, LAURENCE;

A celebrated philologist and critic; born at Rome, in the early part of the 15th century. He was a man of extensive learning, and contributed greatly to its revival. In classical literature, his most important work is his *De Elegantia Latini Sermonis*, which is still highly esteemed. In sacred literature, his Annotations on the N. T. have the merit of being the first which left the beaten track of prescribed theological opinion, and branched out into genuine criticism. They are to be found in the *Critici Sacri*, as are also his two books *De Collatione Nov. Test.* *Encyc. Am.*; *Horne.*

VALLANCEY, CHARLES;

Author of Observations on the Alphabet of the Pagan Irish, and on the Age in which Finn and Ossian lived; published by the London Society of Antiquaries, in their *Archæologia*, vol. vii.; as also of several other tracts.

VALLE, PIETRO DE LA;

A distinguished Italian traveller of the 17th century, of noble birth and good acquisitions. He spent 11 years, from 1614 to 1625, in Turkey, Egypt, Arabia, and India, studying the languages, and learning the manners and customs, &c. of the inhabitants. On his return to Rome, he published an account of his travels, in 54 letters, which, though tinged with the marvellous, are highly interesting. He married a Syrian lady. *Encyc. Am.*

VALPY, EDWARD, B. D.;

A clergyman of the established church, at Norwich, Eng. He has published a correct and elegant edition of the Greek

Testament, with theological and philological notes, selected with care and judgment, chiefly from Grotius, Elsner, Palaiet, Kypke, Bos, and Rosenmueller. *Horne.*

VAN MILDERT, WILLIAM, D. D.;

Bishop of Durham, and author of an Inquiry into the General Principles of Scripture Interpretation, in eight Bampton Lectures, delivered at Oxford in 1814; Oxford, 1815, 8vo. *Horne.*

VAN TIL, SOLOMON;

Professor of theology at Leyden, and previously preacher at Dordrecht; born at Wesopen, near Amsterdam, 1643; died at Leyden, 1713, after having filled the professorship of theology there 11 years. Works of his, pertaining to sacred literature, are, *Malachi Illustrated*; a Commentary on the Tabernacle of Moses, and on Sacred Zoology; and *Opus Analyticum*, a minute analysis of every book and almost every chapter in the Scriptures, in the form of a commentary on Heidegger's *Enchiridion Biblicum*. *Horne*; *Winer.*

VARRO, MARCUS TERENCE;

A Roman writer, who flourished just before the time of Christ, and wrote a treatise de *Lingua Latina*, of which fragments remain, and another *De Re Rustica*, which is entire. *Lempriere.*

VATABLUS, FRANCIS;

Professor of Hebrew in the Royal College of Francis I. at Paris; born in Picardy; died 1547. His ingenious and learned Observations on the Scriptures were published by Robert Stephens; best edition in 2 vols. fol., 1729. *Lemp.*

VATER, JOHN SEVERIN, D. D.;

Professor of theology and Oriental literature at Halle and Königsberg. He was born at Altenburg, in Saxony, in 1771; studied theology under Griesbach and Paulus at Jena, and finished his university education at Halle, where he began to lecture on Aristotle in 1795, and, in the same year, was appointed professor extraordinary at Jena. Four years after, he was invited to Halle, and, in 1809, to Königsberg, from whence he returned to Halle in 1820, and died 1825. He has done much for Hebrew and general grammar, to which last he contributed the continuation of Adelung's *Mithridates*. He wrote a commentary on the Pentateuch, with a translation, edited the Greek Testament, and the book of Amos, with a translation into German. His Hebrew grammar was, until Gesenius, in high repute in Germany. *Encyc. Am.*

VEGETIUS RENATUS, FLAV.;

A Roman writer, who treated at large of the military art, as practised by the Romans. His work has been often printed. He flourished in the 4th century, under Valentinian II. *Encyc. Am.*

VENEMA, HERMANN, D. D.;

Professor of theology and university preacher at Franeker; died 1787. His works in sacred literature are numerous, and highly valued on the continent. Among them we may mention a voluminous commentary on the Psalms, on Jeremiah, Zephaniah, and Malachi; Lectures on Ezekiel, Disertations on Genesis and Daniel, &c. *Horne.*

VERSCHUIR, J. H.;

Professor of Oriental literature at Franeker; died 1803. He wrote *Opuscula*, in which he considered at large various passages of Scripture; published, with additions, by Lötze, Utrecht, 1810.

VIGNOLLES, ALPHONSE DE;

A French Calvinist, who emigrated to Prussia on the revocation of the edict of Nantes, and was made director of the Royal Academy of Sciences at Berlin, where he died in 1744, aged 95. He was the author of *Chronology of the Holy Scriptures*, 2 vols. 4to., and other works. *Lempriere*.

VINCENT, WILLIAM;

Dean of Westminster; born at London, 1739; died 1815. He was the author of several learned papers in the *Classical Journal*, but is chiefly known by his excellent edition of *Arrian's Voyage of Nearchus*, and *Periplus of the Erythrean Sea*, Gr. and Eng., with learned notes.

VITRINGA, CAMPEGIO;

Professor of theology and ecclesiastical history at Franeker; born at Leowarden, in Friesland, in 1659; died 1722. He was a man of the most solid and unquestionable learning, as his various works in sacred literature abundantly show. His *Synagoga Vetus* exhibits his profound knowledge of Jewish antiquities, as also his *Archisynagogus*. His *Commentary on Isaiah*, in Latin, is a storehouse of valuable information and judicious criticism, to which all subsequent commentators on that prophet have, as a matter of course, constantly repaired. He also wrote *Observationes Sacræ*, which has been frequently reprinted, and *Anacrisis Apoca-*

lyptoseos, an analysis of the Revelation, &c. *Horne; Lempriere*.

VORSTIUS, JOHN;

Librarian at Berlin; born 1623; died 1676. In his work on the Hebraisms of the New Test., it was his object to show that Hebraistic idioms abound in the New Test., and render the style rugged and obscure. The younger Vitringa showed, in answer to Vorstius, that what the latter looked on as Hebrew idioms, were often good Greek. Vorstius also wrote a treatise *de Adagiis Novi Test.*

VOSSIUS, GERARD JOHN,

An eminent critic and philologist, was born in 1577, near Heidelberg; studied at Dort and Leyden; was removed from the professorship of rhetoric and chronology at Leyden, in consequence of favoring the Remonstrants; obtained a prebend in Canterbury Cathedral, through the influence of Laud, with a dispensation from residence in England; and died in 1633, professor of history at Amsterdam. His works form six volumes folio. *Davenport*.

VOSSIUS, ISAAC,

Son of the foregoing, was born, in 1618, at Leyden, and acquired reputation by publishing, at the age of twenty-one, an edition of the *Periplus of Scylax*, with a Latin version and notes. After having resided for some time at Stockholm, and subsequently in his own country, he settled in England, in 1670, and was made canon of Windsor. He died in 1688. His works are numerous, and bear ample testimony to his learning. He was rude in his manners, skeptical as to religion, but of boundless credulity in all other matters. Charles II. said of him, that he believed every thing but the Bible. *Davenport*.

W.

WAGENSEIL, JOHN CH., LL. D.;

A learned professor of law and Oriental languages at Altdorf; born at Nuremberg, 1633, and educated at Stockholm and Altdorf, after which he travelled through France, England, &c., and finally settled at the university above mentioned, where he died, in 1705. He published, with notes, *Tela Ignea Satanæ*; and *Sota*, or the book of the Mishna, concerning a wife suspected of adultery, both replete with curious rabbinical learning; a treatise on the Seventy Weeks of Daniel, which was aimed against Marsham, and various other works, abounding with recondite and curious erudition. *Lempriere; Orme*.

WAHL, CH. ABM.;

Superintendent in Oschatz, Saxony, formerly pastor at Schneeberg; born 1773. Wahl is the well-known author of the *Clavis Philologica* of the New Test., which has almost entirely supplanted the lexicon of Schleusner, and formed the basis of Prof. Robinson's highly-valuable lexicographical publications on the New Test. Wahl surpasses all preceding New Test. lexicographers in discriminating and arranging the significations and uses of words, especially particles, and in citing classical authorities, wherever any are to be found. The lexicon of Robinson is a decided improvement on the last edition of Wahl, in various particulars. Wahl has also written an *Historical and Practical Introduction to the Bible*. He is substantially orthodox in his views.

WAKEFIELD, GILBERT,

A scholar and critic, was born, in 1756, at Nottingham, and was educated at Jesus College, Oxford. After having been a curate at Stockport, and also near Liverpool, he quitted the church, and became classical tutor at the Warrington Dissenting Academy. In 1790, he was appointed to the same office in Hackney College, but held it only a year. Being a warm friend to the French revolution, and as warmly hostile to the war against the republic, he took a decided part in the angry politics of that disturbed period. In 1798, he was prosecuted for a Reply to the Bishop of Llandaff's Address to the People of Great Britain, and was sentenced to an imprisonment of two years in Dorchester jail. During his captivity, a subscription, amounting to five thousand pounds, was raised for him. He died in 1801, soon after his liberation. Among his works are, his own *Memoirs*; a *Translation of the New Testament*; *Sylva*

Critica; a Reply to Paine's *Age of Reason*; editions of various classics, and of Pope's *Homer*. *Davenport*.

WALCH, J. E. I.;

Professor of eloquence and poetry, Jena, from 1759 till his death in 1778. He had previously held the chair of logic and metaphysics in the same university. Of his works, mention may be honorably made of his *Dissertations* on the Acts, which contain many interesting and valuable remarks, and his *Observations* on Matthew, from Greek Inscriptions.

WALCH, J. G., D. D.;

Ordinary professor of theology at Jena; born at Meiningen, 1693; died at Jena, 1775. He spent his life at the university just mentioned, having been made extraordinary professor of philosophy there in 1718, at the age of 25, and in the next year, ordinary professor of eloquence, to which, in 1721, was added the professorship of poetry. In 1724, he was made extraordinary, and, in 1728, ordinary professor of theology. His great work is his *Bibliotheca Theologica Selecta*, which contains a rich historical and critical account of a vast number of works in all departments of theology. To this valuable production, Walch added, in 1770, the *Bibliotheca Patristica*, giving an account of editions of the fathers, and of works illustrative of their writings and history. He also published *Observations* on the New Testament. *Horne*.

WALTON, BRIAN, D. D.,

A divine, and Oriental scholar, was born in 1600, at Seymour, in Cleaveland, Yorkshire; was educated at Peter House, Cambridge; obtained considerable ecclesiastical preferment, of which he was deprived during the civil wars; but afterwards, with the assistance of several learned men, published, in 1657, his *Polyglot Bible*. He was made bishop of Chester at the restoration, but died shortly after, in 1661. He wrote *Introductio ad Lectionem Linguarum Orientalium*; a Defence of the *Polyglot Bible*; and a pamphlet on tithes. *Brit. Biog.; Jones's Chris. Biog.; Dav.*

WARBURTON, WILLIAM,

An eminent prelate and writer, was born in 1695, at Newark. In 1726, he obtained the vicarage of Greasley, and, in 1729, the rectory of Brant Broughton. Between 1723 and 1729, he published *Miscellaneous Translations*; an *Inquiry into the Causes of Prodigious and Miracles*; and

a Treatise on the Legal Judicature of Chancery. These were preludes to his great works, the Alliance between Church and State, which appeared in 1738, and the first volume of his Divine Legation, which was given to the world in 1738. His Vindication of Pope's Essay on Man acquired for him the friendship of that poet, who introduced him to Mr. Allen, of Bath, and thus laid the foundation of his fortune. He rose successively to be king's chaplain, prebend of Durham, dean of Bristol, and bishop of Gloucester; to the last of these dignities he attained in 1759. He died in 1779. His original works were collected in six quarto volumes by his friend Bishop Hurd.

'He was,' says Johnson, 'a man of vigorous faculties; a mind fervid and vehement; supplied, by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit.' See *Works and Life of Warburton*; *Jones's Chris. Biog.*

WARD, JOHN;

A Presbyterian Dissenter, and professor of rhetoric in Gresham College; born 1679; died 1758. He was author of Dissertations on several Passages of Scripture, which display an intimate acquaintance with antiquity, and contain many curious criticisms and just observations. *Orme.*

WARDLAW, RALPH, D. D.;

A Congregational minister in Glasgow; author of Lectures on Ecclesiastes, — 'an elegant and valuable commentary on an exceedingly difficult portion of Scripture'; Christian Ethics; a Dissertation on Infant Baptism; and Discourses on the Principal Points of the Socinian Controversy, to which Mr. James Yates replied, in a Vindication of Unitarianism, and was answered by Dr. Wardlaw, in his work entitled, Unitarianism Incapable of Vindication. These works contain thorough investigations of the meaning of many passages of the Bible respecting the deity and atonement of Christ. Dr. W. uniformly maintains his positions with great ability and moderation. *Orme.*

WASSENBERG, E. VAN;

Professor at Deventer; an attached pupil of Valcknaer, and editor of Select Scholia of his on some books of the N. Test., to which he prefixed a dissertation of his own, *De Glossis Novi Testamenti*. *Orme*; *Winer.*

WATERLAND, DANIEL, D. D.,

A learned divine and controversialist, was born in 1683, at Wasely, in Lincolnshire, and was educated at Lincoln free school, and at Magdalen College, Cambridge, of the last of which seminaries he became master. He died in 1740, chancellor of York, archdeacon of Middlesex, canon of Windsor, and vicar of Twickenham. Among his works are, a History of the Athanasian Creed; Scripture Vindicated; a Defence of Christ's Divinity; a Review of the Doctrine of the Eucharist; and Remarks on Dr. Clarke's Exposition of the Church Catechism. *Davenport.*

WATTS, Dr. ISAAC,

Was born at Southampton, the 17th of July, 1674. He began to learn Latin at four years old, in the knowledge of which, as well as the Greek language, he made such progress under the care of the Rev. Mr. Pinhorne, a clergyman of the establishment, that he became the delight of his friends and the admiration of the neighborhood. In 1690, he was sent to London for academical education, under the Rev. Mr. Thomas Rowe; and, in 1693, in his nineteenth year, he joined in communion with the church under the pastoral care of his tutor.

Dr. Watts was early attached to the composition of poetry; and indeed he stated that he had amused himself with verse from fifteen years old to fifty. In his early years, he took great pains in the acquisition of knowledge. The works he read he generally abridged, and thus impressed more deeply on his mind the knowledge he attained. His Latin Theses, written when young, were very excellent.

He began to preach on his birthday, 1698, at twenty-four years of age, and was the same year chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting at Mark Lane, London. In January, 1701-2, the doctor received a call from the church above mentioned, to succeed Dr. Chauncy in the pastoral office, which he accepted the very day King William died. On account of a dangerous ill-

ness, from which he but slowly recovered, the Rev. Samuel Price was chosen, in 1703, his stated assistant, and afterwards, in 1713, co-pastor. Dr. Watts, not far from this time, became an inmate of Sir Thomas Abney's family, so well known by the remarkable piety and usefulness, as well as rank and standing, of its members.

The prose writings of Dr. Watts are various and superior. His work 'On the Improvement of the Mind,' is one of the best publications in the English or any other language; and his catechisms and sermons have ever been extensively read and most generally admired. The doctor's poetical writings have the rare merit of being, in general, highly devotional. They are numerous, as appears from his large collection of Lyric Poems, his book of Hymns, his Imitation of the Psalms, his Songs for Children, and several pieces of poetry in his Miscellaneous Thoughts.

Since his decease, which took place in 1748, his numerous publications have been collected and printed, in six volumes quarto, and also in seven volumes royal octavo. See *Life of Dr. Watts*, by Dr. Johnson; also, *Life of Dr. Watts*, by Thomas Gibbons, D. D.

WAYLAND, FRANCIS, D. D.;

President of Brown University, and previously pastor of one of the Baptist churches in Boston; favorably known as the author of valuable published Sermons and Addresses, and of works on the Elements of Moral Science and Political Economy.

WELLER, JEROME;

Known as the friend and favorite of Luther; born at Freyburg, 1499, where he was superintendent and inspector of common schools, and where he died, 1572. He wrote Commentaries on Samuel, and the Books of Kings and on the Epistle to the Ephesians.

WELLER, JAMES, D. D.;

Professor of theology at Wittemberg; born at Newkirk, in Voigtland, in 1602. He wrote a Greek Grammar, edited, with very valuable notes and criticisms, by J. P. Fischer, Leipsic, 1756; and Annotations on the Epistle to the Romans. He also engaged warmly in the Calixtine controversy, whether the deity of Christ is revealed in the Old Testament, &c. *Walch*; *Lempriere.*

WELLS, EDWARD,

A theologian and scholar, was born, in 1663, at Corsham, in Wiltshire; was educated at Winchester, and at Christ Church, Oxford; became Greek professor at the university at the latter place, and rector of Cotesbach, in Leicestershire, and died in 1727. His principal works are, a Paraphrase, with Annotations, on the Old and New Testament; Historical Geography of the Old and New Testament, a learned and valuable work, reprinted, with revisions and corrections, from the discoveries of Sir W. Jones and other scholars, in the English edition of Calmet, 1804; and the Young Gentleman's Mathematics. *Davenport*; *Horne.*

WERNER, ABR. GOTTLIEB;

The celebrated German mineralogist, born at Wehraw, in Upper Lusatia, in 1750. He early devoted himself to the study of the characters of minerals, and their classification and nomenclature; and became the Linnæus of mineralogy. He also gave his name to that theory of the earth which attributes the structure of its internal parts to the action of water, instead of fire. See *Encyc. Am.*

WESLEY, JOHN;

The celebrated founder of Methodism; born at Epsom, Lincolnshire, and educated at Oxford, where he was ordained deacon, and became fellow and tutor of his college. He early embraced those principles which afterwards became the watchwords of a new and powerful sect, and in 1735, sailed for Georgia, as a missionary to that newly-settled country. He soon after returned, and began that career of itineracy, which, with his great coolness, perseverance, self-confidence, popular eloquence, and real devotion to the salvation of sinners, ultimately gained him so many followers, and so great an ascendancy over them, that in no part of the empire did they dare resist his will. His life was a scene of almost unparalleled labor, and was marked with great frugality, self-denial, and ardor of devotion to the cause of Christ. He is supposed to have preached more than 40,000 sermons. *Rel. Encyc.*; *Lempriere*; and see *Life of Wesley*, by Southey, and by Watson.

WESSELING, PETER;

An eminent critic, head of the gymnasium at Middelburg, then professor of Greek literature and law at Franeker, and finally in the same department at Utrecht; born at Steinfurt, 1692. His *Observationum Variarum Libri duo, Probabilium Liber singularis*, editions of Herodotus and Diod. Siculus, and a *Treatise de Archontibus Judæorum*, may be mentioned as his chief literary productions. *Encyc. Am.; Horne.*

WEST, GILBERT, Esq., LL. D.;

A learned English scholar and writer, educated at Oxford, and intended for the church, which he gave up for the army. Some time after, however, he devoted himself to literary and religious pursuits, and lived in retirement at Wickham, in Kent, where he enjoyed the confidence and society of Lyttleton and Pitt, who knew how to appreciate his worth. It was not till 1751 that he could obtain an increase of his narrow fortune by the appointment of a clerkship to the privy council, to which was added that of treasurer of Chelsea Hospital. He died 1756, aged 50, and left an elegant and spirited translation of the Odes of Pindar, together with *Observations on the Resurrection*, 'one of the acutest and best reasoned books that have appeared in English on the resurrection of Christ.' *Lempriere; Orme.*

WETSTEIN, JOHN JAMES;

A learned critic, and professor of history and philosophy at Amsterdam; born at Basle, in 1693. He early devoted himself to the restoration of the Greek text, and visited the best libraries in Europe, collating manuscripts with that view. But when he published his *Prolegomena* on the subject of obtaining an accurate edition of the N. T. from the oldest manuscripts, he became the object of so much suspicion to the German clergy, that he thought best to remove to Holland, where the Remonstrants, on account of his leaning to Socinianism, immediately placed him in the chair just left by Le Clerc. In 1751-52, appeared his edition of the N. T., a work of immense labor and erudition, and one which gave a new impulse and direction to the criticism of the N. T. His work contains the text in Greek, after the Elzevir edition, with the various readings of manuscripts, other editions, versions, and of the fathers, and a copious commentary, drawn from ancient Hebrew, Greek, and Latin writers, illustrative of the history and the meaning of the text. *Encyc. Am.; Orme.*

WETTE, WILL. M. L. De;

Doctor and professor of theology in the university of Basle; born 1780, in Weimar, and educated at Jena, where he studied theology. In 1807, he was appointed extraordinary professor of philosophy at Heidelberg, and in 1809, ordinary professor of theology. Next year, he removed to the university of Berlin, from which he was dismissed in 1819, because he expressed sympathy with the mother of Sand, the murderer of Kotzebue, and approbation of the motive of the deed. In 1822, he went to Basle, as theological professor. Of his works, mention may be made of his *Contributions to an Introduction to the O. T.*, 1806-7, in which he maintains that the Pentateuch is only a collection of independent works, brought together by some compiler towards the end of the Jewish exile; *Manual of an Introduction to the O. T.*, 1817; *Manual of Hebraico-Jewish Archaeology*, 1814; *On Religion and Theology*, 1815-21; *Biblical Dogmatics of the New and Old Testaments*, 1813-18; *Christian Morals*, 1819-21. In the last three works, he develops his attachment to the philosophical system of Fries. De Wette is one of the leading rationalists of Germany, and one of the most lax of those who have attempted commentary, as his work on the Psalms shows. He is doing orthodoxy, however, a valuable service, by his edition of Luther's works, which he began in 1825. *Encyc. Am.*

WHISTON, WILLIAM,

An eminent divine and mathematician, was born, in 1667, at Norton, in Leicestershire, and was educated at Tamworth school, and at Clare Hall, Cambridge. In 1698, he obtained the living of Lowestoffe, in Suffolk, which he resigned in 1703, when he succeeded Sir Isaac Newton in the mathematical professorship at Cambridge. At length, he adopted Arian principles, in consequence of which he was expelled from the university in 1710, lost his offices of professor and catechetical lecturer, and was even prosecuted as a heretic. Late in life, he became a Baptist. He died in 1752. Among his works are, a *Theory of the Earth*; *Sermons*; *Primitive Christianity* revived; and a translation of *Josephus*. *Davenport.*

WHITAKER, Rev. E. W.;

Author of a *Commentary on the Revelation of St. John*, accompanied with historical testimony of its accomplishment to the present day; originally published in 1735, enlarged and republished in 1802, Lond., 8vo. 'The author has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies.' *Horne.*

WHITBY, DAVID, D. D.,

A learned divine of the English church, was born in 1638, at Rushden, in Northamptonshire, and was educated at Trinity College, Oxford. His controversial zeal against the Catholics gained for him the patronage of Bishop Ward, who gave him a prebend of Salisbury, and the rectory of St. Edmund in that city, with the precentorship. In his latter days, he became an Arian. He died in 1726. His greatest work is a *Paraphrase and Commentary on the N. T.* *Davenport.*

WHITE, JOSEPH,

An eminent divine and Oriental scholar, the son of a weaver, was born in 1746, at Stroud, in Gloucestershire, and received his education at Gloucester School and Wadham College, Oxford. In 1775, he was appointed Laudian professor of Arabic, and in 1783 he delivered the Bampton lecture. In the composition of the lectures, he was assisted by Dr. Parr and Mr. Badcock. He obtained a prebend of Gloucester, and the rectory of Melton, in Suffolk; and died in 1814. Among his works are, *Ægyptiaca*; *Diatessaron*; and editions of the Philoxenic Syrian versions of the four Gospels, and of Griesbach's Greek Testament. *Davenport.*

WILKINSON, J. G., F. R. S., M. R. S. L., &c.;

Author of a *General View of Egypt*; also, *Topography of Thebes and Egypt*; *Materia Hieroglyphica*, &c. These works have added much to the stores of the antiquary in Egypt, ancient and more modern; as Mr. Wilkinson, during many years' residence at Thebes, had every opportunity for personal investigations, aided also by an acquaintance with Arabic and Greek literature. His latest work is the *Manners and Customs of the Ancient Egyptians*, 3 vols. 8vo., 1837.

WILLET, ANDREW;

One of the most laborious of the Puritan ministers; born 1562; died 1621. His exegetical writings have been received with great favor by the learned, especially his *Commentary on Daniel*, which exhibits more skill and judgment than those on Genesis, Exodus, Leviticus, Samuel, and the Epistle to the Romans. *Koenig; Horne.*

WILLIAMS, THOMAS;

A learned English layman, belonging to the Dissenters; author of a new translation of Solomon's Song, with a commentary, in which he maintains its evangelical application; a *Vindication of the Calvinistic Doctrines*, Lond., 1799; and the *Cottage Bible and Family Expositor*, which consists of the authorized version, with practical reflections and short explanatory notes, compiled from various sources. The work, 'though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class.' It has been republished in America. *Horne.*

WILLOUGHBY, FRANCIS;

An eminent naturalist; born 1635. By books and personal observation in his travels, he acquainted himself with the various branches of natural history, particularly zoology; and left manuscripts at his death, from which were compiled three books on ornithology, a *History of Fishes*, &c. He was an active member of the Royal Society. *Lempriere.*

WILSON, DANIEL, D. D.;

Late vicar of Islington; now bishop of Calcutta; author of a popular and valuable work on the Divine Authority and Perpetual Obligation of the Lord's Day, and another on the Evidences of Christianity; both which have been republished in this country, and here, as well as abroad, very favorably received.

WINCKELMANN, JOHN;

A distinguished German theologian; a native of Homberg, in Hesse, and author of some polemical works, and of Commentaries on the Gospels of Mark and Luke, the Apocalypse, and the minor prophets. He died in 1826. *Koenig.*

WINTLE, THOMAS;

A learned divine of the Church of England; born at Gloucester, 1737; died at Brightwell, in Berkshire, in 1814. He was fellow of Pembroke College, Oxford, after which he obtained the rectory of Witleigh, in Kent, and then that of Brightwell. He was the author of eight Bampton Lectures on the Christian Redemption, a Dissertation on Zechariah's Vision, and an Attempt at an Improved Version of Daniel, with notes critical, historical, and explanatory — a continuation, as it may be regarded, of the similar works of Lowth, Blayney, and Newcome, on Isaiah, Jeremiah, Ezekiel and the twelve minor prophets, respectively, and executed with a very commendable share of learning and ability. He also published Sermons on the Beatitudes. *Horne; Lempriere.*

WISEMAN, NICHOLAS, D. D.;

Principal of the English College, and professor in the University of Rome. Dr. Wiseman is an Englishman by birth, remarkable for his learning and tolerance, and has the care of the education of such countrymen of his as resort to Rome to pursue their theological education, preparatory to obtaining employment in the English Catholic church. He is the author of *Hore Syriacæ*, or commentaries and anecdotes relating to Syriac literature and history, the first part of which was published in 1825. It is a collection of materials for the literary history of the Syriac versions of the Old Test., particularly the Peshito. To the main body of the work is prefixed an attempt to defend the Romish gloss on Mat. 26:26, respecting transubstantiation, which has been answered, in a conclusive manner, by Prof. Lee, of Cambridge, Eng., in his preface to Bagster's Polyglot Bible. A volume of Lectures has lately appeared from the pen of Dr. Wiseman, on the Connection between Science and Revealed Religion, in which, as in the work just mentioned, he shows that he has made diligent and discerning use of the latest researches and writings of biblical and Oriental scholars and travellers. These highly-valuable and interesting lectures have been recently republished in this country. 'The writer has concentrated in them a vast amount of facts and arguments, which demonstrate that the Author of nature is the same with the Author of revelation, that science and revelation will never be found at variance with each other, and that the latter has nothing to fear, but every thing to hope, from the progress of the former.' *Advertisement to the Am. Ed. of Wiseman's Lectures.*

WISNER, BENJAMIN B., D. D.,

Late senior secretary of the American Board of Commissioners for Foreign Missions, was born in Goshen, New York, Sept. 29, 1794, and graduated at Union College, in 1813. He spent some time in the study of the law, and also as a tutor in the college. Having pursued a course of theological study in the seminary at Princeton, he was settled as pastor of the Old South Church in Boston, in 1821. Here he continued to labor with fidelity and increasing reputation, until, upon the decease of the Rev. Dr. Cornelius, he was chosen one of the secretaries of the American Board. In the division of duties among the secretaries, the home correspondence devolved on him; and no man was better fitted for this laborious and responsible service. He died by a sudden and violent attack of scarlet fever, Feb. 9, 1835, at the age of forty. His death produced a deep and solemn sensation. It was felt that a great loss had been sustained, not only by his mourning family and friends, but by the religious community. Dr. Wisner lived and labored to do good. He was eminently a public man. All interested in benevolent and Christian efforts were accustomed to look to him for wise counsels and efficient aid. He filled a station of great usefulness and responsibility. The care of the churches, and the advancement of the cause of God, continually occupied his thoughts, his affections, his prayers. For these objects he cheerfully toiled, day by day, in season and out of season, to the last. *Blessed is that servant, whom his Master, when He cometh, shall find so doing.*

Dr. Wisner published three Discourses on the History of the Old South Church; a Sermon on the Benefits of Sunday Schools; and the invaluable Memoir of Mrs. Huntington, which will long embalm his memory in the hearts of the whole Christian world. He also contributed to the Spirit of the Pilgrims, and to the Comprehensive Commentary. *Boston Recorder; Christian Watchman.*

WITSIIUS, HERMANN, D. D.,

A very learned and eminent divine of North Holland, was born at Enckhuysen, in 1626. He was trained to the

study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Franeker, afterwards at Utrecht, and, lastly, at Leyden. He applied himself successfully to the study of the Oriental languages, and was ignorant of no branch of learning which is necessary to form a sound divine. He died at Leyden in 1708, after having published several important works, which show great judgment, great learning, and great piety. 'The Economy of the Covenants' has been translated into our language, in three volumes, octavo, and is highly prized; also his 'Dissertations on the Apostles' Creed,' in two volumes, octavo. But the work in which he has displayed the most extensive learning is his "Egyptiaca et Decaphylon," quarto, in which he has drawn a comparison between the Hebrew ritual and that of the ancient Egyptians. He also published "Canon Chronicus," and 'De Legibus Hebræorum.' *Jones's Chris. Biog.*

WITHERSPOON, JOHN, D. D., LL. D.,

Was born, 1722, at Yester, about eighteen miles from Edinburgh. At the age of fourteen, he was removed to the university of Edinburgh, where he continued until the age of twenty-one. From Beith, where he was first settled, he soon received a call to the large and flourishing town of Paisley, so celebrated for its various and excellent manufactures. He rejected, in the first instance, the invitation of the trustees of the college of New Jersey, in America, to become president of that institution, but consented, on a second application. He continued directing the institution with increasing success, till the commencement of the American war. He now entered upon a new scene, and appeared in a new character. The citizens of New Jersey elected him to the convention which formed their republican constitution. In this convention, he appeared, to the astonishment of all the professors of the law, as profound a civilian as he confessedly was a philosopher and divine. From the revolutionary committees and conventions of the state, he was sent, early in the year 1776, as a representative of the people of New Jersey to the Congress of United America. He was seven years a member of that body, which, in the face of innumerable difficulties and dangers, secured to Americans the establishment of their independence. Dr. Witherspoon was always firm amidst the most gloomy and formidable aspects of public affairs, and always discovered the greatest presence of mind in the most embarrassing situations. He died November 15, 1794, in the seventy-third year of his age. The college of New Jersey lost in him a most distinguished president, America one of her ablest politicians, and the church of Christ one of her most valuable ministers. His writings, which are well known, were collected into four volumes, octavo, of which a uniform edition was published at Philadelphia in 1803, and at Edinburgh in 1804, in nine vols. 12mo. See *Life of Dr Witherspoon, prefixed to his Works; Jones's Chris. Biog.*

WOLF, JOHN CHRISTOPHER;

Professor of Oriental literature, and senior pastor in the Catharine Church, Hamburg; born 1683; died 1739. He was the well-known author of the *Bibliotheca Hebraica*, 4 vols., 4to., Hamb. and Leipsic, 1715-33, and *Curæ Philologicæ et Criticæ in N. T.* The various objects of this work are, the defence of the integrity of the Greek text; philological illustrations of its words and idioms; an enumeration of various interpretations; and, frequently, a thorough examination of them. It is a valuable index to the writings of the more recent divines and philologists on the N. T. Wolf was a decided friend to orthodoxy. Besides the above, he wrote a History of Hebrew Lexicography, an Examination of certain passages in Paul's Epistles, &c. *Orme; Horne.*

WOLLIUS or WOLLE, CHRISTOPHER, D. D.;

Professor of theology, and pastor, Leipsic; born 1700; died 1761. He was the author of a critical dissertation on Castalio's Latin version of the Bible; Observations on the Augsburg Confession; on the History, Use and Abuse of Allegorizing, against Thomas Woolston; on the Excellence of Christ's Moral Teaching, &c. *Walch.*

WOLZOGEN, JOHN LEWIS;

Professor of ecclesiastical history at Amsterdam, and a Socinian writer; born 1632; died 1690. He published a statement of the difference between the Trinitarian and Unitarian views of God, and undertook to show how the Trinitarian proof texts should be explained. *Walch.*

WOODHOUSE, JOHN CHAPPEL, D. D.;

Dean of Lichfield; author of a new translation of the Apocalypse, with critical and explanatory notes, London, 1806, 8vo. 'This,' says Orme, 'is one of the very best books on the Revelation. It contains, in parallel columns, the Greek text of Griesbach, the common version, and the author's own translation. The figures and symbols are explained by a constant reference to other parts of Scripture. In a preliminary dissertation, the genuineness of the book is ably vindicated from the objections of Michaëlis.' *Orme; Horne.*

WOTTON, WILLIAM, D. D.;

A learned divine of the Church of England; born at Wrentham, Suffolk, 1666. He was early distinguished for his astonishing powers of mind, particularly memory, and signally so by his acquisitions in Hebrew, Chaldee, Arabic, and Syriac, as well as in the arts and sciences. He was admitted to Cambridge University before he was ten years old. The last church preferment which he held was a

prebend in Salisbury Cathedral. He wrote *Reflections on Ancient and Modern Learning*; a *Discourse on the Confusion of Tongues at Babel*; *Miscellaneous Discourses* relating to the Traditions and Usages of the Scribes and Pharisees of Christ's time, &c. The latter work is saturated with curious rabbinical learning. *Orme; Lempriere.*

WRIGHT, SAMUEL, D. D.;

An eminent dissenting minister of London; born 1683, at Retford, Nottinghamshire, and educated under Mr. Timothy Jollie. In 1708, he was chosen pastor of the congregation at Black Friars, which afterwards removed to Carter Lane, and with which he continued till his death, in 1746. He was an eloquent, devoted, and successful preacher. His published writings consist chiefly of sermons. His *Treatise on Being Born Again* was one of the most useful works of the day. It was his privilege to aid in the continuation of Henry's Exposition, the part assigned to him being the Epistle of James. *Wilson.*

X.

XENOPHON,

A celebrated philosopher, historian, and general, a native of Athens, was born about B. C. 445, and became a disciple of Socrates. After having borne arms at the battle of Delium, and in the Peloponnesian war, he united with the body of Greek auxiliaries, who fought on the side of the younger Cyrus against Artaxerxes. When the Grecian leaders were treacherously slain, after the battle of Cunaxa, the arduous task of conducting the retreat was intrusted to Xenophon, and he performed it with consummate skill. Subsequently he served under the banners of Thrace and

of Lacedæmon. He died at Corinth, B. C. 360. Of his works, the style of which is justly admired for its sweetness, purity, and perspicuity, the principal are, the *Anabasis*; the *Cyropædia*; and *Hellenics*, or *Grecian History*. No writer of antiquity had higher conceptions, or has given finer illustrations of moral truth, than Xenophon, especially in his *Memorabilia of Socrates*, where may be traced the outlines of a beautiful and harmonious system of natural theology. None of the ancient Greek writers lends so much aid in the illustration of the N. T., as no other treated of subjects so similar to those of the sacred writers. *Davenport.*

Y.

YONGE, I.;

Author of a *Practical and Explanatory Commentary on the Holy Bible*, in which the entire Scriptures are con-

sidered in reference to Christ. It is intended rather as a help to the meditations of the serious Christian, than as a critical explanation of the sacred volume. *Horne.*

Z.

ZANCHIUS, JEROME;

Successively professor of theology at Strasburg and Heidelberg; born at Alzano, in Italy. He was a member of the society of regular canons of Lateran, when Peter Martyr, also one of the canons, embraced Protestantism, and led with him many of the order. Zanchius was of the number. Leaving Italy, he sojourned in Geneva two years, and then removed to Strasburg, where he taught theology and the Aristotelian philosophy, as he also did subsequently at Heidelberg, where he died in 1590. His numerous works display great erudition; among which are, one against Arminianism; another on Predestination; and Commentaries on the Apostolic Epistles. *Nouv. Dict. Hist.*

ZEGER, TAC. NICHOLAS;

A Minorite friar, and a native of Flanders; died 1559. He was the author of a *Concordance of the N. T.*, *Corrections of the Vulgate*, and *Notes on the Books of the N. T.* He is one of the writers who appear in the *Critici Sacri*, and the *Synopsis of Poole*. *Nouv. Dict. Hist.; Orme.*

ZIEGLER, JAMES,

Professor of theology and mathematics at Vienna, was born in Swabia in 1549. He wrote *Notes on some Passages of Scripture*, a *Description of the Holy Land*, &c. *Lemp.*

ZIEGLER, W. C. L.;

Professor of theology at Rostock; born 1763; died 1809. Besides contributions to theological journals, he wrote an *Introduction to the Epistle to the Hebrews*, a *History of the Doctrine of Redemption*, a new *Translation of the Proverbs of Solomon*, &c. *Winer.*

ZORN, PETER;

Librarian and rector of a gymnasium at Thorn; born 1682; died 1746. Besides numerous Opuscula, he wrote *Bibliotheca Antiquaria et Exegetica in Universam Scripturam* — a work replete with erudition, and particularly calculated to direct the studies of those who would consult the more ancient writers on biblical literature. A *History of the Jewish Treasury* under the Roman Empire, may also be mentioned among his works. *Walch.*

ZOSIMUS;

A Greek historian, who flourished in the fifth century, under Theodosius the younger, and was a violent enemy of Christians. He wrote a history of the Roman emperors, in six books, beginning with Augustus, and ending with Honorius; edited at Oxford, 1679, and by Cellarius, 1696. The style is highly commended by Photius. Leunclavius translated the work into Latin. *Koenig; Lempriere.*

SELECT LIST OF WORKS

SUBSIDIARY TO

A FUNDAMENTAL STUDY OF THE BIBLE;

TAKEN PRINCIPALLY FROM HORNE'S COMPENDIOUS INTRODUCTION.

SECTION I.—*Editions of the Holy Scriptures, and Versions thereof.*

§ 1.—*Hebrew Bibles.*

Biblia Hebraica. Accesserunt Novum Testamentum Græcum et Libri Græce scripti, qui Apocryphi vocantur: cum Interlineari Versione Latina, curâ et studio Benedicti Ariæ MONTANI. Antverpiæ, 1572 or 1584, folio. Price, about 4*l.* 4*s.*

Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved ancient and modern English and foreign biblical critics. By B. BOOTHROYD, D.D. Pontefract and London, 1816, 2 vols. 4*to.* Price, 2*l.* 2*s.*

This is, perhaps, the *cheapest* Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome.

Biblia Hebraica, secundum editionem Everardi Van der Hoogh, denuo recognita et emendata à Juda D'ALLEMAND. Londini, 1822, 8*vo.* Price, 1*l.* 3*s.*; on large paper, 1*l.* 11*s.* 6*d.*

Biblia Hebraica, 8*vo.* Edidit Aug. HAHN.

This edition exhibits a selection of the most important various readings, and is one of the most beautifully printed Hebrew Bibles ever published. It is stereotyped, and may be had for about \$3. Prof. Hahn has also edited the Hebrew text in a duodecimo form; price, \$2.

Biblia Hebraica. Cura MICHAËLIS. 2 vols. 8*vo.* Halæ, 1720.

The price of this edition varies from \$5 to \$12, according to its condition. The notes are brief, but extremely valuable. The type and execution of both notes and text are bad.

Biblia Hebraica Manualia. Edidit SIMONIS. 3d ed. Cura ROSENMÜLLERI. 8*vo.* Halæ, 1822.

Simonis' Hebrew Bible has a Hebrew and Latin vocabulary appended to it. It is cheap; but the type, especially that of the points, is bad.

Biblia Hebraica. Graviore Lecturæ Varietates adjecit JAHN. 4 vols., Viennæ, 1806.

Victorini BYTHNERI Lyra Davidis Regis, sive Analysis Critico-Practica Psalmorum; quâ Voces Ebrææ explicantur, ac Consensus Textûs Sacri, cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca, monstratur. Londini, 1650, 1664, 1679, 4*to.* Tiguri, 1664, 1670, 8*vo.* Glasguæ (in Ædibus Academicis) et Londini, 1823. 8*vo.*

This has long been held in high estimation, as the most valuable help to the critical and grammatical study of the Book of Psalms. The Glasgow reprint is very beautiful. The price of any of the editions of Bythner is from 18*s.* to 1*l.* 4*s.*

§ 2.—*Editions of the Greek Testament.*

Novum Testamentum. Textum Græcum Griesbachii et Knappii denuo recognovit, Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cum Criticâ tum Exegeticâ, et Indicibus Historico et Geographico, Vocum Græcarum infrequentiorum, et Subsidiarum Criticorum Exegeticorumque, instruxit Johannes Severinus VATER. Halis Saxonum, 1824. 8*vo.* Price, about 16*s.*

Of the various *critical editions* which of late years have been given to the public, this is not only one of the neatest, but the cheapest.

‘H KAINH ΔΙΑΘΗΚΗ. The New Testament; with English Notes, Critical, Philological, and Explanatory. [By the Rev. Edward VALPY, B.D.] A New Edition. London, 1826. 3 vols. 8*vo.* Price, 2*l.* 5*s.*

The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed copious critical, philological, and explanatory notes, in English, selected with great care from Raphaelius, Kypke, Palaiet, Schleusner, Rosenmüller, and other distinguished foreign critics. Verbal criticism is also introduced, together with observations on the Greek idiom from Vigerus, on the Ellipses from Bos, and on the Particles from Hoogeveen.

‘H KAINH ΔΙΑΘΗΚΗ. The Greek Testament; with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers; though also intended as a manual edition for the use of theological readers in general. By Rev. S. T. BLOOMFIELD, D.D., F.S.A. First American, from the second London edition. 2 vols. 8*vo.* Perkins & Marvin, Boston.

‘The text of this edition is formed on the basis of the last of Stephens, adopted by Mill, and differing slightly from the Vulgate text, which originated in the Elzevir edition of the New Testament in 1624.’ ‘Important readings, admitted by Wetstein, Matthæi, Griesbach, or Scholz, are noticed, when not adopted.’ Prof. Stuart's *Preface to the Am. Ed.*

This edition is what might have been expected from the well-known character of Dr. Bloomfield, as a scholar, and from the author of the *Recensio Synoptica*. The notes evince a thorough acquaintance with classical as well as sacred philology. In his theological views, Dr. B. is at a considerable remove from the strictness of pure Calvinism. The American edition, above referred to, is executed in the very best style, at \$6, in boards.

Novum Testamentum, Græce. Recognovit atque insigniores lectionum varietates et argumentorum notationes adjecit G. C. KNAPPIUS.

Five or six editions of Knapp's Greek Testament have been published, and it is more extensively used in the theological seminaries of this country than any other. The text of Griesbach is chiefly followed.

Novum Testamentum, Græce. Textum ad fidem Testium Criticorum recensuit, e Græcis Codd. MSS. qui in Europæ et Asiæ Bibliothecis reperiuntur fere omnibus, e Versionibus Antiquis, Conciliis, SS. PP. et Scriptor. Eccles. quibuscunque, copias criticas addidit, atque conditionem horum Testium Criticorum, Historiamque Textus N. T. in Prolegomenis fusiùs exposuit, &c. Dr. J. M. A. SCHOLZ. Vol. I. Lips. 1830.

This edition, whose copious title is an index to its plan and contents, is one of the very best for the critical scholar, but is too expensive for common use. It gives a thorough recension of the text, which is generally the *Textus Receptus*, and from which there is no departure, except on the best authority; copious prolegomena, and various readings, divided into *families*. It is beautifully executed.

§ 3. — *Polyglot Bible.*

Biblia Sacra Polyglotta, Textus Archetypus, Versionesque præcipuas ab Ecclesia antiquitus receptas, complectentia. Accedunt Prolegomena in eorundem crisin literalem, auctore S. LEE, S. T. B., Ling. Heb. apud Cantab. Prof. Regio. Lond. 1831. 4to. et fol. S. Bagster.

The 4to. ed. contains the original Hebrew text, the Samaritan Pentateuch, the Septuagint, the Vulgate, and the authorized English Version of the Bible; with the original Greek of the N. T., and the Peshito, or old Syriac version of it. The folio edition, besides, contains Luther's German version, Diodati's Italian version, Ostervald's French, and Padre Scio's Spanish. The Hebrew text is that of Van der Hooght; the Greek of the N. T. is from Mill's edition of the Textus Receptus. Copies of the several texts and versions of this polyglot Bible were also thrown off in 8vo., which, as well as the 4to., may be obtained at a moderate price. The Hebrew and Greek originals of the Scriptures, with the authorized English version, were also published in 1833, by Bagster, in one thick 12mo., with copious references to the English Bible, the Masoretic readings, and those of the Samaritan Pentateuch. It is executed in a style of uncommon beauty.

§ 4. — *Versions, Ancient and Modern.*

Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; unâ cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon Fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summâ curâ edidit Lambertus Bos. Franequeræ, 1709. 4to. 1l. 16s. to 2l. 2s., or more, according to its condition.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version, and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam, in two 8vo. vols., under the editorial care of David Mill. It contains various readings from some MSS. at Leyden, which, however, are of no great critical value.

Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Græbio, S. T. P. Nunc vero exemplaris Vaticani aliorumque MSS. Codd. Lectionibus Var. nec non Criticis Dissertationibus illustratum insigniterque locupletatum, summa cura edidit Joannes Jacobus BREITINGER. Tiguri Helvetiorum, 1730-2. 4 toms, 4to. Price, 4l. 14s. 6d. to 6l. 6s.

This is a correct reprint of Dr. Græbe's edition, executed in London, between the years 1707 and 1720, in four volumes folio, after the text of the Alexandrian Manuscript preserved in the British Museum. The various readings of the Roman or Vatican edition, printed in 1586, are added at the foot of the page. The beauty of the typography and paper, and its critical value, concur to render this edition highly esteemed. Michaëlis pronounces it to be the best edition of the Septuagint ever printed.

Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.

This elegantly-executed volume is very *correctly* printed, and, (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text,) its price is so reasonable, as to place it within the reach of almost every one. Price, 1l. 8s.

Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita, atque edita Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate Summi Pontificis Leonis XII. excusa. Francofurti ad Moenum, 1826. royal 8vo. Price, 1l. 1s.

A beautiful and correct edition. Various other editions of the Latin Vulgate may be met with, the price of which varies from 12s. to three or four guineas, according to their rarity and condition.

Biblia Sacra Latine versa: Vetus Testamentum ab Immanuele Tremellio et Francisco Junio; Novum Testamentum a Theodoro Beza. Various editions in folio and 12mo. Price, 10s. 6d. to 1l. 1s.

This translation is justly esteemed by all the Protestant churches for its general fidelity, simplicity, and perspicuity.

SECTION II. — *Harmonies of the Old and New Testaments.*

A Harmony of the Gospels, in Greek, disposed after Le Clerc's general manner, with Wetstein's various readings. Dublin, 1778, fol.

This harmony, which is by Abp. Newcome, and of which Bp. Watson says, that none preferable has ever been published, was republished from the Andover press, in 1814, 8vo.

The Old Testament, arranged in Historical and Chronological Order, (on the basis of Lightfoot's Chronicle), in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorized translation. By the Rev. George TOWNSEND, M. A. London, 1821. Second edition, 1826, in 2 very large volumes, 8vo. Price 2l.

This work and the next have been recently republished by Perkins & Marvin, Boston, both included in 2 vols. royal 8vo.

The New Testament, arranged in Chronological and Historical Order, in such manner that the Gospels, the Epistles, and the Acts, may be read as one connected history; — the Gospels, on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaëlis; the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments, with copious Notes on many of the principal Subjects of Theology. By the Rev. George TOWNSEND, M. A. London, 1825. Second edition, 1827, in 2 very large volumes, 8vo. Price, 2l.

The Harmonies of the four Gospels, by Dr. Doddridge and Dr. Macknight, are noticed in a subsequent page among the Commentators on the Scriptures.

The Apostolical History, containing the Acts, Labors, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles, from Christ's Ascension to the Destruction of Jerusalem. Also, a Narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel CRADOCK, B. D. London, 1672. folio.

This author, an eminent Nonconformist divine, also wrote 'A plain and brief Exposition of the Revelation,' now superseded by later and better works; 'The Old Testament History methodized,' in folio, and the 'Harmony of the four Evangelists;' both superseded by later works. 'Cradock's' three volumes are very valuable: the last two, on the New Testament, are much better than the first, on the Old. His extracts in the margin, from Hammond, Lightfoot, and Grotius, are *very judicious*; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament. (Dr. Doddridge.) The book is, by no means dear, which to students is a great advantage. Price, about 7s.

SECTION III. — *Sacred Philology; or, the Criticism and Interpretation of the Scriptures.*§ 1. — *Introductions to the Study of the Holy Scriptures.*

Briani Waltoni, S. T. P. in Biblia Polyglotta Prolegomena Specialia recognovit Dathianisque et Variorum Notis suas immiscuit FRANCISCUS WRANGHAM, A. M., F. R. S., Clevelandiæ Archidiaconus. Cantabrigiæ, typis ac sumptibus academicis, 1828. 2 toms, 8vo. Price, 1l. 7s.

Mr. Archidiacon Wrangham has conferred no small obligation on biblical students, by presenting to them a new and cheap edition of these Prolegomena. It is executed on the following plan: — The text of Walton has been accurately and beautifully printed, the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Dathæ had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both ancient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and

where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length, at the end of each chapter, in *Excursus*, after the plan adopted by Heyne in his admirable edition of Virgil. Fac-similes of eight of the MSS. of chief note are prefixed; and, in the course of the work, there are inserted alphabets of the principal modern, oriental, and other languages.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell HORNÉ, B. D. 6th ed. corrected and enlarged. Illustrated with numerous Maps and Fac-similes of Biblical Manuscripts. London, 1838. 4 vols. 8vo. Price, 3*l.* 3*s.* 7th ed. 4 vols. 8vo. 1835; republished at Philadelphia, from an earlier Eng. ed. in 4 vols. 8vo., 1825; also, from the 7th, 2 vols. royal 8vo., 1836.

The FIRST of the four volumes, into which this 'Introduction' is divided, comprises a copious examination of the evidences for the Genuineness, Authenticity, Credibility, and Inspiration of the Holy Scriptures; including specific replies to the various objections of ancient and modern skeptics; which objections the author was called upon, from the press, to examine and refute. The SECOND volume treats of the Literary History, Criticism, and Interpretation of the Bible, in all their various details. The THIRD volume contains a copious Digest of Biblical Geography and Antiquities, drawn from the best sources, ancient and modern; and in the FOURTH volume is given a Series of Historical, Biographical, and Critical Prefaces to the several books of the Old and New Testaments; in which their Genuineness, Authenticity, Date, Contents, and Style, are minutely investigated. This volume terminates with a Dictionary of the Symbolical Language of Scripture, a Bibliographical Index, a General Index of Matters, and an Index of the Principal Texts illustrated. Throughout the work, references have been made to such approved writers as have best illustrated particular subjects; and critical notices of their works have been subjoined.

An Introduction to the New Testament. By John David Michaëlis, late Professor in the University of Göttingen. Translated from the fourth edition of the German, by Herbert MARSH, D. D. [now Bishop of Peterborough.] 6 vols. 8vo. Cambridge, 1802. 2d edit. 1818. Price 3*l.* 3*s.*

Introduction to the Old Testament; translated from the Latin and German Works of John JAHN, by S. H. Turner and W. R. Whittingham. New York. 8vo. 1827.

This is an entire translation of Jahn's compendious Introduction to the Old Testament, with additions and improvements from his larger German work, and from other works of an approved character relating to the same subject.

HUG's Introduction to the New Testament; translated by D. Fosdick, Jr.; with Notes by Prof. Stuart. 1 vol. 8vo. And. 1836.

See 'Biography of Biblical Writers,' article *Hug*.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning. By Herbert MARSH, D. D. [Bishop of Peterborough.] Parts I.—VII. London, 1810–1823. 8vo. A new edition of Parts I. to IV., [republ. at Cambr., Mass., 1812–19,] with the additional Lectures, was published in 1823, in one large volume, 8vo. Price, 1*l.* 4*s.*

§ 2. — *Treatises on the Literary History, Criticism, and Translations of the Bible.*

Horæ Biblicæ; being a connected Series of miscellaneous Notes on the original Text, early Versions, and printed Editions of the Old and New Testaments. By Charles BUTLER, Esq. London, 1807. 2 vols. royal 8vo. Price, 1*l.* 1*s.*

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797 for the author's friends. It has since been repeatedly printed in royal 8vo., with an additional volume, treating of the books accounted sacred by the Mohammedans, Hindus, Parsees, Chinese, and Scandinavians.

A History of the principal Translations of the Bible. By John LEWIS, M. A. London, 1739. 8vo. Price, 18*s.*

The first edition of this valuable work, to which all succeeding writers on the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo. Price, 8*s.*

A List of Editions of the Bible, and Parts thereof, in English, from the year 1505 to 1820. With an Appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry COTTON, D. C. L. Oxford, at the Clarendon Press, 1821. 8vo. Price, 7*s.* 6*d.*

Though the author of this unassuming, but very interesting 'List,' modestly terms it 'an Appendix' to the latter part of Lewis's work, it will be found a very useful publication to those who may not be possessed of Lewis's History. It is evidently the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information to the collectors of rare books; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the Appendix.

A Vindication of our authorized Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. TODD, M. A. London, 1819. 8vo.

Jo. Gottlob CARPZOVII Critica Sacra Veteris Testamenti. Lipsiæ, 1738. 4to.

'A very useful work, replete with information on the subject of Hebrew criticism.' (Bp. Marsh.)

Salomonis GLASSII Philologia Sacra; qua totius S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensus et genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725. 4to. Best edition, price, 18*s.*

An 'inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers.' (Mosheim's Eccl. Hist. vol. v. p. 296.)

Johannis LEUSDENI de Dialectis N. T., singulatum de ejus Hebraïsmis, Libellus singularis, editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraïcis. Lipsiæ, 1792. 8vo. Price, about 9*s.*

De Sacra Poesi Hebræorum Prælectiones Academicæ. Auctore Roberto LOWTH, nuper Episcopo Londinensi. Oxonii, 1821. 8vo. Price, 16*s.*

The first edition of Bishop Lowth's Lectures appeared in 1753: that of 1821 may be considered as the best; as it includes, besides the additions of Michaëlis, the further observations of Rosenmüller, (whose edition appeared at Leipsic in 1815,) Richter, and Weiss.

Lectures on the Sacred Poetry of the Hebrews; translated from the Latin of the Right Rev. Robert Lowth, D. D., Bishop of London, by G. GREGORY. To which are added the principal Notes of Professor Michaëlis, and Notes by the Translator and others. London, 1787, 2 vols. 8vo.; 1816, 2 vols. 8vo. Price, 18*s.* Also, And. 1829; with Notes, by C. E. Stowe.

Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D. D., Lord Bishop of London, in his Prælectiones, and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament. By John JEBB, A. M. (now D. D. and Bishop of Limerick.) London, 1820. 8vo. Price, 12*s.*

HERDER's Spirit of Hebrew Poetry; translated by James Marsh, late President of Vermont University. 2 vols. 12mo. Burlington, 1833.

A most valuable aid in the study of the poetical parts of the Bible, and well translated.

VORSTII (Johannis) De Hebraïsmis Novi Testamenti Commentarius. Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1773. 8vo. Price, about 14*s.*

WESTENII (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variarum lectionum Novi Testamenti. Amstelodami, 1730. 4to. Price, about 10*s.* 6*d.* or 12*s.*

§ 3. — *Lexicons and Grammars to the original Languages of Scripture.*

i. *Hebrew and Chaldee Grammars and Lexicons.*

A Series of Lectures on the Hebrew Language; so arranged as to form a complete and easy System of Hebrew Grammar, and adapted to the use of Learners as well as of others who have made some Progress in the Language. By the Rev. Samuel LEE, A. M. and Professor of Arabic in the University of Cambridge. London, 1827. 8vo. Price, 16*s.*

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses STUART, Prof. of Sacred Lit. in the And. Theol. Seminary. 4th ed. And. 1831.

The author has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars among the Germans, but has chiefly followed Gesenius, deviating from him, however, in very many parts of his work, and making some improvements upon his Grammar.

A Hebrew Grammar. By George BUSH, Prof. of Oriental Literature in the New York University. 12mo., New York, 1835.

This work contains the most important facts and principles of Hebrew grammar, in a condensed form; but the typographical execution is far from being correct.

Manual of the Chaldee Language; with a Chrestomathy. By Elias RIGGS. 8vo. Boston, 1832.

Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777. 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last-century. Schulz, in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other Oriental languages. He also restored to their true place several scattered roots, together with their derivatives. The work is neatly and correctly printed, and may frequently be obtained at a reasonable price.

Joannis Simonis Lexicon Hebraicum et Chaldaicum, recensuit J. G. EICHHORN. Halæ, 1793. 2 vols. 8vo.

A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A. M. Andover, 1824.

This is, strictly speaking, a new Hebrew and English Lexicon. Its basis is the German abridgment, or smaller Hebrew Lexicon, of Professor Gesenius, which was published at Leipsic in 1815, in 8vo.; but Mr. Gibbs throughout consulted the Thesaurus or larger Lexicon, and he also made some corrections from Gesenius's later philological works, especially his commentary on Isaiah, published in 1820-21.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, translated from the Latin of William GeseNIUS. By Edward ROBINSON, D. D. (now Professor of Sacred Literature in the New York Theol. Seminary.) Boston and New York, 8vo. 1836. \$5.50.

This is the best Hebrew Lexicon for the use of students. Besides its superior merit to all other Lexicons of the Hebrew, in the orderly derivation and arrangement of the significations of words, it gives, under each Hebrew root, a synoptical view of the same root, in its different modifications, through a great variety of languages.

Thesaurus Philologicus Criticus Ling. Heb. et Chald. Vet. Test. Tom. 1, Fasc. 1. 4to. A. W. GeseNIUS. Leipsic, 1829.

The publication of this work was suspended while the author's Manual Hebrew and Latin Lexicon was preparing, since the completion of which, it has doubtless been resumed.

A Critical Grammar of the Hebrew Language. By Isaac NORDHEIMER, Professor of Oriental Languages in the New York City University. Vol. I. 8vo. 1838.

An able and philosophical exhibition of the fundamental principles of the language.

ii. *Grammars and Lexicons to the Greek Testament, and to the Septuagint Version.*

A Greek Grammar of the New Testament; translated from the German of George Benedict WINER, Prof. of Theol. at Erlangen. By Moses STUART, Prof. of Sacred Lit. in the Theol. Seminary, Andover, and Edward ROBINSON, Assistant Instructor in the same department. Andover, 1825. 8vo.

This is a translation of Winer's 'Grammatik des Neutestamentlichen Sprachidioms,' which was published at Leipsic in 1822. The Anglo-American translators have greatly increased the value of this Grammar of the Greek Testament, by the addition of numerous learned notes.

A Greek and English Lexicon of the New Testament. By Edward ROBINSON, D. D., Prof. of Sacred Literature in the New York Theol. Seminary. 8vo. Boston and New York, 1836.

This work, though chiefly on the basis of Wahl's *Clavis Philologica* of the New Test., bears throughout the marks of its author's accustomed habits of thorough study and investigation. The whole work has been re-written, and greatly enlarged and improved from the translation of Wahl, which appeared, from Prof. Robinson's hand, a few years ago.

A Grammar of the N. Test. Dialect. By M. STUART, Prof. of Sacred Lit. in the Theol. Sem. And. And. 1834. 1 vol. 8vo.

Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament; containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Durham and London, 1803. 12mo. Price, 7s. 6d.

Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH, [now D. D.] London, 1802. 8vo. Price, 4s. 6d.

The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By T. F. MIDDLETON, D. D. [late Bishop of Calcutta.] London, 1808. 8vo. Second edition, edited, with some additions and corrections, by the Rev. James SCHOLEFIELD, Regius Professor of Greek in the University of Cambridge. 8vo. Cambridge and London, 1823. Price, 16s.

Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX. et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti. Post Bielium et alios Viros Doctos congestit, et edidit J. Fried. SCHLEUSNER. Lipsiæ, 1820-1821; 5 parts or vols. 8vo. Glasguae et Londini, 1822, in three very thick vols. 8vo. Price, 3l. 12s. bound.

To the third volume there is appended an Index of all the Hebrew words occurring in the work; together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint, superintended by Wechel and Bos. This appendix, which nearly fills three hundred pages, is not to be found in the Leipsic edition. A useful substitute for this work of Schleusner's (the price of which may place it above the reach of some students) will be found in the Rev. Greville Ewing's Greek Grammar, and Greek and English Lexicon; Glasgow and London, 1827. 8vo. Price, 1l. 4s.

§ 4. — *Commentators, Interpreters, and Paraphrasts of the Scriptures.*

i. *Treatises on the Interpretation of Scripture.*

Enchiridion Hermeneutiæ Generalis Tabularum Veteris et Novi Fœderis. Auctore Johanne JAHN. Viennæ, 1812. Price, about 8s.

Appendix Hermeneutiæ, seu Exercitationes Exegetiæ. Auctore Johanne JAHN. Fasciculi II. Viennæ, 1813-15. 8vo. Price, about 8s.

ERNESTI (Jo. Aug.) Institutio Interpretis Novi Testamenti. 8vo. Lipsiæ, 1761, 1809. 8vo. Price, from 7s. to 9s.

The edition of 1809 is generally considered as the best of Ernesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with great caution, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, entitled '*Acroases super Hermeneutica Novi Testamenti*,' were published at Leipsic between 1795 and 1797, in 8vo.; they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament.

Elements of Interpretation; translated from the Latin of J. A. ERNESTI; accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover, 1822.

A translation of the preceding article. The work of Ernesti, in passing through the hands of its translator, has undergone some alterations. Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's *Acroases*, as well as from Beck's *Monogrammata Hermeneutices Novi Testamenti*, and Keil's *Elementa Hermeneutices Novi Testamenti*. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

TURRETINI (Joan. Alphonsi) de Sacrae Scripturae Interpretandae Methodo Tractatus bipartitus. Trajecti Thuriorum, 1728. Small 8vo. Francofurti ad Viadrum, 1776. 8vo. Price, from 4s. 6d. to 8s.

The edition of 1776 is considered to be the best: it professes to be 'restitutus et auctus,' by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretin held in utter abhorrence. The edition of 1728 is therefore to be preferred.

An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons, preached before the University of Oxford, in the year 1814, as the Lecture founded by the late Rev. John Bampton, M. A. By the Rev. William VANMILBERT, D. D. [now Bishop of Durham.] Oxford, 1815. 8vo. Price, 10s. 6d.

The Bampton Lectures for the year 1824; being an Attempt to trace the History, and to ascertain the Limits, of the Secondary and Spiritual Interpretation of Scripture. By J. J. CONYBEARE, M. A. Oxford, 1824. 8vo. Price, 10s. 6d.

On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge, in the year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple CHEVALLIER, M. A. Cambridge, 1826. 8vo. Price, 12s.

ii. Commentators on the Scriptures.

Matthæi POLI Synopsis Criticorum, aliorumque S. S. Interpretum et Commentatorum, summo studio et fide adornata. Ultrajecti, 1684. best edition. 5 toms, folio. Price, 6l. 16s. 6d. to 7l. 17s. 6d.

On this elaborate work the learned author spent ten years. It consolidates, with great skill and conciseness, all the labors of the commentators and critics, which are collected in the great work edited by Bishop Pearson and others, in 1660, in 9 vols. folio, and commonly termed the 'Critici Sacri.' Besides condensing their observations into one continued comment, the author has inserted many valuable additions from various other eminent biblical writers, together with many important remarks and corrections of his own. This Synopsis first appeared at London, between the years 1669 and 1674, in 5 vols. folio, which may be met with for a less sum than the edition just noticed. The Frankfurt edition of 1712, in 5 vols. folio, is said to be very incorrect; and the quarto edition of 1694, also in 5 vols., though somewhat better, is also very inaccurate.

Jo. AUG. DATHE, Libri Veteris Testamenti, ex Recensione Textus Hebraei et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati. Halæ, 1773-1789. 6 vols. 8vo. Price, from 2l. 10s. to 3l.

This work is in high repute on the Continent, where it was published at different times, in six volumes or parts, most of which have been several times reprinted with improvements. It forms an honorable exception to the great mass of recent German commentators on the Scriptures, who have written in Latin, and many of whom have endeavored to fritter away the meaning and application of the Prophetic Psalms; the reality and application of which Dathæ has most ably vindicated. He was professor of Oriental literature at Leipsic, and never published any part until he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained, but such as could not be removed. In this manner was produced his translation, which may be considered as a perpetual commentary; the difficult and obscure passages being explained and illustrated by notes placed at the bottom of the page. (Aikin's Biographical Dictionary, vol. x., Supplement, p. 306.)

The Holy Bible, according to the Authorized Version, with Notes explanatory and practical; taken principally from the most eminent Writers of the United Church of England and Ireland: together with appropriate Introductions, Tables, Indexes, Maps, and Plans. Prepared and arranged by the Rev. G. D'OYLEY, B. D. [now D. D.], and the Rev. Richard MANT, D. D. [now Bishop of Down and Connor.] Oxford and London, 1817; Cambridge, 1822; Oxford, 1826. 3 vols. 4to. Price, 3l. 13s. 6d. in boards, or 5l. 5s. bound.

The many thousand copies of this very valuable commentary, which have been circulated, sufficiently attest the estimation in which it is deservedly held. Although the editors profess to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves, yet, from constant reference to their commentary, the writer of these pages is enabled to state, that these results are selected with great industry and judgment; so that the reader, who may consult this work on difficult passages, will rarely, if ever, be disappointed. Of the labor attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity, the Deity and atonement of Jesus Christ, the personality and offices of the Holy Spirit, &c., this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit.

An Exposition of the Old and New Testament. By the Rev. Matthew HENRY. 5 vols. folio. 6 vols. 4to.; also, in 3 vols. imperial 8vo. This edition was republished in Philadelphia, with a Preface by Dr. Alexander, in 6 vols. 4to.; also, in 6 vols. royal 8vo., New York.

The value of this commentary is too well known to require any testimonies to its merit: it is perhaps the only one 'so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked; there is much to be learned in this work in a speculative, and still more in a practical way.' (Dr. Doddridge.) The best quarto edition was superintended by the Rev. Messrs. Burder and Hughes, and is very correctly and handsomely printed; there are some copies on royal paper.

The Holy Bible, containing the Old and New Testaments, with original notes, practical observations, and copious marginal references. By Thomas SCOTT, Rector of Aston Sandford. London, 1822. 6 vols. 4to. The fifth and best edition, with the author's last corrections. Price, 3l. 8s.; also in 3 vols. imperial 8vo. somewhat condensed, edited by the Rev. Josiah Pratt, B. D. Price, 4l. 4s. Republished in Boston, 6 vols. royal 8vo., 1827.

The first edition of this work appeared about thirty years since in three volumes, and it has been very materially improved in succeeding editions. Though it professes to be a practical commentary principally, the author has, without any parade of learning, introduced many very valuable critical elucidations of the sacred text. The marginal references are very copious, and, what is of more importance, very appropriate. The marginal readings, (which appear in the larger editions of the authorized version,) have all been collated with the original Hebrew: in one instance, (on Nu. 6:2,) an erratum has been corrected, that has been perpetuated in every other edition, from the first, which was published under the authority of King James I. in 1611, to the present time. This little circumstance, which, to the mere English reader, is of little moment, is here noticed, to show with what minute attention Dr. Scott prepared the last edition of his commentary. [See further characterizing remarks in the Biography, p. 205.]

The Holy Bible, containing the Old and New Testaments; the text carefully printed from the most correct copies of the present authorized translation, including the marginal readings and parallel texts; with a Commentary, and Critical Notes; designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL. D., F. A. S. London, 1810-1826. 8 vols. 4to. Reprinted at New York, 1811-25, 6 vols. 4to.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions; 'the most difficult words are analyzed and explained; the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed; the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews and neighboring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity.' The work concludes with a copious index, and a selection of important various readings of the N. T., from ten ancient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas WILLIAMS. London, 1825-7. 3 vols. 8vo.

The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. To each chapter is given a concise practical exposition, together with brief critical notes. The editor has carefully indicated the sources whence he has drawn his annotations;—a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries. A concise Introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the venerable translators of our authorized English version.

A Paraphrase and Commentary on the New Testament; to which is added a Chronology of the New Testament, and an Alphabetical Table of Places mentioned in the New Testament. By Daniel WHITBY, D. D. London, 1761. 2 vols. folio. 1822. 2 vols. royal 4to.

Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students, and it is here noticed on account of the very valuable dissertations on various subjects, which it contains, and which are referred to by most modern commentators. This commentary first appeared in 1703, and has since been frequently printed with Bp. Patrick's Paraphrase and Commentary on the Historical and Poetical Books, and Mr. Lowth's Paraphrase, &c. on the Prophetical Books of the Old Testament. The two last-mentioned works would have been inserted in the present list, but that the most valuable of their annotations are included in Dr. D'Oyley's and Bp. Mant's Commentary, already noticed.

Expository Notes, with Practical Observations, on the New Testament of our Lord and Savior Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William BURKITT, M. A., late Vicar and Lecturer of Dedham in Essex. 4to. London, 1814. Price, 1*l.* 1*s.*

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted, in folio, besides the above-noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text.

The Family Expositor; or, a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip DODDRIDGE, D. D. London. 6 vols. 8vo. Various editions, price 3*l.* 3*s.* 4 vols. 8vo. price 2*l.* 8*s.* Also, Charlestown, 6 vols. 8vo. 1807-3; and Amherst, royal 8vo., 1833, with Prof. Stuart's prefatory Remarks; price, \$3.50.

'The Family Expositor cannot fall too early into the hands of those intended for holy orders.' (Bp. Barrington's Sermons and Tracts, p. 350.) This admirable commentary is in the list of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

Analecta Theologica. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William TROLLOPE, M. A. London, 1829. 2 large vols. 8vo.

The object of this laborious and comprehensive work is, to compress into as condensed a form as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics.

It is a primary and very important feature of this work, that it gives the *whole* of the arguments on any contested topic in a perspicuous and connected form; whereas, in some of those collections of notes which are much in use among junior students, the *heads* of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves.

The Harmony of the Four Gospels; in which the natural order of each is preserved; with a Paraphrase and Notes. By J. MACKNIGHT, D. D. 2 vols. 4to. 1756; 2d edit. 1763, 2 vols. 8vo. Various editions. Price of the 4to. copies, 2*l.* 2*s.*, and of the 8vo., 1*l.* 1*s.*

A New Literal Translation, from the original Greek, of all the Apostolical Epistles; with a Commentary, and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By JAMES MACKNIGHT, D. D. 4 vols. 4to. 1795. Price, 10*l.* 10*s.* *With* the Greek Text, 6 vols. 2d edition, with the Life of the Author, price 3*l.* 3*s.* *Without* the Greek Text, in 3 vols. 4to. price 5*l.* 5*s.*; and 4 vols. 8vo. 2*l.* 8*s.* Also, 6 vols. 8vo. Boston, 1810; and 1 vol. royal 8vo. Phil. 1825.

Recensio Synoptica Annotationis Sacre; being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, Exegetical, Philological, and Doctrinal, carefully collected and condensed from the best Commentators, both Ancient and Modern, and so digested as to form one consistent Body of Annotation, in which each Portion is systematically attributed to its respective Author, and the foreign Matter translated into English; the whole accompanied with a copious Body of original Annotations. By the Rev. S. T. BLOOMFIELD, M. A. London, 1826-7. 8 vols. 8vo. Price, 6*l.* 2*s.*

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp. Mant and Dr. D'Oyley, of Dr. A. Clarke, and of Mr. Hewlett, the Annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaelis's Introduction, and also in the author's larger Introduction to the Study of the Scriptures, Mr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodorct, Euthymius, and other ancient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Wetstein, Koppe, Rosenmüller, Tittmann, Kuinöl, Whitby, Macknight, Doddridge, and numerous other critics and commentators, both British and foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures, which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgen, Meuschen, and others. Those only who have been engaged in similar studies, can appreciate the labor of Mr. Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important passages, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Mr. B. has laudably applied his learning to the defence of these cardinal doctrines of the New Testament, the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Mr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles. Altogether, this is one of the most important works in sacred literature which has been offered to the attention of more advanced biblical students for many years.

The Four Gospels, translated from the Greek; with Preliminary Dissertations and Notes. By George CAMPBELL, D. D., F. R. S., Edinburgh; Principal of Marischal College, Aberdeen. 2 vols. 4to. London, 1790; 4to. Philad. 1796; 2 vols. 8vo. Edinburgh, 1807. 3d edit. London, in 3 vols. 8vo. Price from 1*l.* 16*s.* to 2*l.* 2*s.* Boston, 4 vols. 8vo. 1824; and Andover, 2 vols. 8vo. 1837, \$5.00.

A Paraphrastic Translation of the Apostolical Epistles; with Notes. By Philip Nicholas SHUTTLEWORTH, D. D. Oxford, 1820. 3vo. 12*s.*

Dr. S. states his design to be, 'to give breadth and prominence to those minute but necessary links of reasoning, which are often so cursorily glanced at by the writers, as to escape the observation of persons not in the habit of pursuing an elaborate argument through its finest details; to fill up those lacunæ of inference, the implied purport of which, though necessarily suggested by the context to the experienced dialectician, does not always present itself to others less exercised in this species of elliptical composition;—and to supply that fluency of context, by which even the languid and desultory reader, when indisposed to the labor of intense thought, may be enabled to take a comprehensive view of the whole chain of the argument and of the object of the writer.' (Pref. pp. xvii. xviii.) The divisions of chapters and verses are very properly thrown into the margin; and numerous notes are inserted, illustrating the scope and bearing of the apostle's reasoning, which exhibit, in a comparatively small compass, the substance of much learned and laborious research.

A Commentary on the Epistle to the Hebrews. By Moses STUART, Associate Prof. of Sacred Lit. in the Theol. Seminary at Andover. Andover, 1827-8; London, 1829, 2 vols. 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled, with equal credit to himself and benefit to the Theological Seminary at Andover, in the State of Massachusetts. The first volume contains a copious investigation of every critical question respecting the structure, style, genuineness, and author of the Epistle to the Hebrews, (which is demonstrated to have been written by St. Paul,) together with refutations of the hypotheses (some of them sufficiently extravagant) of various eminent Continental critics. The second volume commences with a new translation of this Epistle from the original Greek: this is followed by an admirable philological and exegetical commentary; and, where difficulties required special and extended investigation, he has discussed them in separate excursus or dissertations, (twenty in number,) which follow the commentary. Professor Stuart has produced the best philological aid to the critical understanding of this, in some respects, difficult Epistle, which is extant in the English language.

A Commentary on the Epistle to the Romans; with a Translation, and various Excursus. By M. STUART, Prof. of Sacred Lit. Theol. Sem. Andover. And. 1832.

This Commentary and the Excursus are filled with interesting and valuable information. The work is intended for young students in divinity, and therefore we often meet with minute criticisms, which, to the matured scholar and theologian, will appear unnecessary, but will be found highly useful to those who are but just commencing biblical study. *Horne's Introduction.*

A Paraphrase and Notes on the Revelation of St. John. By Moses LOWMAN. 2d edit. 4to. London, 1715; 4th edition. 8vo. London, 1807. Price, 10*s.* 6*d.* to 12*s.*

The Apocalypse, or Revelation of St. John, translated, with Notes, critical and explanatory. To which is prefixed a Dissertation on the Divine Origin of the book, in answer to the Objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian Church, who appear to have afforded evidence in favor of the Apocalypse. By John Chappel WOODHOUSE, D. D. London, 1806, royal 8vo. Price, 13*s.*

'This,' said the late Bishop Hurd, 'is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense; secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetic and other writers of the Old and New Testaments. Still many difficulties remain, and will remain to the time of the end.'

Annotations on the Four Gospels and the Acts of the Apostles. Compiled and abridged for the use of Students. [By the Rev. Mr. ELSLEY.] 2d edition, London, 1812. 3 vols. 8vo.; and various subsequent editions. Price, 1*l.* 4*s.*

Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James SLADE, M. A. 2 vols. 8vo., London, 1816; and various subsequent editions. Price, 16*s.*

Annotations on the Apocalypse, intended as a sequel to those of Mr. Elsley on the Gospels, and Mr. Slade on the Epistles. For the use of Students in Prophetic Scripture. By John Chappel WOODHOUSE, D. D., Dean of Lichfield. London, 1823. 8vo. Price, 12*s.*

The commendations bestowed by the late Bishop Hurd upon Dr. Woodhouse's larger publication, (just noticed,) are equally applicable to his present work. Although Dr. Woodhouse offers his volume 'as a sequel' to the compilations of Messrs. Elsley and Slade, it may be most advantageously

consulted and studied as a distinct work; being sufficiently critical for the use of the scholar, at the same time that its perspicuity renders it highly valuable to ordinary readers.

The Scripture Testimonies to the Divinity of our Lord and Savior Jesus Christ, collected and illustrated by the Rev. George HOLDEN, M. A. London, 1820. 8vo. Price, 10s. 6d.

The Scripture Testimony to the Messiah: an Inquiry, with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye SMITH, D. D. London, 1818-21. 3 vols. 8vo. Price, 1l. 4s.

Both these truly valuable works were published in defence of that cardinal doctrine of the Christian revelation—the supreme Deity of our Lord and Savior Jesus Christ; but they claim a distinct notice in this place, on account of the very numerous philological and critical explanations of important passages of Scripture, which they contain. From frequently consulting them, the writer of these pages can, with confidence, state that they are works of which the student will never regret the purchase: each contains most valuable matter peculiar to itself; and, together, they form the most elaborate defence and proof of the deity of Jesus Christ extant in our language. The value of Dr. Smith's work is enhanced by its learned vindications of many important passages of the Sacred Scriptures from the erroneous interpretations of the modern neologian commentators of Germany.

Joannis CALVINI in Librum Psalmorum Commentarius. Genevæ, 1654. 8vo.

— in Nov. Test. Commentarii. Ed. Tholuck. 6 vols. Halte.

The merit of Calvin in sacred criticism is scarcely less than in theology. He was a thorough investigator of the entire theological import of the Word of God, and studied it in all its bearings and relations. His commentaries deserve far more study than they receive. That on the Epistle to the Romans has been translated, and published in England and America.

Exposition of St. Paul's Epistle to the Romans; with Extracts from the Exegetical Works of the Fathers and Reformers. By Aug. THOLUCK. Tr. by the Rev. R. MENZIES, from the German. Vol. I., 12mo. Edinburgh, 1833.

Commentary on the Gospel of John; by THOLUCK. Translated by A. Kaufman, 12mo. Boston, 1836.

This and the preceding are perhaps the best commentaries, for all purposes, that are extant, on the portions of the Scriptures of which they treat. That on John is more diffuse, and intended for the younger student. The commentary on Romans, even by German rationalist divines, is considered as the best known. It is clear, original in its investigations, profound, not shunning real difficulties, and displaying learning where it is not needed, but boldly venturing on the theological discussion and interpretation of contested texts. It is likewise spiritual in its tendency and influence—a common merit in the writings of its pious author.

. Numerous translations of *Detached Books* of Scripture have, at various times, been published by Archbishop Newcome, Bishop Lowth, the Rev. Dr. Blayney, Dr. J. M. Good, and other eminent critics and philologists, for accounts of which, the reader is referred to the larger Introduction of Horne.

§ 5.—*Concordances, Dictionaries, and Common-place Books of the Bible.*

The Hebrew Concordance, adapted to the English Bible; disposed after the method of Buxtorf. By John TAYLOR, D. D. [of Norwich.] London, 1751. 2 vols. folio.

A work of the highest value.

Abrahami TRONHII Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelodami et Trajecti ad Rhenum. 1718. 2 vols. folio. Price, 2l. 12s. 6d. to 3l. 13s. 6d.

Novi Testamenti Græci Jesu Christi Tameion, aliis Concordantiæ, ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi SCHMIDII, Græc., Lat., et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. Lipsiæ, 1717. folio. Londini, 1819. 2 vols. 8vo. Price, 1l. 1s.

A Complete Concordance to the Holy Scriptures of the Old and New Testament; or, a Dictionary and Alphabetical Index to the Bible. In two Parts. By Alexander CRUDEN, M. A. London, 1825. 4to. 1l. 1s.; besides various other editions.

A New Concordance to the Holy Scriptures of the Old and New Testament; or, a Dictionary and Alphabetical Index to the Bible, together with the various Significations of the principal Words, by which the true Meaning of many Passages is shown. By the Rev. John BUTTERWORTH. London, 1767; 1765; 1816. 8vo. Price, 12s. to 15s.

Calmet's Dictionary of the Holy Bible, Historical, Critical, Geographical, and Etymological; wherein are explained the Proper Names in the Old and New Testaments; the Natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c.; the Antiquities, Habits, Buildings, and other Curiosities of the Jews; with a Chronological History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights, Measures, &c. &c. Fourth edition, revised, corrected, and augmented with an extensive series of plates, explanatory, illustrative, and ornamental, under the direction of C. TAYLOR. London, 1823. 5 vols. 4to. Price, 9l. 9s. Fifth edition, revised and improved. London, 1829. 5 vols. 4to. Also, abridged in part, together with additions, by Edward ROBINSON. 1 vol. royal 8vo. Boston, 1832.

A Theological, Biblical, and Ecclesiastical Dictionary; serving as a general note-book to illustrate the Old and New Testaments, as a Guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John ROBINSON, D. D. London, 1815. 8vo. Price, 1l. 8s.

A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Duty. By John WARDEN, M. A. London, 1769. 4to. 1819. 2 vols. 8vo. Price, 1l. 1s.

§ 6.—*Connections of Sacred and Profane History; Treatises on Biblical Antiquities, and on other Historical Circumstances of the Bible.*

The Sacred and Profane History of the World, connected, from the Creation of the World to the Dissolution of the Assyrian Empire. By S. SHUCKFORD, M. A., 4 vols. 8vo. London, 1743; best edition. This well-known and valuable work has been several times reprinted. Price, 1l. 7s. to 1l. 10s.

The Old and New Testaments connected, in the History of the Jews and neighboring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ. By Humphrey PRIDEAUX, D. D. 4 vols. 8vo. London, 1749. 10th edit. reprinted in 4 vols. 8vo. London, 1817. Price, 1l. 7s. to 1l. 10s.

The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah. Intended to complete the works of Shuckford and Prideaux. By the Rev. M. RUSSELL, LL. D. London, 1827, in 2 vols. 8vo.

A History of the Holy Bible, from the beginning of the World to the Establishment of Christianity; with Answers to Infidel Objections. Dissertations on the most remarkable Passages and most important Doctrines, and a Connection of the Profane with the Sacred Writings. By the Rev. Thomas STACKHOUSE, A. M. The whole corrected and improved by the Right Rev. George GLEIG, LL. D., one of the Bishops of the Scotch Episcopal Church. London, 1817. 3 vols. 4to.

The best edition of a well-known and valuable work: it was published at 4l. 14s. 6d., but may frequently be met with for about 3l. 3s.

Scripture Chronology; or, an Account of Time, from the Creation of the World to the Destruction of Jerusalem. By Arthur BEDFORD. London, 1730. Folio. Price, 1l. 1s.

A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the Prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. By the Rev. William HALLES, D. D. 3 vols. 4to. in four parts. London, 1809-1812. Price, 3l. 8s. Also, 4 vols. 8vo. Lond. 1830.

The title of this work very inadequately describes its multifarious contents. Besides treating on sacred chronology, it contains a treasure of most valuable elucidations of the Holy Scriptures. It is now becoming scarce.

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